

INDIAN TEXTS SERIES

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# HATIM'S TALES

KASHMIRI STORIES AND SONGS

RECORDED WITH THE ASSISTANCE OF

PANDIT GOVIND KAUL

BY SIR AUREL STEIN, K.C.I.E.

AND EDITED WITH A TRANSLATION, LINGUISTIC ANALYSIS,  
VOCABULARY, INDEXES, ETC.

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WITH A NOTE ON THE FOLKLORE OF THE TALES  
BY W. CROOKE, C.I.E.

*With a Frontispiece*

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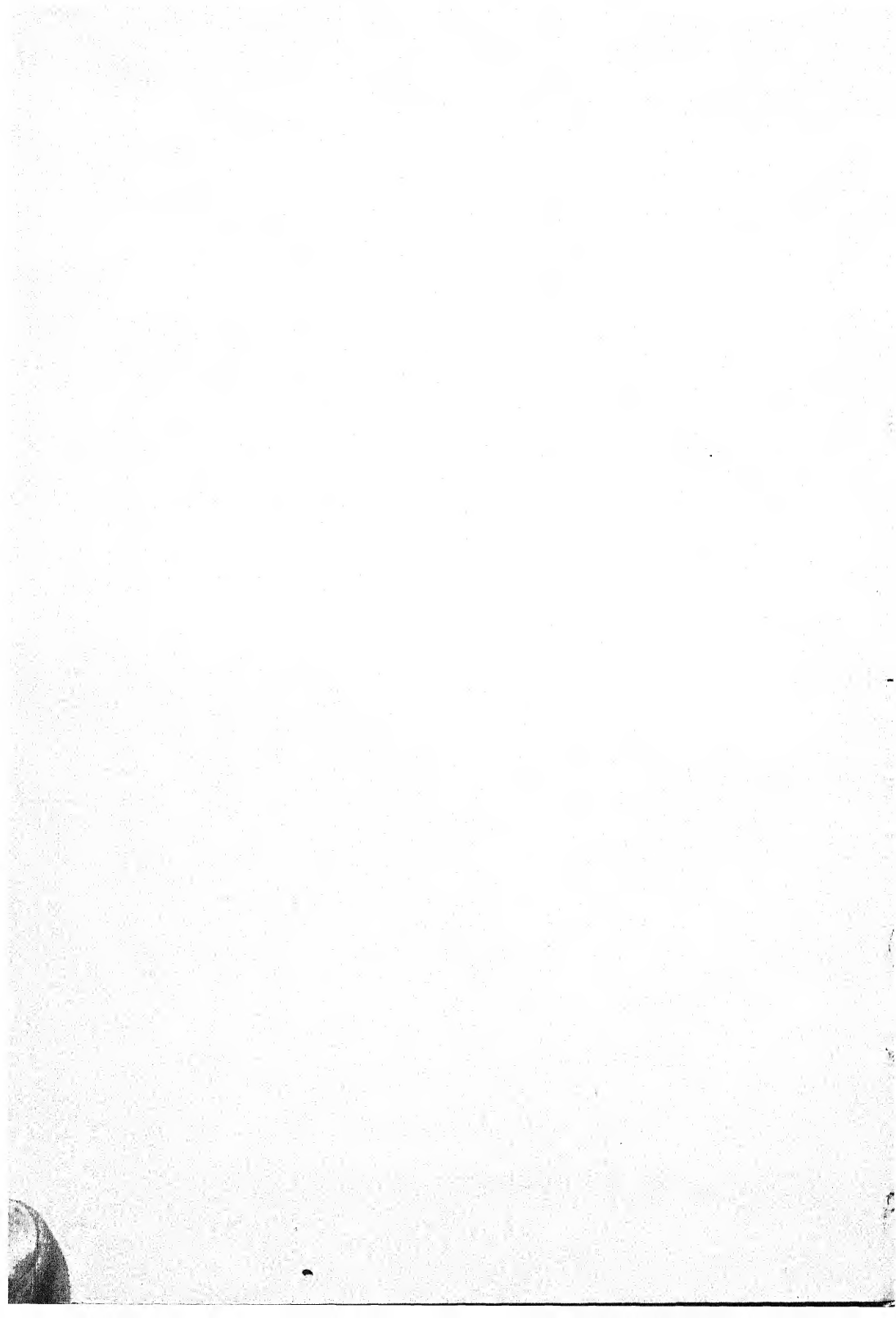
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TO THE MEMORY OF  
PANDIT GOVIND KAUL  
WHOSE SCHOLARSHIP AND FRIENDLY DEVOTION  
EVER FURTHERED KASHMIRIAN RESEARCHES  
DEDICATED  
IN SINCERE AFFECTION AND GRATITUDE.





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## PREFACE

THESE pages have to be written many years after the Kāshmirī texts here presented were collected, and amidst urgent tasks concerning the results gathered in a wholly different field of work, that of my Central-Asian explorations. These conditions make me feel particularly grateful for the fact that Sir George Grierson in his Introduction has dealt so exhaustively with the manner in which those texts were originally recorded, and with all aspects of the linguistic interest which may be claimed for them. It has thus become possible for me to confine the preface he has asked for to a brief account of the circumstances which enabled me to gather these materials, and to some personal notes concerning that cherished Indian scholar friend, the late PANDIT GŌVIND KAUL, whose devoted assistance was largely instrumental in rendering them of value for linguistic research, and whose memory this volume is intended to honour.

My interest in the language and folklore of Kashmīr directly arose from the labours which, during the years 1888-98, I devoted, mainly in the country itself, to the preparation of my critical edition of Kalhaṇa's *Chronicle of the Kings of Kashmīr* and of my commentated translation of it.<sup>1</sup> The elucidation of the manifold antiquarian questions which these tasks implied, and which in various ways constituted their chief attraction for me, was possible only in close touch with Kashmīr scholars, and needed constant reference to the traditional lore of their alpine land. In addition it was necessary for me to effect extensive archæological researches on the spot. What leisure I could spare from onerous and exacting official duties at Lahore for the purely philological portion of those tasks was far too scanty to permit

<sup>1</sup> See Kalhaṇa's *Rājatarāṅgiṇī, or Chronicle of the Kings of Kashmīr*, edited by M. A. Stein, Bombay, 1892, fol.; *Kalhaṇa's Rājatarāṅgiṇī, a Chronicle of the Kings of Kashmīr*, translated with an Introduction, Commentary, etc., by M. A. Stein, Westminster, 1900, 2 vols., 4to.

of any serious study of Kāshmirī. But during the eight summer vacations which I was privileged to devote in Kashmīr to my cherished labours, and particularly during those between 1891 and 1894, which I spent mostly on archæological tours elucidating the historical topography of the country and tracing its ancient remains, I had opportunities for acquiring some colloquial familiarity with the language. I should probably have been able to make more systematic use of these opportunities had not convenience and conservative attachment to the classical medium of Kashmīr scholarship made me prefer the use of Sanskrit conversation with my Paṇḍit friends and assistants at Śrinagar and wherever they shared my tours and campings.

Meanwhile, Sir George Grierson had commenced his expert linguistic researches concerning Kāshmirī. They were, for the first time, to demonstrate the full interest of the tongue and the true character of its relationship on the one hand to the Indo-Aryan vernaculars and on the other to the language group, called by him "Dardic" or "Piśāca", the separate existence of which, within the Aryan branch, he has the merit of having clearly established. His Kāshmirī studies were at the start directed mainly towards the publication of the remarkable works by which the late Paṇḍit Īśvara Kaul had endeavoured to fix the phonetic, grammatical, and lexicographical standards for what he conceived to be the literary form of Kāshmirī. There was every prospect that these standards, through the exhaustive labours bestowed by Sir George Grierson upon their record and interpretation, would establish themselves for a language which so far had remained free from the systematizing influence of Paṇḍit grammarians. Paṇḍit Gōyind Kaul, though a close personal friend of Paṇḍit Īśvara Kaul, and fully appreciative of his scholarly zeal and ingenuity, was inclined to doubt at times the thoroughgoing regularity in the application of all the phonetic distinctions, inflectional rules, etc., laid down by this Kashmirian epiphany of Pāṇini.

I should in no way have felt qualified to decide between the conflicting authorities, even if I could have spared time for the close investigation of the differences of detail concerned. But I realized the value which might attach to an unbiassed phonetic record of specimens of the language taken down at this stage from the mouth of speakers wholly unaffected by quasi-literary influences and grammatical theories. In the course of my Kashmīr tours I had been more than once impressed by the clearness of utterance to be met with in the speech of intelligent villagers, very different from the Protean inconstancy which certain phonetic features of Kāshmīrī seemed to present in the mouth of the townsfolk of Śrīnagar, whether Brahmans or Muhammadans. In addition, my interest had been aroused from the first by the rich store of popular lore which Kāshmīrī presents in its folk tales, songs, proverbs, and the like.

So in the course of the second summer season, that of 1896, which I was enabled through a kind dispensation to devote to my *Rājatarāṅgiṇī* labours in the alpine seclusion of my cherished mountain camp, Mohand Marg, high up on a spur of the great Haramukh peaks, I endeavoured to use the chance which had opportunely offered itself for securing specimens both of the language spoken in the Sind Valley below me (the important *Lahara* tract of old Kashmīr) and of folklore texts. Hātim Til<sup>a</sup>wōṇ<sup>a</sup> had been mentioned to me as a professional story-teller in particular esteem throughout that fertile tract. He was a cultivator settled in the little hamlet of Pañzil, at the confluence of the Sind River and the stream draining the eastern Haramukh glaciers, and owed his surname to the possession of an oil press. When he had been induced to climb up to my mountain height and had favoured Paṇḍit Gōvind Kaul and myself with his first recitation, we were both much struck by his intelligence, remarkable memory, and clear enunciation. His repertoire of stories and songs was a large one. Though wholly illiterate, he was able to recite them all at any desired rate of

speed which might suit our ears or pens; to articulate each word separate from the context, and to repeat it, if necessary, without any change in pronunciation. Nor did the order of his words or phrases ever vary after however long an interval he might be called upon to recite a certain passage again. The indication of two or three initial words repeated from my written record would be quite sufficient to set the disk moving in this living phonographic machine.

It did not take me long to appreciate fully Hātim's value for the purpose I had in view. He did not at first take kindly to the cold of our airy camping-place nor to its loneliness, being himself of a very sociable disposition, such as befitted his professional calling exercised mostly at weddings and other festive village gatherings. But it was the cultivators' busy season in the rice fields, some 5,000 feet below us, and his ministrations were not needed by them for the time being. So I managed, with appropriate treatment and adequate douceurs, to retain him for over six weeks. Owing to the pressure of my work on Kalhana's *Chronicle* it was impossible to spare for Hātim more than an hour in the evening, after a climb, usually in his company, had refreshed me from the strain of labours which had begun by daybreak.

Progress was necessarily made slow by the care which I endeavoured to bestow upon the exact phonetic record of Hātim's recitation and the consequent need of having each word where I did not feel sure of it, repeated, eventually several times. Whenever a story was completed I used to read it out to Hātim, who never failed to notice and correct whatever deviation from his text might have crept in through inadvertence or defective hearing. Though able to follow the context in general, I purposely avoided troubling Hātim with queries about particular words or sentences which I could not readily understand. I felt that the object in view would be best served by concentrating my attention upon the functions of a phonographic



recorder and discharging them as accurately as the limitations of my ear and phonetic training would permit.

I could not have adopted this safe restriction of my own task, and might well have hesitated about attempting the record of these materials at all, if I had not been assured from the start of Paṇḍit Gōvind Kaul's most competent and painstaking collaboration. The intimate knowledge which long years of scholarly work carried on in constant close contact had given me of his methods and standards, enabled me to leave certain essential portions of the work entirely to his share and with fullest confidence in the result. I could feel completely assured that with that rare thoroughness and conscientious precision which distinguished all his work on the lines of the traditional Sanskrit scholar, his record of Hātim's text written down in Devanāgarī characters simultaneously with my own would be as exact as the system, or want of system, of Kāshmīrī spelling current among Śrīnagar Paṇḍits would permit. I was equally certain that he would spare no trouble to make his interpretation of it, both in the form of an interlinear word-for-word version and of an idiomatic Sanskrit translation, as accurate as possible.

Sir George Grierson's remarks upon the advantages which he derived from Paṇḍit Gōvind Kaul's labours make it unnecessary for me to explain here the special value attaching to them. It will suffice to state that Paṇḍit Gōvind Kaul's text as written down at the time of dictation was always revised simultaneously with my own. The interlinear translation was then added in the course of the following day, after reference to Hātim wherever doubts arose about the meaning of particular words or phrases. The preparation of the fair copy of both, with the idiomatic Sanskrit rendering added, was a task which helped to keep Paṇḍit Govind Kaul occupied during my absence in Europe for part of 1897. During the summer of the next year I enjoyed once more the benefit of his devoted assistance in labours dear to

us both, and in the peaceful seclusion of my alpine camp. But my big *Rājatarāgiṇī* task, then nearing completion, claimed all my energy and time. Thus the lacuna left in Paṇḍit Gōvind Kaul's record of Hātim's last tale, due to the accidental loss of the concluding few pages of his original manuscript, escaped attention at the time.

When it was brought to my notice by Sir George Grierson fully fourteen years later, I was encamped once more at the very spot where we had recorded those stories. But, alas, Paṇḍit Gōvind Kaul was no longer among the living to give aid; and, what with years of Central-Asian exploration and long labours on their results intervening, those records seemed to me as if gathered in a former birth. Fortunately, Hātim was still alive and quite equal to the stiff climb which his renewed visit demanded—the photograph reproduced here shows him as he looked then. His recollection of the story was as fresh as ever, though increasing years and prosperity had made him give up his peregrinations as a public story-teller. So it was easy for another old retainer, Paṇḍit Kāśī Rām, to take down from Hātim's dictation the missing end of the story; it ran exactly as my own record showed it.

During the years which followed the completion of my main Kashmir labours the efforts needed to carry out successive Central-Asian expeditions and to assure the elaboration of their abundant results, kept me from making definite arrangements for the publication of those linguistic materials. They had meanwhile, together with my collection of Sanskrit manuscripts from Kashmir, found a safe place of deposit in the Indian Institute's Library at Oxford. But it filled me with grateful relief when my old friend Sir George Grierson, after a preliminary examination, kindly agreed in the autumn of 1910 to publish these texts, and thus enabled me to leave them in the hands most competent for the task.

It was the solution I had hoped for all along, and realizing

how much more difficult this task was than the original collection of the materials, I feel deep gratification at the fact that a kindly Fate has allowed him to complete it amidst all his great labours. In view of all the progress which Indian linguistic research for more than a generation past owes to Sir George Grierson's exceptional qualifications and powers of critical work, it would be presumption on my part to appraise how much of the value which may be claimed for this publication is derived solely from the wide range and precision of the scholarly knowledge he has brought to bear upon it.

It is the greatness of his own share in the work which makes me feel particularly grateful to Sir George Grierson for his ready consent to its dedication to the memory of Paṇḍit Gōvind Kaul. It affords me an appropriate opportunity for recording some data about the life of a cherished friend and helpmate whose memory deserves to be honoured for the nobility of his character quite as much as for his scholarly gifts and labours. The association of Paṇḍit Gōvind Kaul during close on ten years with my own efforts bearing on the history and antiquities of Kashmīr has always been appreciated by me as a special favour of Fortune, or—to name the goddess under her own Kashmirian form—of Śārādā, who is the protectress of learning as well as of the alpine land which claims to be her home; for he seemed to embody in his person all the best characteristics of that small but important class among the Brahmans of Kashmīr to which the far-off and secluded mountain territory owes its pre-eminent position in the history of Indian learning and literature.

I cannot attempt to indicate here the evidence to be gathered both from the Sanskrit literary products of Kashmīr and from surviving local tradition, which makes me believe that high scholarly attainments and a special facility of elegant rhetorical or poetic expression were to be found among the truly learned in Kashmīr more frequently combined than elsewhere in India with a keen eye for the realities of life, power of humorous

observation, and distinct interest in the practical affairs of the country. Kalhaṇa himself, the author of the *Rājatarāṅgiṇī*, with whose personality, I felt, I was becoming so familiar across the gap of long centuries, seemed aptly to illustrate this typical combination of features.<sup>1</sup> In Paṇḍit Gōvind Kaul I found them all again and united with a high sense of honour, a bearing of true innate nobility, and a capacity for faithful attachment which from the first made me cherish him greatly as a friend, not merely as an accomplished mentor in most things appertaining to Kashmīr and its traditional past. A brief account of his descent and early associations will best explain the growth of these strongly-marked characteristics.<sup>2</sup>

Paṇḍit Gōvind Kaul was born in 1846 as the eldest son of Paṇḍit Balabhadra Kaul (1819-96), who, by reason of his personal qualities, great scholarly attainments, and social position, was universally respected among the Brahman community of Śrīnagar. Paṇḍit Balabhadra's own father, Paṇḍit Taba Kaul, had been a Sanskrit scholar of great reputation in the closing period of Afghān rule in Kashmīr. Being connected as hereditary 'Guru' with the important Brahman family of the Dars he had enjoyed a substantial Jāgīr, and this was allowed to continue when Mahārāja Raṇjit Singh's conquest in 1819 established Sikh dominion over Kashmīr. Paṇḍit Bīrbal Dar, his patron, had held an influential administrative position already under the Afghān régime. But he incurred the suspicion of 'Azīm Khān, the last governor from Kābul, and persecuted by him, he was obliged to flee from Kashmīr to the Panjāb. Of the adventurous escape which he made with

<sup>1</sup> Cf. the sketch I have given of the information to be gathered from the *Rājatarāṅgiṇī* about the personal character of its author in the Introduction to my translation, i, pp. 21 sqq.

<sup>2</sup> For the account here presented I have been able to utilize a series of notes which Paṇḍit Gōvind Kaul's son, Paṇḍit Nilakanṭh, collected at my request among the elder members of his family and also among the surviving representatives of the Dar family, their hereditary patrons. In addition my recollection of data verbally communicated to me by Paṇḍit Gōvind Kaul has proved useful.

his young son Paṇḍit Rājākāk, in mid-winter 1818-19, across the snow-covered mountains, and of the cruel treatment endured by those of his family he was obliged to leave behind, Paṇḍit Gōvind Kaul told me interesting traditions. The experienced advice which Paṇḍit Bīrbal supplied to Mahārāja Ranjit Singh is believed to have contributed greatly to the success of the campaign, which, in the following summer, placed Kashmīr in the power of the great Sikh ruler.<sup>1</sup>

The high administrative posts which Paṇḍit Bīrbal, and after his death his equally capable son Paṇḍit Rājākāk, held during the period of Sikh rule in Kashmīr (1819-46), necessarily assured a prominent social position and relative affluence also for Paṇḍit Taba Kaul and his son Paṇḍit Balabhadra Kaul. The latter was thus enabled to devote himself during his youth solely to Sanskrit studies, and to lay the foundations of a scholarly renown which made him, from an early date, a prominent figure among the Paṇḍits of Kashmīr. But the far-reaching political changes which followed the accession of Mahārāja Gulāb Singh of Jammu to the rule of Kashmīr at the close of the First Sikh War, in 1846, led to the loss of the family's Jāgīr and threw a heavy strain upon Paṇḍit Balabhadra's resources. Though restricted to what income his functions as hereditary Guru and as a teacher of Śāstras could secure, and maintaining throughout his long life a dignified retirement,<sup>2</sup> Paṇḍit Balabhadra succeeded not only in giving his

<sup>1</sup> Paṇḍit Bīrbal is said to have been personally present at the fight on the Divāsar Karēwa in which the Afghāns were finally defeated by Diwān Chand Misar and Sardār Hari Singh, Ranjit Singh's generals, and to have decided the issue by pointing out Jabar Khān, 'Azīm Khān's brother and ablest commander, as the chief objective for the attack. I may mention as an interesting relic connected with this event that in the palace-like mansion of the Dar family, a monument of departed glory, I found a number of fine Persian carpets and elaborate felt rugs which according to family tradition Paṇḍit Bīrbal had been allowed to appropriate from the defeated Afghān governor's camp in recognition of the help he had rendered towards the Sikh success on that field of battle.

<sup>2</sup> During the latter half of his life he never left the house he occupied within the precincts of the Dar family mansion, though receiving frequent visitors from among those whom office or intellectual attainments placed high in the social world of Śrinagar.

three sons an excellent education, but in accumulating also an important collection of Sanskrit manuscripts.

His tasks were, no doubt, facilitated by the support he derived from his close connexion with the remarkably able men who succeeded Paṇḍit Bīrbal as heads of the Dar family. Paṇḍit Rājākāk, the latter's son (1805-66), had distinguished himself as an administrator already during the troubled times of the closing Sikh régime, and quelled a rebellion in the hill tract of Drāva. When conditions had become more settled under the Dogrā rule he rose high in Mahārāja Gulāb Singh's favour by greatly developing the shawl industry of Kashmīr, then a monopoly and financial mainstay of the State. Endowed with a genuine love of knowledge and with that intellectual adaptability which has distinguished the best brains of Kashmīr through successive historical periods, he had taken care to secure for his son, Paṇḍit Rāmjīv Dar (*circa.* 1850-83), not only a sound training in Persian and Sanskrit, but also some familiarity with English and with Western ways. It was no easy departure in days when close relations with Europeans were apt to be looked at askance as infringing upon the traditional policy of seclusion and the security it was meant to assure.

It was in intimate association with Paṇḍit Rāmjīv Dar that Paṇḍit Gōvind Kaul spent most of his early manhood. The experience he thus gained of the world of affairs, of rulers and ruled alike, did much to widen the horizon of his thoughts and interests beyond that of the traditional student of Śāstras. Paṇḍit Rāmjīv seems to have been a man of an unusually active mind and of considerable practical energy. During his short but fruitful life he had the good fortune to serve a ruler so well qualified as the late Mahārāja Ranbīr Singh to appreciate his varied mental gifts and activities. It was the cherished aim of the late Mahārāja to combine the preservation of inherited systems of Indian thought and knowledge with the development of his country's economic resources along the lines of modern

Western progress. Having proved his ability as an administrator of Kashmīr districts, Paṇḍit Rāmjiṽ gradually became the Mahārāja's trusted adviser in a variety of departments which were created to further that policy, including those of education, agriculture, sericulture, etc. The manifold administrative duties entrusted to Paṇḍit Rāmjiṽ did not divert his attention from scholarly interests, and consequently he kept Paṇḍit Gōvind Kaul as much as possible by his side wherever his tours of inspection, etc., took him. Thus, Paṇḍit Gōvind Kaul was able to acquire a great deal of first-hand knowledge of Kashmīr and the neighbouring territories in all their varied aspects.

Paṇḍit Gōvind Kaul had, from his earliest youth, received a very thorough literary training in Sanskrit under his father's direct guidance. In accordance with the traditions of Kashmīr learning he had devoted particular efforts to the study of the Alamkāra-śāstra and the poetic literature which is bound up with it. His stock of quotations from the latter seemed inexhaustible. He was thoroughly at home also in Vyākaraṇa, Nyāya and the Śaiva-śāstra, and he read widely in the Epics and Purāṇas. As far as Sanskrit literary qualifications were concerned, he was well equipped for the charge of the "Translation Department", to which he was appointed in 1874. By creating it together with a State Press it was the Mahārāja's intention to diffuse a knowledge of Sanskrit works on law, philosophy, etc., among wider classes of his subjects through the medium of Hindī. Other branches of the same department were intended to secure the same object with regard to selected works in English and Persian. It is needless to discuss here the practical utility of the scheme or the causes which, owing to the lingering illness of the Mahārāja, hampered its execution during the closing years of his reign. It is enough to remember that it provided suitable employments for such highly deserving scholars as Paṇḍit Gōvind Kaul and the late Paṇḍit Sahajabhaṭṭa, who was to become another of my Kashmīr assistants, and that

among the works undertaken, but never finished, there was also a Hindī translation of the *Sanskrit Chronicles of Kashmīr*.

In 1883 Paṇḍit Rāmji Dar was carried off by a premature death. Soon after, the Translation Department ceased to exist, together with several other institutions which had owed their creation to his stimulating influence. The last years preceding Mahārāja Ranbir Singh's death in 1886 and the first of the reign of his son and successor were for Kashmīr a period of transition. Traditional methods of administration and economic conditions bequeathed by long centuries of practical seclusion were giving way without there being the machinery as yet available to effect needful reforms on the lines developed in British India. It was in various ways a trying time for all those representing the intellectual inheritance of the valley, and after a short spell of work as a teacher in the Sanskrit Pāṭhaśālā, maintained by the Darbār at Śrīnagar, on scant pay—and that often in arrears—Paṇḍit Gōvind Kaul found himself without official employment.

His learning and sound methods of scholarly work had already, in 1875, attracted the attention of Professor George Bühler, when that great Indologist had paid his memorable visit to Kashmīr in search of Sanskrit MSS. The very commendatory mention which Professor Bühler's report made of Paṇḍit Gōvind Kaul's attainments and of the help he had rendered,<sup>1</sup> directed my attention to him from the start. The personal impression gained within the first few days of my arrival at Śrīnagar at the close of August, 1888, was quite sufficient to convince me how amply deserved that praise was. I was quick to notice Paṇḍit Gōvind Kaul's special interest in antiquarian subjects, such as made me then already form the plan of a critical edition

<sup>1</sup> Cf. Bühler, "Detailed Report of a Tour in search of Sanskrit MSS. made in Kaśmīr, Rajputana, and Central India," Extra Number of the *Journal Bombay Branch, R.A.S.*, 1877, pp. 7, 17, 27. In the last-quoted passage Professor Bühler mentions Paṇḍit Gōvind Kaul's shrewd identification of the old local name of Leh (*Loh* in the *Rājat.*), and rightly states: "His proceeding showed that he was possessed of a truly scientific spirit of enquiry."



and commentary of Kalhana's *Chronicle of Kashmīr*. I was equally impressed by his dignified personality, which combined the best qualities of the Indian scholar and gentleman. A short archæological tour which we made in company to sites round the Dal Lake helped to draw us together in mutual sympathy and regard. So it was to me a great source of satisfaction when, before my departure for the plains, Paṇḍit Gōvind Kaul, with his revered father's full approval, accepted my offer of personal employment and agreed to follow me to Lahore for the cold weather season.

It was the beginning of a long period of close association between us in scholarly interests and work. It continued practically unbroken for nearly eleven years, throughout my official employment in the Panjab University at Lahore, and down to Paṇḍit Gōvind Kaul's lamented death in June, 1899. Neither my visits on leave to Europe nor an interval in 1892-3, when he was tempted to accept employment at the Court of Jammu on H.H. the Mahārāja's private staff, implied any real interruption. It was, in the first place, my labours concerning the critical publication and elucidation of Kalhana's *Chronicle of Kashmīr*, for which Paṇḍit Gōvind Kaul's multifarious and ever devoted assistance proved of the greatest value. As to the character and extent of this help it is unnecessary here to give details. They have been recorded at length, and with due expression of my gratitude, both in the Introduction to my text edition of the *Rājatarāṅgiṇī*, published in 1892, and in the Preface to the commentated translation of it, with which, in 1900, on the eve of departure for my first Central-Asian expedition, I completed my labours bearing on the early history and antiquities of Kashmīr.<sup>1</sup>

Nor need I give here details regarding the large share taken by Paṇḍit Gōvind Kaul in another important if not equally

<sup>1</sup> Cf. *Kalhana's Rājatarāṅgiṇī*, ed. Stein, p. xvii; *Kalhana's Rājatarāṅgiṇī*, transl. Stein, i, pp. xvii, xxii sq.

attractive task. I mean the preparation of a classified catalogue of the great collection of Sanskrit MSS., over 5,000 in number, which, through Mahārāja Ranbir Singh's enlightened care, had been formed at the Raghunāth Temple Library at Jammu. The support I received from successive British residents in Kashmīr, including the late Colonels R. Parry Nisbet and N. F. Prideaux, and from my old friend the late Rāja Paṇḍit Sūraj Kaul, then Member of the Kashmīr State Council, furnished me with the means for organizing the labours by which, in the course of 1889-94, this very valuable collection was saved from the risk of dispersion and rendered accessible to research. They were effected mainly through Paṇḍit Gōvind Kaul and our common friend the late Paṇḍit Sahajabhaṭṭa. A full acknowledgment of their devoted services will be found in the Introduction to the volume which contains the descriptive catalogue, together with the plentiful and accurate extracts prepared by them from previously unknown or otherwise interesting Sanskrit texts.<sup>1</sup>

It would have been quite impossible for me, burdened as I was all through my years at Lahore with heavy and exacting official duties, to undertake the big tasks referred to, had not a kindly Fortune provided me in Paṇḍit Gōvind Kaul with a coadjutor of exceptional qualities. With a wide range of thorough traditional knowledge of the Śāstras and a keen sense of literary form he combined a standard of accuracy and a capacity for taking pains over details which would have done high credit to any European scholar trained on modern philological lines. Though he was no longer young when he joined me, he adapted himself with instinctive comprehension to the needs of Western critical methods, such as I was bound to apply to all my tasks. With infinite and never-failing care he would record and collate the readings of the manuscripts upon which I depended for the critical constitution of the *Rājatarāṅgiṇī*

<sup>1</sup> See Stein, *Catalogue of the Sanskrit Manuscripts in the Raghunātha Temple Library of H.H. the Mahārāja of Jammu and Kashmīr*, Bombay, 1894, pp. vi sq., xi.

text, and also those of other Kashmirian works, almost all unpublished, reference to which was constantly needed for its interpretation. Yet I knew that scrupulously careful as he was about the formal correctness of his Sanskrit writing and speech, the exact reproduction of all the blunders, etc., to be met in the work of often ignorant copyists caused him a kind of physical pain.

It was the same with the labours he had to devote to the collection and sifting of all the multifarious materials needed for the elucidation of antiquarian problems. However much wanting in style and other literary attractions the Kashmirian texts such as *Māhātmyas*, later *Chronicles*, etc., might be which had to be searched, I could always feel sure that none of their contents which might be of interest by their bearing on the realities of ancient Kashmīr would be allowed by Paṇḍit Gōvind Kaul to escape his Index slips. The value of the help he could give me in regard to the latter labours was greatly increased by the familiarity he had gained with most parts of the country and its varied population during the years spent by the side of his old patron Paṇḍit Rāmji Dar. Though for various practical reasons I had but little occasion to use Paṇḍit Gōvind Kaul in that rôle of travelling camp *litteratus* which made his worthy Chinese epiphany, excellent Chiang Ssū-yeh, so invaluable to me during my Central-Asian explorations of 1906–8, he was yet exceptionally well able to visualize topographical and other practical facts bearing on archæological questions.

But, perhaps, the greatest advantage I derived from his long association with my labours was the chance it gave me to study in close contact those peculiarities of traditional Indian thought, belief, and conduct which separate Hindu civilization so deeply both from the West and the East, and which no amount of book knowledge could ever fully reveal to a 'Mleccha'. Paṇḍit Gōvind Kaul's personality seemed to embody in a particularly clear fashion some of the most characteristic and

puzzling features which constitute the inherited mentality of India, traceable through all changes of the ages. Attached with unquestioning faith to the principles and practices of his Brahman caste, he would make no concessions whatsoever in his own person to altered conditions of life. Yet he was ever ready to explain to me how the slow adaptation in others was reconcilable with traditional tenets. His meticulous observance of religious rites shrank from no personal hardship or sacrifice; he would, e.g., keep the fast days enjoined by the three different systems of worship traditional in his family, even when the chance of the calendar would bring them together in most embarrassing succession. Yet, in the privacy of my study or in the solitude of my mountain camp he was fully prepared to brush aside in my case most of the outward restrictions to which the *profanum vulgus* might attach importance.

His strongly conservative notions were the clearest reflex of those which have governed the administration of Kashmīr throughout its historical past. Their instinctive application by Paṇḍit Gōvind Kaul to the modern conditions of his country helped me greatly in comprehending how limited in reality were the changes undergone by its social fabric in the course of long centuries, notwithstanding all foreign conquests from the north and south. In his unfailing grave politeness and courtly dignity I could recognize, as it were, the patina which generations of influential employment and social distinction have deposited on the best representatives of the true ruling class of Kashmīr. Whenever Paṇḍit Gōvind Kaul was by my side, whether in the alpine peace of my beloved Kashmīr mountains or in the dusty toil of our Lahore exile, I always felt in living touch with past ages full of interest for the historical student of India.

A kindly Fate had allowed me, notwithstanding constant struggles for leisure, to carry my labours on the oldest historical records of Kashmīr close to their completion by the time when in the spring of 1899 my appointment to the charge of the Calcutta

Madrasa and the far more encouraging prospect of freedom for my first Central-Asian journey necessitated what seemed merely a temporary change in our personal association. In view of the new field of work which was soon to call me to the 'Sea of Sand' and its ruins far away in the north, I felt anxious to assure to Paṇḍit Gōvind Kaul scholarly employment in his own home, worthy of his learning and likely to benefit research. By what appeared at the time a special piece of good fortune, my friend Sir George Grierson was then anxious to avail himself of Paṇḍit Gōvind Kaul's methodical help for completing and editing Paṇḍit Īśvara Kaul's great dictionary of Kāshmirī. It was a philological task of considerable importance, and for more than one reason I rejoiced when, before my departure from Lahore, this collaboration of the best Kashmirian scholar of his time with the leading authority in the field of Indian linguistic research had been satisfactorily arranged for.

But Fate, with that inscrutable irony on which Paṇḍit Gōvind Kaul, like another Kalhaṇa,<sup>1</sup> loved to expatiate with appropriate poetic quotations, had decreed otherwise. The farewell I took at Lahore from my ever devoted helpmate was destined to be the last. From a rapid visit to Simla to see Sir George Grierson he brought back an attack of fever which, after his return to Kashmīr, proved to be of a serious type and ultimately was recognized as typhoid. For weeks his strong constitution held out, supported by the loving care of his family and such proper medical attendance as I endeavoured to assure from afar. But in the end he succumbed, and separated by thousands of miles at the time in the strange mountains of Sikkim, I learned early in June, 1899, the grievous news that my best Indian friend had departed beyond all hope of reunion in this *janman*.

Paṇḍit Gōvind Kaul left behind a widow, who, after years of pious devotion to his memory, has since followed him, and a young son, Paṇḍit Nilakanṭh Kaul, who, while prevented by

<sup>1</sup> Cf. *Kalhaṇa's Rājatarāṅgiṇī*, transl. Stein, i, Introduction, p. 36.

indifferent health in early youth from following a scholar's career, has grown up worthily to maintain the family's reputation for high character and unswerving devotion to duty.

The prolonged stays I was subsequently able to make in Kashmīr before and after my successive Central-Asian expeditions had to be spent on work relating to regions far away, and wholly different in character, from what I have come to look upon as my Indian alpine home. But my love for Kashmīr has remained unchanged, and so also my gratitude for the great boon it had given me in Paṇḍit Gōvind Kaul's friendship and help. That I was enabled to prefix a record of his life to this volume and thus to do something to preserve his memory, is a privilege I appreciate greatly. I owe it solely to the scholarly zeal of Sir George Grierson, who has rescued and elaborated the materials which we had collected, in a previous common birth, as it were. For the personal service thus rendered the expression of my warmest thanks is due here in conclusion.

AUREL STEIN.

23, MERTON STREET,  
OXFORD.  
*September 21, 1917.*

## INTRODUCTION

THE stories and songs in the following pages were recited to Sir Aurel Stein in June and July, 1896, at Mōhand Marg, in Kashmīr, by Hātim Tilawōñ, of Panzil, in the Sind Valley, a cultivator and professional story-teller. They were taken down at his dictation by Sir Aurel Stein himself, and, simultaneously, by Paṇḍit Gōvinda Kaula, and were read again by Sir Aurel with Hātim in August, 1912. Sir Aurel Stein wrote the text phonetically in the Roman character, as he heard it, and Gōvinda Kaula recorded it in the Nāgarī character, not phonetically, but spelling the words in the manner customary among Kashmīr Paṇḍits of Śrīnagar. While there are necessarily considerable differences in the representation of Hātim's words, the two texts are in verbatim agreement. Only in very rare instances are unimportant words found in one omitted in the other. To the copy made by him from Hātim's dictation Gōvinda Kaula added an inter-linear, word for word, translation into Sanskrit, and, from this, he subsequently made a fair copy of the greater part of the text with a translation into idiomatic Sanskrit.

All these materials were handed over to me by Sir Aurel Stein in November, 1910, and a perusal of them at once showed their great importance. They were a first-hand record of a collection of folklore taken straight from the mouth of one to whom they had been handed down with verbal accuracy from generation to generation of professional Rāwis or reciters, and, in addition, they formed an invaluable example of a little-known language recorded in two ways, viz.: (1) as it sounded to an experienced scholar, and (2) as it was written down in the literary style of spelling. Moreover, Hātim's language was not the literary language of Kāshmirī Paṇḍits, but was in a village dialect, and Sir Aurel Stein's phonetic record of the patois, placed alongside of the standard spelling of Kāshmirī Paṇḍits, gives what is perhaps the only opportunity in existence



for comparing the literary form of an Oriental speech with the actual pronunciation of a fairly educated villager. I, therefore, gratefully undertook the task of editing these tales with a view to their publication.

As I progressed, various difficulties asserted themselves, and Sir Aurel Stein took advantage of a stay in Kashmīr in August, 1912, to interview Hātim once more, to read through the text with him again, and, by inquiry from the fount of inspiration, to obtain a solution of the puzzles. The result was a remarkable proof of the accuracy of Hātim's memory. As already intimated, he belonged to a family of Rāwis, and delivered the stories as he had received them. After sixteen years, the text that he recited in 1912 was the same as that which had been copied down in 1896. It even contained one or two words or phrases of which he did not know the meaning. They were "old words" no longer in use, but he still recited them as he had received them from his predecessor.

In the course of my examination of the papers, I found that Gōvinda Kaula's transcript was not quite complete. It extended only to the middle of paragraph 18 of Story xii. In the interval between 1896 and 1912 had occurred the lamented death of that excellent scholar, and his help was no longer available to supply the missing portion. This was, therefore, written down in August, 1912, from Hātim's dictation, and supplied with a Hindī translation by Paṇḍit Kāśī Rāma.

The method employed by me in editing the text is as follows : Sir Aurel Stein's phonetic text is first printed with a free English translation. This is followed by a careful transliteration of Gōvinda Kaula's text, with an interlinear, word for word, translation into English. As this latter text is based on the Paṇḍit's system of spelling, every word is spelt the same way every time that it occurs, and I was able to compile from it a very full vocabulary, which also served as an Index Verborum. As Hātim's pronunciation, like the pronunciation of all spoken words in any language, varied slightly almost every time that the same word was uttered, Sir Aurel Stein's phonetic transcript has necessarily no fixed system of spelling any particular word,



each word being recorded as it sounded on the particular occasion of its being uttered, without reference to its pronunciation on other occasions.<sup>1</sup> Each word, therefore, appears under varying forms, all of which are, of course, of inestimable value for the study of the growth of dialect, but which render the text unsuitable as the basis of a vocabulary. For this reason, as stated above, my vocabulary is based on Gōvinda Kaula's text; but, to make comparison easy, two further indexes have been added. The first is an index of all the words in Sir Aurel's phonetic text, showing in each case the corresponding word in Gōvinda Kaula's text. The second index takes the words in the latter text, but arranges them in the order of their final letters, it being the letters towards the end of a word that are most liable to change in the processes of declension or conjugation. For each word in this text the corresponding word or words in Sir Aurel's text are also given.

The tales and songs are recorded in the order in which they were taken down by Sir Aurel Stein. They include six excellent folk-tales, three songs, and three tales partly in prose and partly in verse. The folk-tales speak for themselves. Of the songs, one (No. i) is a poetical account of an adventure of the famous Sultān Maḥmūd of Ghaznī with a fisherman; another (No. iv) purports to give a résumé of the origins of the Musalmān religion; and the third (No. xi) is an amusing account of the turmoil created in Kashmīr by Sir Douglas Forsyth's mission to Yarkand in 1873-4. The tales partly in prose and partly in verse are, first, the well-known story of Yūsuf and Zulaikhā, told by Wahāb Khār<sup>2</sup> (No. vi). The

<sup>1</sup> In regard to this point we may compare Nöldeke's words in a review of Prym & Socin's account of the Dialect of Tār 'Abdīn (ZDMG. xxxv, 221): "Die ungemeine Genauigkeit in der Wiedergabe der Laute zeigt übrigens wieder besonders deutlich, wie verschieden oft ein und dasselbe Wort sogar im selben Zusammenhange, ja im selben Satze gesprochen wird: ein auch durch sonstige Niederschrift aus dem Volksmunde bestätigtes Resultat, durch welches allein schon das jetzt so beliebte Dogma von der 'unbedingten Wirkung der Lautgesetze' als eine arge Uebertreibung erwiesen wird. Man bedenke, dass diese Texte sämtlich aus dem Munde eines einzigen, völlig illiteraten Mannes aufgezeichnet sind."

<sup>2</sup> It is, of course, quite different from the long Kāshmirī *Yūsuf Zulaikhā*, of Maḥmūd Gāmī, published by K. F. Burkhard in ZDMG. xlix, liii.

second is the lamentation of a reed, torn from its forest, and tortured by a carpenter till it becomes a flute (No. vii). The author is one Subhān. The third, which is anonymous, is a curious conversation between a bee and a farmer's wife (No. ix), in which the former complains of tyranny done to it by a bear and by a farmer who robbed it of its honey, while the latter complains of the tyranny done to her by grasping revenue officials.

Three notes are appended to this Introduction. For the first we are indebted to the kindness of Mr. Crooke. In this note he has placed at the disposal of the readers of the following pages his great experience in the science of comparative folklore, and has discussed the relationships of Hātim's tales to similar stories current in other parts of the world. In the second note I have dealt with the natures of the two texts and with the philological lessons that may be drawn from them. In the third, Sir Aurel Stein discusses the metre of the songs.

## I

### ON THE FOLKLORE IN THE STORIES

By MR. W. CROOKE

THIS collection of folk-tales and ballads from Kashmir presents many features of interest. In the following notes I have not attempted to discuss the general question of their value and of the sources from which they may have been derived. I have confined myself to collecting a series of parallels to the motifs and incidents of the stories, largely drawn from oriental sources. For several of these parallels I am indebted to notes prepared by Sir G. Grierson, Dr. E. Sidney Hartland, and Canon J. A. MacCulloch. These have been specially acknowledged.

#### I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

In this story the Sultān Maḥmūd, famous for his series of raids in Northern India, like the Khalīfah Hārūn-al-Rashīd, is described as wandering through the city in the disguise of a Faqir in search of information. The tale, in fact, is possibly

a reminiscence of one of the most interesting stories in "The Arabian Nights", "Khalifah, the Fisherman of Baghdad,"<sup>1</sup> where the Caliph becomes the partner of Khalifah, the fisherman. In the same collection there is a similar incident in the tale of "Nūr al-Dīn 'Alī and the Damsel Anīs al-Jālīs", where the Caliph becomes partner of Karīm, the fisherman.<sup>2</sup>

## II. THE TALE OF A PARROT

Sir G. Grierson compares with the tale the well-known story of Vikramāditya in the *Pancatantra*, of which numerous variants have been collected by M. E. Cosquin.<sup>3</sup> Dr. E. Sidney Hartland writes: "In addition to the variants cited by M. E. Cosquin at the reference given, see *The History of the Forty Vezirs*, translated by Mr. E. J. W. Gibb,<sup>4</sup> in which a king learns a charm from a Darvesh and communicates it to his Wazīr, who practises it upon him at the first opportunity. The king is forced to enter and re-animate a dead parrot, which persuades the gardener to sell it to a courtesan. She claims a thousand sequins as her fee for a visit which she alleges she had paid to a merchant. She had, however, seen this incident only in a dream. The parrot judges between the parties, and is then sold to the king's chief wife. The Wazīr, who has meanwhile succeeded in occupying the vacant body of the king, boasts to the queen of his knowledge of the charm. She persuades him to try it. The parrot, who is present, watching his opportunity, gets possession of his own body and kills the Wazīr." The tale is an illustration of the folk-tale cycle, "The Separable Soul." In a tale from the Panjāb, while a man was asleep, his soul went wandering about. By and by the soul felt thirsty and went into a pitcher of water to get a drink. While it was inside the pitcher someone put on the lid and imprisoned the soul. When the soul of the man did not return he was believed to be dead, and his corpse was

<sup>1</sup> Sir R. Burton, *The Book of a Thousand Nights and a Night*, ed. 1893, vi, 296 ff.

<sup>2</sup> *Ibid.*, i, 356 ff.

<sup>3</sup> *Les Mongols*, pp. 25-6; cf. C. H. Tawney, *Kathā-Sarīt-Sāgara* of Sōmadēva, i, 21.

<sup>4</sup> London, 1886, p. 313.

carried out for cremation. By chance someone took the lid off the pitcher and released the soul, which at once returned to its proper owner's body. He revived amidst general rejoicings.<sup>1</sup> The parrot in the tale under consideration is what has been called "The Life-Index" of the king.<sup>2</sup>

### III. THE TALE OF A MERCHANT

The plot turns on the intrigue of a dissolute woman with a beggarman. Sir G. Grierson quotes a variant from the *Linguistic Survey of India*.<sup>3</sup> In the *Jātaka*<sup>4</sup> the Queen Kinnarā falls in love with "a loathsome, misshapen cripple". The king, when she is detected in this intrigue, orders that her hand should be chopped off. But his chaplain dissuades him: "Sire! be not angry with the queen; all women are just the same." In the collection of Sōmadēva, "The Story of the Wife of Śaśin," the lady, in the absence of her husband, visits a man whose hands and feet are eaten away by leprosy; and in another tale from the same collection, "The Story of the Wife of King Simhākṣa, and the Wives of his Principal Courtiers," the ladies fall in love with the hump-backed, the blind, and the lame.<sup>5</sup> The stock example of this form of tale, the tragedy of which is admirably enhanced by the contrast between a beautiful woman and her loathsome paramour, is the tale from "The Arabian Nights", "The Tale of the Ensorcelled Prince."<sup>6</sup> Here the vicious wife visits a hideous negro slave, a person who, in oriental tales, is often selected as a paramour by dissolute women. He lives in a hole amidst the rubbish-heaps of the city. "Uncover this basin," he says in a grumbling tone, "and thou shalt find at the bottom the boiled bones of some rats we dined on; pick at these, and then go to

<sup>1</sup> *Panjab Notes and Queries*, iii, 166. On the question generally, see W. Crooke, *Popular Religion and Folklore of Northern India*, 2nd ed., i, 231 ff.

<sup>2</sup> Sir R. Temple and Mrs. F. A. Steel, *Wideawake Stories*, ed. 1884, 404.

<sup>3</sup> Vol. ix, pt. iii ("Bhil Languages and Khandēśī"), pp. 304 ff. (specimen of Labāni from Kangra).

<sup>4</sup> Cambridge translation, v, 234.

<sup>5</sup> *Kathā-Sarīt-Sāgara*, ii, 97, 116 ff.

<sup>6</sup> Sir R. Burton, *op. cit.*, i, 66 ff.

the slop-pot, where thou shalt find some leavings of beer which thou mayest drink."

The tale then diverges into the common motif of the love of a mortal for fairies, who live in a world of their own to which there is access by a spring, the moral being that the merchant is no better than his erring wife. In the story of "The Queen of the Fairies", the hero in this way finds Ratnamañjari, daughter of the king of the Vidhyā-dharas, marries her by the Gāndharva rite, and loses her in consequence of the violation of a taboo, a common incident in this cycle of stories.<sup>1</sup> With this may be compared Sōmadēva's stories: "The King who married his dependent to the Nereid," and "Yaśaḥ Kētu, the Vidhyādhari Wife, and his Faithful Minister"; and in "The Arabian Nights", "The Second Kalandar's Tale", and "Julnār the Seaborn and her Son, King Badr Bāsim of Persia".<sup>2</sup>

#### V. THE TALE OF THE GOLDSMITH

This is based on a familiar folk-tale incident — the Language of Signs. In the tale of "The Prince and the Vizier's Son",<sup>3</sup> the princess "pointed to her breast, then to her head, and, lastly, she laid her hand upon a vessel which stood beside her". This is interpreted to mean: When she put her hand on her forehead she showed that she was Cashma Rānī, or "Eye Queen"; when she touched her breast, "my heart shall be thine"; when she touched the bowl, "my home is Lōtā, or the bowl." The closest analogy to the present tale will, however, be found in the tale in "The Arabian Nights" of "Aziz and 'Azizah",<sup>4</sup> in which, like the wife in this story, the love-lorn cousin of the contemptible hero interprets for her husband the signs of her rival. In the present tale, when the hero goes to the assignation and falls asleep while he is waiting for the girl, he

<sup>1</sup> W. A. Clouston, *The Book of Sindibād*, 309 ff.

<sup>2</sup> *Kathā-Sarīt-Sāgara*, ii, 267, 292, and cf. ii, 288 ff.; i, 220 ff.; Burton, op. cit., i, 106 f.; vi, 54 ff.

<sup>3</sup> C. Swynnerton, *Indian Nights Entertainment*, 167 ff.

<sup>4</sup> Burton, op. cit., ii, 196 ff.

is advised, when he goes a second time, to cut his finger, so that the pain may keep him awake. A good parallel to this incident occurs in "Gul-i-Bakāwālī", when the prince, who is determined to keep awake in order that he may not fail to meet Bakāwālī, cuts his finger and rubs salt into the wound.<sup>1</sup>

The final test of the faithful wife is that she is ready to risk her honour in order to save that of her faithless husband and his paramour. Sir G. Grierson remarks that another version of the episodes in the garden, of the arrest of the lovers, and of the defeat of the Chief Constable, will be found in J. Hertel, *Der Kluge Vizier, ein Kaschmirischen Volksroman*.<sup>2</sup> This episode assumes various forms. In Sōmadēva's "Story of Saktimatī",<sup>3</sup> Samudradatta is arrested with another man's wife in the temple of the Yakṣa, Maṇibhadra, and both are placed in confinement. The wife of Samudragupta, Śaktimatī, exchanges clothes with the paramour of her husband, and allows them to escape. Similar to this is the tale of "Mohammad the Shalabī, and his Minister, and his Wife" in "The Arabian Nights", in which Mohammad takes the Qāzī's daughter to a place outside the city, where they are caught and imprisoned. Mohammad's wife dresses herself as a youth, enters the prison, and gives her clothes to the girl, who effects her escape. When Mohammad and his wife protest that they have been wrongfully arrested, the king orders that the unfortunate Chief of the Police shall be executed, his house plundered, and his women enslaved.<sup>4</sup>

#### VI. THE STORY OF YUSUF AND ZULAIKHA

This is the famous tale of Joseph and Potiphar's wife, one of the cycles of great oriental love stories, represented by

<sup>1</sup> W. A. Clouston, *A Group of Eastern Romances and Stories*, 318.

<sup>2</sup> *Zeitschrift des Vereins für Volkskunde*, Berlin, 1908, pp. 169 ff., 379 ff.

<sup>3</sup> *Kathā-Sarīt-Sāgara*, i, 90 ff. In his note to this tale Mr. Tawney compares a story in the *Bahār Dānish*, Nov. vii, pt. iv of Bandello, *Novelle*; H. H. Wilson, *Essays*, i, 224; and Miss R. H. Busk, *Sagas from the Far East*, 320.

<sup>4</sup> Burton, *op. cit.*, xi, 384.

“Yūsuf and Zulaikha” by Abū’r-Raḥmān Jāmī; “Khusrau and Shīrīn” by Nizāmu’d-Dīn, who was the author also of “Majnūn and Laila”. In the Qur’ān<sup>1</sup> Zulaikha is wife of Qitfir, or Potiphar, the ultimate source whence this tale and that of the dream of Pharaoh are derived.<sup>2</sup> In the story under consideration we have the familiar incident of the Selection of a New King by an Elephant, for which, as Sir G. Grierson points out, we have several parallels from Kashmīr.<sup>3</sup> In some of the Kashmīr tales the hawk shares the power of selection with the elephant. The fullest discussion of the widespread incident is that by Dr. E. Sidney Hartland.<sup>4</sup> Dr. Hartland adds: “I have also given examples showing that in various places the choice of a king actually depended on omens from animals. Thus, Bāpā, the hero of the Guhilots of Mewār, was selected as heir to the throne by an elephant which put a garland round his neck, not once, but thrice.”<sup>5</sup> Selection of the heir by a cobra, which shields the child from the sun by its extended hood, is common. Colonel Tod gives several instances from Rājput traditions.<sup>6</sup> The Nagasiās and Khariās of the Central Provinces tell similar legends.<sup>7</sup> A legend from the French colony of Senegal-Niger tells of a bird, a metamorphosed hero, who decides the succession to the post of Chief Griot by taking up his abode with the Griot who is to obtain promotion.<sup>8</sup> In a Nubian story a blackbird decides the choice of a queen by settling on her head.<sup>9</sup> We have a good example in Sōmadēva: “In that country there was an immemorial custom that an auspicious elephant was driven about by the citizens, and anyone that he took up with his trunk and placed on his back was anointed king.”<sup>10</sup>

<sup>1</sup> Surāh xii, 23-5.

<sup>2</sup> Genesis xli.

<sup>3</sup> J. H. Knowles, *Folk-tales of Kashmīr*, 17, 159, 169 f, 309.

<sup>4</sup> *Ritual and Belief*, 1914, 30 ff.

<sup>5</sup> R. V. Russell, *Tribes and Castes of the Central Provinces*, 1916, iv, 462: quoting D. R. Bhandarkar, *Journal Asiatic Society of Bengal*, v, p. 167, 1909.

<sup>6</sup> *Annals of Rajasthan*, Calcutta reprint, 1884, i, 313; ii, 282, 384.

<sup>7</sup> Russell, op. cit., iv, 258; iii, 445.

<sup>8</sup> De Zeltner, *Contes du Sénégal et du Niger*, Paris, 1913, p. 36.

<sup>9</sup> *Journal Royal Asiatic Society*, xlv, 410.

<sup>10</sup> *Kathā-Sarīt-Sāgara*, ii, 102.



## VII. THE TALE OF THE REED-FLUTE

There is a close resemblance, which we may suppose can hardly be accidental, between this personification of the flute and one of the most poetical passages in the "Arabian Nights" in the tale of "Ali Nūr-al-Dīn and Miriam, the Girdle Girl".<sup>1</sup> "The girl took the bag from him and opening it shook it, whereupon there fell thereout two-and-thirty pieces of wood, which she fitted one into another, male into female and female into male, till they became a polished lute of Indian workmanship. Then she uncovered her wrists, and laying the lute on her lap bent over it with the bending of mother over babe and swept the strings with her finger-tips, whereupon it moaned and resounded, and after its old home yearned, and it remembered the water that gave it drink, and the earth whence it sprang, and wherein it grew, and it minded the carpenter who cut it and the polisher who polished it, and the merchants who made it their merchandise, and the ship that shipped it; and it cried and called aloud, and moaned and groaned; and it was as if she asked it of all these things, and it answered her with the tongue of the case, reciting these couplets"—for which reference must be made to Sir R. Burton's version, which, though it may be accurate, can retain little of the music of the original poetry.

## VIII. THE TALE OF A KING

For the main story Sir G. Grierson refers to the Kashmir stories of "The Two Brothers" and "The Four Princes".<sup>2</sup> The basis of the story is a moral apologue, enforcing the need of caution, which is a commonplace in folk-tales, as in the cycle of "The Seven Wazīrs", "Haste in killing is a vile thing, for 'tis a grave matter: the quick we can kill, but the killed we cannot quicken, and needs must we look to the end of affairs".<sup>3</sup> "Often procrastination serves to avert an inauspicious measure," says Sōmadēva.<sup>4</sup>

<sup>1</sup> Burton, op. cit., vii, 16 f. ; cf. xi, 267.

<sup>2</sup> Knowles, op. cit., 166, 423.

<sup>3</sup> Burton, op. cit., ix, 54.

<sup>4</sup> *Kathā-Sarīt-Sāgara*, i, 279.



The tale diverges in various ways.

First, we have the "Potiphar's Wife" cycle, and that of Phædra and Hippolytus, with their numberless variants, in which a vicious woman fabricates a false charge against her continent stepson, or some other equally innocent person who has the ill-luck to come into contact with her. In Buddhist literature this appears in the tale of the love of Asōka's queen for Kunāla, son of her co-queen, Padmāvati. On his refusal to accept her advances, the queen, to whom her husband, the emperor, had offered any boon she chose, asked to be allowed to assume royal power for seven days. During this time she sent officers to Takṣaśila and had Kunāla blinded. He appeared before his father in the guise of a lute-player, was recognized, and the queen was burnt to death.<sup>1</sup> The same authority refers to the tale of Sārangdhara, who rejected the advances of his stepmother, and when she complained to the king, it was ordered that his limbs should be cut off, and that he should be exposed to wild beasts, a fate from which he was saved only by a miraculous Voice from Heaven.<sup>2</sup>

Then comes the incident of the king who slays his favourite falcon who dashes the cup out of his hand as he is about to drink the poisoned water. Canon J. A. MacCulloch kindly informs me that there is a version in the Persian Bidpai literature, in the *Anwār-i-Suheli*,<sup>3</sup> the reference to which has been traced by Sir G. Grierson.

Sir G. Grierson also refers to two similar tales from Bengal, one of the tale of a snake in the room of a wedded couple; the other, a full story, with tales of the three guardians, in one of which a horse is substituted for the hawk.<sup>4</sup>

Next, we have the well-known tale of the "Faithful Dog", best known in the story of Beddgelert. Sir G. Grierson notes

<sup>1</sup> W. A. Clouston, *The Book of Sindibād*, Intro., xxix f.; quoting *Orient and Occident*, iii, 177.

<sup>2</sup> *Ibid.*, xxx f.; quoting H. H. Wilson, *Catalogue of the MacKenzie Manuscripts*.

<sup>3</sup> vi, 3, Jarrett's edition (Calcutta, 1830), 402-5; Eastwick's translation (Hertford, 1854), 413-16; Wollaston's translation (London, 1904), 320-2.

<sup>4</sup> Lal Bihari Day, *Folk-tales of Bengal*, ed. 1912, pp. 43, 141, 146.

that it occurs in the Kashmir tale, "A Lach of Rupees for a Bit of Advice"<sup>1</sup>; and he quotes the following parallel from Baluchistan:<sup>2</sup> "A shrine dedicated to a dog would be a bit of an oddity anywhere, and something more than an oddity in a Musalmān country. Yet such a shrine is to be found in the Kirthar hills. And this is the pious legend that clings to it. Once upon a time there was a dog that changed masters in a pledge for a loan. Now he had not spent many days with his new master before thieves came at dead of night and took off ever so much treasure. But he slunk after the rogues and never let them out of his sight till he had marked down the spot where they had buried the spoil. And, on the morrow, he barked and he barked and made such a to-do, there was nothing for it but for the master of his house to follow him till he came to the spot where the treasure was buried. Well, the owner was pleased enough to get his goods back, as you may guess. And round the dog's neck he tied a label whereon was writ in plain large letters that the debt was discharged, and with that he sent him packing to his old master. So the dog bounded off home, as pleased as pleased could be. But his master was mighty angry to see him, for he was an honest fellow, and much as he loved his dog, he set more store on being a man of his word. And as a warning to all breakers of pledges he hacked him limb from limb. But when in the end he saw the label round his neck, and heard all that he had done, he was exceedingly sorry. So he gathered up the limbs and buried them in a grave. Had the limbs been the limbs of a true believer, and not the limbs of an unclean beast, he could not have made more pother over the burial. And to the grave of the faithful dog Jhalawān folk resort to this day. And there they sacrifice sheep, and distribute the flesh in alms, in the certain belief that whatsoever they seek, that they will surely find."

In Western folklore the tale assumes various forms, the

<sup>1</sup> Knowles, *op. cit.*, 36 ff.

<sup>2</sup> *Baluchistan Census Report*, 1911, p. 63, § 107.

earliest version appearing in Pausanias.<sup>1</sup> It appears in the *Gesta Romanorum*, No. 26 (Herrtage, p. 98). In the *Book of Sindibād* it appears as the story of "The Snake and the Cat", the faithful cat killing the snake in the baby's cradle.<sup>2</sup> In the *Pancatantra*<sup>3</sup> and *Hitopadēśa*<sup>4</sup> it is a mungoose which attacks the snake, and in *Kalilah and Dimna* a weasel. Sōmadēva tells it in the form of the "Story of the Brāhman and the Mungoose".<sup>5</sup>

The account of the shrine erected to the faithful dog in Baluchistān already quoted is not the only instance of worship of this kind in India. In the Central Provinces the tale is told of a Banjārā who, after he killed his dog, "built a temple to the dog's memory, which is called the Kukurra Maṇḍhī. And in this temple is the image of a dog. This temple is in the Drūg District, four miles from Bālōd. A similar story is told of the temple of Kukurra Maṭh in Mandlā."<sup>6</sup> A similar tale has been localized at Rōhisā in Kāthiāwār. When his master learned how basely he had treated the faithful animal, "he wept bitterly and caused the Chitrāsar lake to be excavated, and built round at the spot where the dog fell dead, and on the little island in the lake he built a temple in which he placed his dog's image, which is there to this day."<sup>7</sup> The tale has migrated as far west as Ireland and as far east as China.<sup>8</sup>

#### "X. THE TALE OF RĀJĀ VIKRAMĀDITYA

The episode of the princess beset by a serpent is, in a slightly different form, found in the tale in the Book

<sup>1</sup> Pausanias, x, 33, 9, with the note of Sir J. G. Frazer, v, 421 f. See the references in Clouston, *The Book of Sindibād*, 236-41, 329, 359. But there is a much fuller account in Clouston, *Popular Tales and Fictions*, ii, 166 ff., 177, n. A complete bibliography of the tale and its analogues will be found in *The Seven Sages of Rome*, edited by K. Campbell, New York, 1907, pp. lxxviii-lxxxii. In the *Welsh Fables of Cattwg the Wise* the story is given and located at Abergarwan (Iolo MSS., 154, 561). There must, therefore, have apparently been more than one version current in Wales.

<sup>2</sup> Clouston, 56 f.

<sup>3</sup> Book v, Fab. 2.

<sup>4</sup> Book iv, Fab. 13.

<sup>5</sup> *Kathā-Sarīt-Sāgara*, ii, 90 f.

<sup>6</sup> R. V. Russell, *Tribes and Castes of the Central Provinces*, ii, 189 f.

<sup>7</sup> *Bombay Gazetteer*, viii, 641.

<sup>8</sup> W. C. Borlase, *The Dolmens of Ireland*, iii, 881 f.; H. A. Giles, *Strange Stories from a Chinese Studio*, ii, 261.

of Tobit,<sup>1</sup> in which, by the advice of Raphael, the devil is scared by the stench of the burnt heart and liver of a fish. Sir G. Grierson quotes a story from Bengal in which we have a princess from whose body a snake issues.<sup>2</sup> It is unnecessary to discuss this tale at length, because, as Dr. E. Sidney Hartland reminds me, it has been examined, with a full collection of parallels, by Mr. F. H. Groome.<sup>3</sup>

## XII. THE TALE OF THE ĀKHŪN

Sir G. Grierson remarks that there is a somewhat similar story in the Linguistic Survey of India,<sup>4</sup> of which the following is a copy: "There was a Thākur who had nothing to eat in his house, so he said to himself, 'Brother, I'm going to look for service.' There was also a bird of omen, but though he went every day she never gave him one. One day she went out to pick up some food, and before she started she told her children on no account to give an omen to anyone. While she was away the Thākur came as usual, and the chicks gave him the looked-for indication; so he saddled his camel, mounted, and set off.

Back came the omen-bird, and overtook the Thākur on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along; one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his pen-knife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to his camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'<sup>5</sup> Straightway, the omen-bird passed her hand

<sup>1</sup> Chaps. vi-viii.

<sup>2</sup> Lal Behari Day, op. cit., 96.

<sup>3</sup> *Folk-lore*, ix, 226.

<sup>4</sup> Vol. ix, pt. i, 351.

<sup>5</sup> Obviously a reminiscence of the well-known tale of Buddha giving his flesh to the tiger-cubs.

over the wound, and it healed as it was before. Then they got up on the camel and went on their way."

Sir G. Grierson remarks: "This is the end of the extract. The entire story, a long one, will be found on pp. 82 ff. of Mr. Macalister's *Specimens*.<sup>1</sup> The frog takes the form of a barber and overtakes the Thākur. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhman. The four settle in a city, where the omen-bird gets the Thākur service under the king, on a salary of a lākh of rupees. The king's barber persuades the king to set the Thākur three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Thākur performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task, the omen-bird assumes the form of the Thākur, and gets the king to make a huge funeral pyre, on which she sits. It is lighted, and she flies away in the smoke. She then sends the Thākur to the king with the news that he has come back from the king's ancestors and that they are all well, but want a barber. So the king makes another pyre, and sets his barber on it to go off to his ancestors. The pyre is lighted, and the barber is, of course, burned to death, and the king and the Thākur live happy ever afterwards." The tale belongs to the cycle of Friendly Animals represented in the West by Perrault's famous version of "Puss in Boots". In this cycle the performance of seemingly impossible tasks by the aid of helping animals is common.<sup>2</sup>

The tasks set in the tale now under consideration deserve fuller treatment.

The incident of the ruby with a worm inside it appears in three forms in the "Arabian Nights". In the story of "Ma'arūf the Cobbler and his wife Fātimah", Ma'arūf, when called on to examine a jewel, squeezes it between his thumb

<sup>1</sup> G. Macalister, *Specimens of the Dialects spoken in the State of Jeypore*, Allahabad, 1898.

<sup>2</sup> J. A. MacCulloch, *The Childhood of Fiction*, 225 ff., and other references in the Index.

and forefinger, and shows that it is "only a bittock of mineral worth a thousand dinars. 'Why dost thou style it a jewel?'"<sup>1</sup> Again, in the "Tale of the King who kened the Quintessence of Things", the old man examines the jewels brought for sale. He decides that one of them is of small value, and the merchant asks: "How can this, which is bigger of bulk and worthier for water and righter in rondure, be of less value than that?" The Shaikh decides that "in its interior is a teredo, a boring worm; but the other jewel is sound and secure against breakage".<sup>2</sup> Lastly, in the "Story of Three Sharpers", the sharper says, "An thou determine upon the killing of yonder man, first break the gem, and if thou find therein a worm, thou wilt know the wight's word to have been veridical." The king smashes the gem with his mace and finds a worm within it.<sup>3</sup>

Further on, in the episode when the jeweller seizes the garment of one of the girls as she is bathing, we have a version of the Swan Maiden cycle, of which an early form appears in the legend of Kṛishṇa when he takes the garments of the Gōpīs as they are bathing in the Jumna. In many cases of tales of this cycle the Swan Maiden is captured to be eventually married to the hero. Sometimes, as in the present case, she is held to ransom. It is unnecessary to discuss at length a cycle of tales which has been fully investigated by Dr. E. Sidney Hartland and by others.<sup>4</sup> Again, we have the incident of the ruby emitting a brilliant light, a *lieu commun* in Eastern and Western folk-tales. In one of Sōmadēva's stories, "The Brave King Vikramāditya," the King Hēmaprabha gives his daughter, Ratnaprabhā, to Naravāhanadatta, with "glittering heaps of jewels, gleaming like innumerable wedding fires".<sup>5</sup>

<sup>1</sup> Burton, *op. cit.*, viii, 16.

<sup>2</sup> *Ibid.*, ix, 139.

<sup>3</sup> *Ibid.*, x, 364.

<sup>4</sup> *The Science of Fairy Tales*, 255 ff. Cf. in the "Arabian Nights", "The Story of Jānshūh", and "Hassan of Bassorah" (Burton, *op. cit.*, iv, 291 ff.; vi, 188 ff.), and "The Swan Children" in "Dolopathos and the Seven Sages" (Clouston, *The Book of Sindibād*, 372 ff.).

<sup>5</sup> *Kathā-Sarīt-Sāgara*, i, 327.

At every word the fairy Lālmāl speaks a ruby drops, or seven rubies fall daily from her mouth. In one of Sōmadēva's tales Marubhūti eats two grains of rice from food in which a child had been cooked, and thus gains the power of spitting gold. On this Mr. Tawney remarks: "In 'Sagas from the Far East' there is a story of a gold-spitting prince. In Gonzenbach's 'Sicilianische Märchen' Quaddaruni's sister drops pearls and precious stones from her hair when she combs it—Dr. Köhler in his note on this tale gives many European parallels. In a Swedish story a gold ring falls from the heroine's mouth whenever she speaks, and in a Norwegian story gold coins. I may add to the parallels quoted by Dr. Köhler, No. 36 in Coelho's 'Contos Portuguezes', in which tale pearls drop from the heroine's mouth."<sup>1</sup>

Lālmāl, the fairy, gave the Lapidary her ring and said: "Go thou again into the spring. Close by the side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright." We are reminded of the wonder-working ring of Aladdin in the "Arabian Nights". In a Kashmir tale, "The Charmed Ring," the merchant's son speaks to the ring, and immediately a beautiful house and a lovely woman with golden hair appeared.<sup>2</sup> Sulaimān, or Solomon, entrusts his seal ring, on which his kingdom depends, to his concubine, Aminah. Sakhr, the Jinnī, transformed into the king's likeness, takes it, after which Sulaimān is reduced to beggary. But after forty days the Jinnī fled, throwing the ring into the sea, where it was swallowed by a fish, and eventually restored to its owner. The tale is Talmudic, and there is a hint of it in the Qur'ān.<sup>3</sup>

In the tale of "Vinitamati who became a Holy Man", in Sōmadēva's Collection, the Yakṣa gives the hero a ring which averts all calamities known as *ṛti*, that is to say, excessive rain, drought, locusts, birds, and injury by foreign invaders;<sup>4</sup>

<sup>1</sup> Ibid., ii, 453.

<sup>2</sup> Knowles, op. cit., 23.

<sup>3</sup> Sūrah xxxviii; cf. the ring of Polycrates, Herodotus, iii, 41, 2.

<sup>4</sup> *Kathā-Sarit-Sāgara*, ii, 173.



and in another tale, "Śrīdatta and Mrgāṅkavati," we have a magic ring which counteracts the effects of poison.<sup>1</sup>

The Lady of the Rock turns the Lapidary into a pebble. Then her mother says: "Aha! my girl, I smell the smell of a mortal man"—the "Fee faw fum" of "Jack, the Giant Killer", common in Märchen. The Italian demon, the Orco, has "a demonic acuteness of scent; he can tell, like a sea-monster, the approach of human flesh".<sup>2</sup> The technical phrase in folk-tales from the Indian plains is *manush-gandha*, "the smell of man's flesh." In a Panjāb story, the tale of "Lāl Bādshāh, the Red King", the ogre cries, "I smell man's flesh, I smell man's blood."<sup>3</sup> In a Bengal story the Rākṣasas cry: "How, mow, khow! A human being I smell," or "Hye, mye, khye!" with the same meaning.<sup>4</sup>

This tale, it may be remarked, contains a version of the Letter of Death. I have discussed this incident in connexion with the story of Bellerophon. In the Homeric version:<sup>5</sup> "To Bellerophon the gods granted beauty and lovely manhood; but Proitos, in his heart, devised evil for him, and being mightier far drove him from the land of the Argives, whom Zeus had made subject to his sceptre. Now Proitos' wife, goodly Anteia, lusted after him, to have converse in secret love, but no whit prevailed she, for the uprightness of his heart, on wise Bellerophon. Then spake she lyingly to King Proitos: 'Die, Proitos, or else slay Bellerophon, that would have converse in love with me against my will.' So spake she, and anger got hold upon the king at that he heard. To slay him he forbore, for his soul had shame at that; but he sent him to Lykia, and gave him tokens of woe, graving in a folded tablet many deadly things, and bade him show these to Anteia's father, that he might be slain." So the king of Lykia imposed tasks upon him, and when he accomplished

<sup>1</sup> Ibid., i, 61.

<sup>2</sup> J. Grimm, *Teutonic Mythology*, ii, 486.

<sup>3</sup> Swynnerton, op. cit., 335.

<sup>4</sup> Lal Bihari Day, op. cit., 72, 79; for other examples see MacCulloch, op. cit., 305, n.

<sup>5</sup> Iliad, vi, 155 ff., trans. A. Lang, W. Leaf, E. Myers. In my paper (*Folklore*, xix, 156) I have collected several parallels.



them the king gave him his daughter in marriage and half of all the honour of his kingdom. Dr. Sidney Hartland writes: "Thucydides gives a similar story of Pausanias, Regent of Sparta. The episode of Uriah the Hittite (2 Samuel xi, 14) is another case. Shakespeare, drawing from Saxo Grammaticus (lib. iii), employs it in 'Hamlet'. Walter Map (*De Nugis Curialium*, v, 4) recounts it of Count and Earl Godwin, but leaves the tale half told. It may almost be said to be a commonplace of folk-tales. It generally makes its appearance in tales belonging to the cycle of 'The Man born to be a King'." To this some oriental examples may be added. In Sōmadēva's "Story of Śivavarman" the king writes a letter to a neighbouring chief, asking him to slay his minister, Śivavarman. He escapes by announcing that God will not send rain for twelve years on that land in which he is slain.<sup>1</sup> In the Kashmīr story of "The Ogress Queen" the queen writes a letter to her grandmother, a Rākṣasī, telling her to kill the lad, but a faqīr reads it and tears it up.<sup>2</sup> In the Panjāb story of "The Son of Seven Mothers" the queen gives the lad a piece of a broken potsherd, with these words inscribed on it: "Kill the bearer at once, and sprinkle his blood like water." It is read and altered by the hero's wife.<sup>3</sup> In the Bengal story of "The Boy whom Seven Mothers suckled", the Rākṣasī queen sends the boy to her mother with a letter requesting her to devour him the moment he delivers the letter.<sup>4</sup> We have the same incident in "Brave Hīralālbāsē" and in "The Demon and the King's Son" in the collection of Miss Maive Stokes.<sup>5</sup> Similar to this is the action of the Sultān in the story of "Ahmed the Orphan".<sup>6</sup> In Arabic folklore such letters are so common that they are known as "the letters of Mutalammis", one of the intended victims of the trick.<sup>7</sup>

Sir G. Grierson reminds me that there is a good version of

<sup>1</sup> *Kathā-Sarīt-Sāgara*, i, 27 f.; cf. the tale of Parityāgasēna (ibid., i, 353).

<sup>2</sup> Knowles, op. cit., 48.

<sup>3</sup> Temple-Steel, *Wideawake Stories*, 103.

<sup>4</sup> Lal Bihari Day, op. cit., 116.

<sup>5</sup> *Indian Fairy Tales*, 53, 184.

<sup>6</sup> Clouston, *The Book of Sindibad*, 138.

<sup>7</sup> Burton, op. cit., xii, 68.

the "Letter of Death" tale in the *Bhakta-māla*,<sup>1</sup> in which Dhr̥ṣṭabuddhi gives a letter to Candrahāsa, saying, "Take thou this to my house and give this letter into the hands of my son Madana, and say unto him, 'Prithee carry out what is written therein.'" But Candrahāsa falls asleep in a garden where comes to sport with her damsels and her fellow-maidens the daughter of Dhr̥ṣṭabuddhi. "By chance she saw Candrahāsa as he slept, and love for him entered her heart. So she led her companions away, and then leaving them she returned by another path and gazed enraptured at his beauty. In her yearning she saw by him a letter, with her brother's name upon it. She took it up and read it, and therein was written, 'At once give thou poison (*viṣa*) to the one that beareth this letter. Delay thou not in this, or dread my anger.' When she read these words, wroth was she with her father, and filled with pity was she for the youth. Now the damsel's name was Viṣayā. Ink made she with the collyrium of her eyes, and after the word *viṣa*, poison, added she but one little syllable *yā*, so that *viṣa* became *viṣayā*." So Viṣayā was married to Candrahāsa, and the plot laid by the vile Dhr̥ṣṭabuddhi came to naught.

We have here also a version of "Jack and the Beanstalk", fully discussed by Canon J. A. MacCulloch, who points out the connexion between mythology and folklore, where "a primitive mythological way of regarding the universe has suggested and given rise to the chief incident of one of our well-known nursery tales".<sup>2</sup>

On the question of eating the leathern peas, Dr. Sidney Hartland writes: "It may be suspected that the real reason why the hero is forbidden to eat the leathern peas is, not that they are indigestible, but that to do so would be to eat the food of supernatural beings, and so unite himself with them permanently; he might not be able to return; he would become one of them. I have considered elsewhere similar incidents."<sup>3</sup>

<sup>1</sup> See his article, "Gleanings from the *Bhakta-māla*": JRAS. April, 1910, p. 295.

<sup>2</sup> *The Childhood of Fiction*, 432 ff.

<sup>3</sup> *Science of Fairy Tales*, 40 ff.

A full discussion of the matter would be very lengthy, and would lead to inquiries into the rights of hospitality, magical belief, and so forth."

When the hero marries the lady, she directs him to ask only for the skin mat, known as the Flying Couch. We may compare this with the flying horses of the "Arabian Nights".<sup>1</sup> In the Bengali tales the heroine is carried through the air by two birds, and a club and rope carry people across the ocean.<sup>2</sup>

Brahmā, in the Hindu mythology, gives Kuvēra the great self-moving car, called Puspaka.<sup>3</sup> We met with flying chariots and similar magical vehicles in the tales of Sōmadēva.<sup>4</sup> The closest parallel to the incident under consideration is the Flying Carpet of the tale of "Prince Ahmad and the Fairy Peri-Banou" of the "Arabian Nights".<sup>5</sup>

W. CROOKE.

## II

### ON THE LANGUAGE USED IN THE TALES

As regards the text of these tales recorded by Gōvinda Kaula, it is, so far as its contents and wording go, in every way worthy of the reputation of that excellent scholar. But the spelling of the words is that customary among Kāshmirī Paṇḍits, and is based on no fixed system. These persons have no certain rules for representing the broken vowel sounds that form a prominent feature of the language, and Gōvinda Kaula, each time that a word containing one of these sounds recurred, spelt it as the spirit moved him at the time. A few examples will suffice. The word *pōda*, manifest, is written पद in ii, 1, and पाद in iii, 8; *korun*, he made, is written करन् in iv, 6, but कुरन् in vii, 4, although he writes करन् in the very next line; *ōs*<sup>16</sup>, he was, is written आसु in ii, 4, but आस् and आसु in ii, 5. It is evident that to reproduce such spelling would render this work of little

<sup>1</sup> Burton, op. cit., i, 147; iii, 415 ff.

<sup>2</sup> Lal Bihari Day, op. cit., 130, 116.

<sup>3</sup> J. Dowson, *Classical Dictionary*, 174.

<sup>4</sup> *Kathā-Sarīt-Sāgara*, i, 259, 392; ii, 258, 553.

<sup>5</sup> Burton, op. cit., x, 249, who gives parallels.

use to any person not perfectly familiar with the language, and would greatly complicate the preparation of any index or vocabulary.

A uniform system of spelling Kāshmīrī in the Nāgarī character was devised by the late Paṇḍit Īśvara Kaula, and was used by him in his *Kāsmīrāśabdāṃṭa*, or Kāshmīrī Grammar in the Sanskrit language, which has been published by the Asiatic Society of Bengal. Although not perfect, this system has the merit of being an attempt to represent each sound in the language by one character, and by one character only. With a few minor alterations, it has been followed by me in various works on Kāshmīrī, such as my *Essays on Kāçmīrī Grammar*, my *Manual of the Kāshmīrī Language*, and the Kāshmīrī-English Dictionary in course of publication by the Asiatic Society of Bengal, and it is now, I believe, generally accepted by European scholars.

In preparing the transliterated version of Gōvinda Kaula's text I have therefore first copied the latter, spelling the words according to Īśvara Kaula's system, and have then rigidly transliterated that into the Roman character. It must be clearly understood that this process has in no way altered the real text in any way. If Īśvara Kaula were to read out the text written according to his system, and if Govinda Kaula were to read out what he himself had written, the resultant sounds would in every case be identical. The change has been one of spelling, and of nothing else; in other words, it has been merely a change from unsystematic to systematic spelling.

My text in the Roman character can at once be mechanically converted into the Nāgarī character according to Īśvara Kaula's system of spelling by the aid of the following table and appended instructions:—

अ a, आ ā, इ i, ई ē, उ u, ऊ ū, ए ē, ऐ ai, ओ ō, औ au.

क ka, ख kha, ग ga, ङ na.

च ca, छ cha, ज ja, ञ ñ.

त् ta, थ tha, द da.

ट ta, ठ tha, ड da, ण na.

त ta, थ tha, द da, न na.

प *pa*, फ *pha*, ब *ba*, म *ma*.

य *yē*, र *ra*, ल *la*, व *va*, वा.

श *shē*, स *sa*, ह *ha*.

It will be observed that the above agrees with the ordinary system of transliterating Nāgarī, with the following exceptions :—

(1) Kāshmīrī possesses no sonant aspirates.

(2) The letters ङ and ण are each used only as a member of a conjunct consonant before a letter of its own class, as in ङ्क *nka*, ङ्ख *nkha*, ङ्ग *nga*, ण्ट *nta*, ण्ठ *ntha*, ण्ड *nda*. Under these circumstances I have not thought it necessary to add in either case a diacritical mark to the *n*, more especially because, in the Persian character, ङ, ण, and न are all represented by ن.

(3) After the letters च, य, and श, the letter *a* is always pronounced *ē*. Hence, I have transliterated them *ñē*, *yē*, and *shē* respectively. For श I use *shē* instead of *śē*; as in Kāshmīrī the sound of this letter is the same as that of the Persian ش. The letter not only represents a Persian ش, but also the Indian श and ष, the sound of all three having been conflated into one sound, that of the English *sh* in "shell". Kāshmīrī possesses no cerebral sibilant, although in Kāshmīrī MSS. we sometimes find the letter ष. This, however, is only Paṇḍits' affectation, who pretend that they ought to write पोष, not पोश, a flower, because there is a ष in the Sanskrit पुष्पम्.

(4) Attention may be called to the affricative letters च *tsa*, छ *tsha*, and ज *za*. The letter *tsha* is the aspirate of *tsa*, i.e. it is pronounced as in "cat's head" and not as in "cat-shark".

(5) The short vowels *ē* (except in the cases of *ñē*, *yē*, and *shē*) and *ō* are represented by य and व respectively. They never commence a syllable. In other words, when य and व follow a consonant they are pronounced *ē* and *ō* respectively. Thus क्य is *kē*, not *kyē*, and क्व is *kō*, not *kva*. Some Kāshmīris, especially Hindūs, always sound *ē* and *ō* as if there were a half-pronounced *y* before them, so that in their mouths क्य sounds as *k<sup>y</sup>ē* and क्व as *k<sup>y</sup>ō*. The vowel *ē* is generally sounded like the *e* in "met" and the vowel *ō* like the *o* in "hot".

The various mātrā-vowels are represented as follows. For particulars in regard to them the reader is referred to the present writer's *Essays* and *Manual*.

क्क्	$k^a k$ .
क्कि	$k^i$ .
क्कु	$k^u$ .
क्कू	$k^ü$ .
क्क्यक्	$k^a k$ .

The vowels  $a$  and  $ü$  can never end a syllable.

The various modified, or *aprasiddha*, vowels are represented and sounded as follows :—

$a$	written as in	क्क्	$k^a k$ , and sounded like a very short $a$ .	
$\dot{a}$	"	क्कि	$k^i k^i$ , " " "	$\dot{a}$ .
$o$	"	क्कु	$k^o k^u$ , " " "	$o$ .
$\ddot{u}$	"	क्कू	$k^ü k^ü$ , " " "	$\ddot{u}$ .
$\ddot{a}$	"	अक्क्	$a k^a k$ , " something between $a$ and $o$ .	
$\dot{a}$	"	अक्कि	$\dot{a} k^i$ , " like $a^i$ in $a^i k^i$ .	
$o$	"	अक्कु	$o k^u$ , " " the first $o$ in	
				"promote".
$\ddot{u}$	"	अक्कू	$\ddot{u} k^ü$ , " " a German $\ddot{u}$ .	
$\ddot{o}$	"	अक्क्क्	$\ddot{o} k^a k$ , " " prolonged German $\ddot{o}$ .	
"	"	अक्कि	$\ddot{o} k^i$ , " " "	
"	"	अक्कु	$\ddot{o} k^u$ , " " "	
$yu$	"	क्किक्कु	$kyuk^u$ , " as written in the Roman	
			character.	
$yü$	"	क्कीक्कु	$kyük^u$ , " as written in the Roman	
			character.	
$\check{e}$	"	क्क्क्क्	$k\check{e}k^a k$ , " like $\check{e}$ .	
$\check{e}$	"	क्क्क्कि	$k\check{e}k^i$ , " " "	
$yo$	"	क्क्क्कु	$kyok^u$ , " as written.	
$\check{e}$	"	क्क्क्कू	$k\check{e}k^ü$ , " something like $yü$ .	
$\check{o}$	"	क्क्क्क्क्	$k\check{o}k^a k$ , " nearly the same as $o$ .	
$\check{o}$	"	क्क्क्क्कि	$k\check{o}k^i$ , " like an ordinary $\check{o}$ .	
$\check{o}$	"	क्क्क्क्कु	$k\check{o}k^u$ , " nearly the same as $o$ .	
$\check{o}$	"	क्क्क्क्कू	$k\check{o}k^ü$ , " nearly the same as $\ddot{u}$ .	
$\acute{o}$	"	क्क्क्क्क्	$k\acute{o}k^u$ (for कक्क्क्क्), sounded like the <i>aw</i> in	
			"awful".	
$\ddot{u}$	"	क्क्	$k\ddot{u}$ , sounded something like a much pro-	
			longed German $\ddot{u}$ , approaching a long $\ddot{z}$ .	

As explained in the *Kāshmīrī Manual*, the sounds of *ṣ* and *ṣ̣* are not affected by *i-mātrā*, and hence, in this case, no diacritical marks are given to them in the Roman character, although they are marked as *aprasiddha* in the Nāgarī character.

As regards Sir Aurel Stein's system of presenting the sounds uttered by Hātim, it is, of course, consistent with itself. Each letter employed by him represents one sound and one sound only, and each sound is represented by one letter and by one letter only. His system, however, is not the same as mine, and he authorized me, in preparing his materials for the press, to alter it to agree with mine, so long as the alteration was consistent. For instance, I was authorized to alter his *ā* to my *ó*, provided that this was always done, that *ā* was never altered to any other letter, and that no other of his letters was also altered to *ó*.

His system of arranging consonants presented no difficulty. It is practically the same as mine, and only one or two changes were necessary. These are as follows. The fricative sound resembling that of an English *ts* is represented in my system by *ts* and in his by *tṣ*. The sound which corresponds to that of the Persian ش, and which in Nāgarī is written ष, is written *ṣ* by Sir Aurel Stein and *sh* by me. I have throughout altered his *tṣ* to *ts* and *ṣ* to *sh*. Similarly, the sound represented by the Persian ج is written *z* by Sir Aurel Stein, and, for the sake of uniformity, I have altered it to *zh*, although the sound is not heard in Srinagar Kāshmīrī or, consequently, found in Gōvinda Kaula's transcript.

The labial semi-vowel in Kāshmīrī is a pure bi-labial, and not a dento-labial. Its sound is neither that of *v* or that of *w*, but something between both, sometimes, especially before palatal vowels, tending towards a *v*-sound, and sometimes, especially before *a* and before labial vowels, tending towards a *w*-sound. In my system I use both *v* and *w* for its representation, endeavouring so far as was possible to indicate the shade of sound to which, in my experience, it approximates. Sir Aurel Stein represents the labial semi-vowel uniformly by *v*, without regard to its exact shade of sound. I have not ventured to interfere with this, and have left his *v*'s unchanged throughout.

Possibly his *i* and *u* are also semi-vowels, but the matter is doubtful, and will be referred to again under the head of vowels.

It thus follows that, so far as the representation of consonants is concerned, the systems of transcription employed in the printed version of Sir Aurel Stein's copy of Hätim's text and in my copy of Gōvinda Kaula's text are, with the exception of the representation of the labial semi-vowel, identical.

Turning to the representation of vowel-sounds, it might appear that the matter is equally simple. I thought so myself at first, and commenced transcribing his text with the alterations necessary to make it agree with my system. But before long I found that this was an impossible task. The range of vowel-sounds used by Hätim is not the same as that used in the Śrinagar Kāshmirī, with which alone I am familiar. Hätim has sounds, such as the *a* in "cancelled" (Sir Aurel's *a*, my *ǎ*), which so far as I am aware occurs only rarely in Śrinagar Kāshmirī, and then only in monosyllables ending in an aspirated surd—e.g. in the Hindū pronunciation of *krākḥ*, a noise, but not in the plural *kraka*. Again, on the other hand, Śrinagar Kāshmirī has two short *o*'s—one, the first *o* in the English word "promote", which I represent by *o*, and the other the *o* in "hot", which I represent by *ǒ*. Sir Aurel Stein's system knows only the latter of these, which he represents by *o*. There are numerous other differences and cross divisions in the two systems, and a thorough examination of the whole of Hätim's text gives the following results:—

On the one hand, some of Hätim's sounds have their exact equivalent in the Śrinagar Kāshmirī known to me. These are the *a* in "America", the *ā* in "father", the *ai* in "aisle", the *e* in "met", the *ē* like the *a* in "vale", the *ō* in "open", the *u* in "put", the *ū* in "rule", the *ü* in the German "Kürze", and the peculiar Kāshmirī *ũ*, for which, so far as I am aware, there is no equivalent in any European language. In all these our transcriptions agree, except that Sir Aurel represents the *e* in "met" by *e*, while I use *ǎ*. On the other hand, there is the greatest confusion between the two systems in their representation of the broken vowels, which play so important a rôle



in Kāshmirī pronunciation. One example will suffice. There is a modified *ā*, which Sir Aurel Stein represents by *ā̄*, and which he says is sounded like the *u* in "rut" prolonged. In Śrinagar Kāshmirī the sound strikes my ear rather as a prolonged German *ö*, although many Paṇḍits, in certain words, sound it almost like the *o* in "note",<sup>1</sup> and I represent it by *ö*. So far the matter is comparatively simple, and it might be possible to solve the problem of the two competing transcriptions; but the case is complicated by the fact that this same modified *ā* almost equally often has an altogether different sound—that of the *aw* in "awful"—which Sir Aurel Stein represents by *ā̇*, and which I represent by *ô*. This may occur in the same word when it occurs more than once. For instance, the word which I always transliterate as *pödu*, and which means "manifest", was sounded by Hātim as *pāda* in ii, 1, and as *pāda* in iii, 8. At other times it was sounded as *ō*, here following the example of the Paṇḍits to which I have just alluded. Thus my *mōj*<sup>a</sup>, a mother, is Hātim's *mōj* in viii, 3, but *māj* in viii, 1. It is evident that it would be impossible to arrange any system of transcription such as mine, which is based on the Nāgarī spelling of Kāshmirī Paṇḍits, so as to agree with a pronunciation varying so greatly as in the above examples. I have therefore decided to leave Sir Aurel Stein's representation of the vowel-sounds untouched, and to print it exactly as it stands. This will give rise to inconvenience in comparing the two texts, but it is better that this inconvenience should occur than that any attempted alterations of mine should obscure the niceties of Hātim's pronunciation.

The following is the system employed by Sir Aurel Stein in representing the vowel-sounds used by Hātim :—

LIST OF VOWEL-SOUNDS, AS USED BY SIR AUREL STEIN IN HIS  
TRANSCRIPTION

- a* as in "America".
- ā* a very short *a*, but quite audible.
- ā̄* as in "large".

<sup>1</sup> e.g. most Paṇḍits pronounce the word *kōm*<sup>a</sup>, work, as if it rhymed with "home".

- a* as in "cancelled".  
*ṛ* a very short *a*, having the quality of the *u* in "hut".  
*ā* has the sound of the *u* in "hut", but long.  
*ā* as the *aw* in "awful".  
*ai* as in "aisle".  
*āu* practically equal to the diphthong *au*, like the *ou* in "sound", but sometimes heard as *ā* with a semiliquid *r*.  
*e* as in "met".  
*ē* as the *u* in "vale".  
*i* as in "pin".  
*i* a very short *i*, but quite audible.  
*ī* as the *i* in "pique".  
*o* as in "hot".  
*ō* as the *o* in "open".  
*u* as in "put".  
*u* a very short *u*, but quite audible.  
*ū* as the *u* in "rule".  
*ü* as in German "Kürze", Hungarian "üres".  
*ū* a peculiar long vowel difficult to pronounce. See *Kāshmīrī Manual*, p. 17 (*e*).

A few remarks may be made upon the above.

The so-called *mātrā*-vowels are, as in my system, represented by small letters above the line. Thus *a*, *i*, *u*. Sir Aurel Stein remarks about each of them that it is "very short, but quite audible". As a rule, in Śrīnagar Kāshmīrī, this is true of *a* and *i*, but to my ear a final *u* is hardly audible, if audible at all. Paṇḍits tell me that they can hear it, but I have only occasionally been able to do so. This seems also to have been Sir Aurel Stein's experience. It is evident that what is meant by his statement that *u* is quite audible is that he has written it when it was audible and has not written it when it was not audible. A reference to the index of words arranged according to their final letters will show that there are hundreds of words ending in *u* in which he did not hear that letter, and consequently did not write it. The cases in which he did hear it are comparatively few. Such are *bāguk*<sup>u</sup> (iii, 9) and *voṭ*<sup>u</sup>*mot* (vii, 29). The inaudibility of this letter is well illustrated by

words such as my *amyuk<sup>u</sup>*, which becomes in Hātim's mouth *am<sup>yuk</sup>* or *amyuk* in iii, 4, and *a<sup>m<sup>yuk</sup></sup>* in xii, 17; and my *dop<sup>u</sup>*, which is represented not only by *dop<sup>u</sup>* (ii, 4; xi, 12), but also by *dop* (v, 9; viii, 1, 13; etc.), *dup* (xi, 2, 14; xii, 4), and even *dup<sup>a</sup>* (xi, 11). It is unnecessary to multiply examples. Many more will be found in the indexes, and it is sufficient to state here that, like me, Sir Aurel Stein has found that *u*-mātrā is very rarely audible.

Regarding the sound represented by *ā<sub>u</sub>*, Sir Aurel Stein says that it is practically a diphthong *au*, like the *ou* in "sound", but is sometimes heard as *ā* with a semi-liquid *v*. As it struck me that possibly this *u* might be the equivalent of my *w*, I referred the point to Sir Aurel, and he wrote as follows in reply:—

"As regards *ga<sub>u</sub>*, I am now certain that I do not mean *w* by the special *u*, but merely wished to indicate that the sound was not a usual diphthong. Hātim always keeps the preceding long *ā* [in *ā<sub>u</sub>*] quite clear of the *u*. This is all I wish to indicate by the marks I employed. It may be the semi-vowel *v*, but, in that case, it is exceedingly liquid." It will be observed that, as in *ga<sub>u</sub>* above quoted, the *u* does not necessarily follow a long *ā*. Sir Aurel also occasionally writes an *i*, to which the same remarks apply.

The Kāshmirī of these tales, as recorded by Paṇḍit Gōvinda Kaula, is practically the same as that described by Paṇḍit Īśvara Kaula in his Kāshmirī grammar entitled the *Kāśmīraśabdāmṛta*,<sup>1</sup> and by the present writer in his *Essays on Kāśmīrī Grammar* and in his *Kāshmirī Manual*. There are, however, a few instances in which there occur forms not authorized by any of these works. Some of these are described as "village forms", i.e. as not used in the city of Śrinagar, and hence by purists banned from literary Kāshmirī. Others are idioms peculiar to the Musalmān dialect, Hātim, the narrator, being, of course, a follower of Islām; while a few

<sup>1</sup> Published by the Asiatic Society of Bengal in the *Bibliotheca Indica*.

others are additional forms allowed in Śrinagar, but not recorded by Īśvara Kaula.

As regards vocabulary, there are two unusual words which I have not met elsewhere. One of these is *rāṭun*, to cause to seize, which is not in Īśvara Kaula's very full Dhātupāṭha. It is the causal of the verb *raṭun*, which is of frequent occurrence. The other is the word *gwāsh*, instead of *gāsh*, the light of dawn, which occurs three times, and is therefore not a slip of the transcriber. The usual negative particle is the standard *na*, not; but *nu* occurs once, and a poetical equivalent is *nau*.

In Persian the words *shāh* and *pādshāh*, a king, sometimes appear with the *ā* of the final syllable shortened, so that we also find *shah* and *pādshah*. The same is the case when these words are borrowed in the language of these tales, though, under the ordinary Kāshmirī rule, a short *a* after *sh* becomes *ē*, so that we get both *shāh* and *shēh* (in *shāhmār* or *shēhmār*, a python) and *pātashāh* and *pātashēh*. In the second word it will be observed that, as is frequent in borrowed words, the Paisācī Prakrit rule of hardening the sonant *d* to *t* is followed. On the other hand, Sir Aurel Stein always writes the word *pādshāh* or *pādshah* with a *d*. From this we gather that while Hātim, like a good Musalmān, adhered to the original borrowed form of the word, Gōvinda Kaula wrote the word as he was accustomed to hear it in the standard Hindū Kāshmirī of Śrinagar.

As regards the vowel-sounds, Gōvinda Kaula almost always indicates the same sounds as those recorded by Īśvara Kaula. According to the latter there is an important group of nouns ending in *ar* which indicate professions (iv, 99), such as *rang<sup>ar</sup>*, a dyer; *sōn<sup>ar</sup>*, a goldsmith; *man<sup>ar</sup>*, a lapidary, and so on. The only noun of this group occurring in the Tales is *sōn<sup>ar</sup>*, a goldsmith, and this G.K. persistently writes *sōnar*, with a full *a*. In Kāshmirī, when the vowel of a monosyllable is *a* followed by an aspirated surd consonant, the *a* takes the sound of the *a* in the English word "hat" (*Essays*, p. 6). Gōvinda Kaula attempts to represent this sound in the word

*krakh*, outcry, by *ē*, and writes *krēkh*. Possibly this represents a real variation of pronunciation. In villages *ā* followed by *i-mātrā* is often pronounced *i*. G.K. has reproduced this in one instance in the word *panān*<sup>i</sup> (iv, 7), which he here writes *panin*, and which Sir Aurel Stein represents by *pan<sup>u</sup>en*. Another instance of village pronunciation recorded by G.K. is the substitution of *a* for *u* in *tshanānāwun* for *tshunānāwun*, to cause to cast (x, 13).

In the Kāshmiri of Īśvara Kaula the sound represented by *ō* is changed to *ū* before *i-mātrā*, *i*, or *y*. Thus from *kōd*, imprisonment, we have *kūd<sup>i</sup>*, a prisoner, with a dative singular *kūdis*. G.K. never indicates this last change. Thus he writes *kōd<sup>i</sup>*, *kōdis*; *sōty* or *sōtin* for *sūty* or *sūtin*, with; *pōnts<sup>u</sup>yum<sup>u</sup>* for *pūnts<sup>u</sup>yum<sup>u</sup>*, fifth.

As regards consonants we may first note that in the villages the letters *ḍ* and *r* are frequently interchanged. This *r* is a dental letter, as elsewhere on the North-West Frontier. We see this clearly in words like *khālun* or *khārun*, to mount; *wālun* or *wārun*, to bring down, in which *r* is in standard Kāshmiri interchangeable with a dental *l*. We thus find that in the villages there is free interchange between a cerebral *ḍ* and a dental *r*, which could not take place were it not that, as in all Dardic languages, in the common village talk of Kashmir there is a weak feeling of the difference between cerebrals and dentals. We shall see that in Hātim's pronunciation this want of differentiation between these two classes of sounds is remarkably evident. Gōvinda Kaula's spelling is more influenced by his literary training and familiarity with Sanskrit, but even he reproduces the interchange of *ḍ* and *r* in several instances, such as *lārun* or *lādun*, to pursue; *kūr<sup>u</sup>* or *kūd<sup>u</sup>*, a daughter; *mor<sup>u</sup>* or *mod<sup>u</sup>*, the body; *thūr<sup>u</sup>-kani* or *thūd<sup>u</sup>-kani*, backwards; *tshādun* or *tshārun*, to seek. In all these the standard form sanctioned by Īśvara Kaula is the first of each pair. The examples *mor<sup>u</sup>* and *mod<sup>u</sup>* are very instructive. G.K. gives both forms, and so does Sir Aurel Stein in his transcription, but the two do not always agree. Where G.K. has *ḍ* Sir Aurel often has *r*, and

vice versa. This illustrates how nearly akin these two letters were as they issued from Hätim's mouth.

The pronunciation of the Persian letter *z* *zāl* in borrowed words varies. Sometimes we have *z* as *kākaz*, paper, and sometimes *d* as in *kākad*, paper, and *gudarun*, to happen.

There are two occurrences of the aspiration of a non-final consonant, viz. *bātha* for *bāta*, words (xii, 25), and *ṭhōṭh<sup>u</sup>* for *ṭōṭh<sup>u</sup>*, beloved (vii, 4). There are no other instances of such aspiration or disaspiration, although Sir Aurel's transcription teems with both. We have a solitary instance of the insertion of *w* in the word *gwāsh* for *gāsh*, already mentioned. It is probably connected with the Sanskrit *kāśa*.

In the declension of nouns there are a few examples of departure from the rules laid down by Īśvara Kaula. According to him the suffix of the indefinite article is *āh*, as in *kālāh*, a time. Musalmāns drop the *h* and write *kālā*. G.K. writes the article in each way with about equal frequency. A list of occurrences will be found in the vocabulary under the article *āh*, *ā*. This is, however, rather a matter of spelling than one of pronunciation, as the *h* of *āh* is *hā-ē mukhtaṭī*.

The singular agent of the first declension ends in *-an*, as in *tsūran*, by a thief. The word *sōnar* (for *sōn<sup>ar</sup>*), a goldsmith, belongs to this declension, but in the one instance in which the agent of this word occurs (v, 4) it is *sōnar*, i.e. the same as the nominative. Sir Aurel Stein's transcription shows that this is not a slip on the part of Gōvinda Kaula, and there can be no doubt that the mistake (if mistake it be and not a dialectic form) was made by Hätim.

According to the rule laid down by Ī.K. the suffix *un<sup>u</sup>* of the genitive can be used only with nouns that are masculine proper names. But in poetry its use is more extended, and hence in xi, 13 we have *sapharun<sup>u</sup>*, of a journey. More directly contrary to the rule is the phrase *ash<sup>u</sup>kun<sup>u</sup> tab*, the fever of love, in v, 10, a prose passage.

According to Ī.K. the plural agent of the first and fourth declensions ends in *-au*, and of the second and third declensions in *-yau*. G.K. very often writes these *-av* and *-iv*

respectively. In my opinion these are merely two different ways of recording the same sound, one that it is difficult to represent in the Nāgarī character. Elsewhere in Kāshmīrī the diphthong *au* is at the present day pronounced exactly like *ō*, and is, in fact, a superfluous letter. But in the plural agent the *u* of *au* is almost consonantal. Perhaps *w* would represent its sound better than *u*, but *aw* could not represent the sound of the *au*. Sir Aurel Stein generally writes this diphthong *au*, and this is probably the best way of representing the sound. In Kāshmīrī the sound of व् is something between a labial (not a dento-labial) *v* and a labial *w*, sometimes tending more to one and sometimes tending more to the other, and accordingly I myself sometimes transliterate it *v* and sometimes *w*, a confessedly inaccurate, if convenient, method. The following are examples of the use of *-av* by G.K. : *asmānav*, *dōyav*, *khabardārav*, *malakav*, *nawav*, *nazar-bāzav*, *phakīrav*, *pīrav*, *satav*, *tsōrav*, *tsūrav*, *yimav*, *zamīnav*. These all belong to the first or fourth declension. For the third declension we have *mōdariv*, *zaniv*. In one instance (x, 1) G.K. gives, in a conversation in the colloquial style, *yimōv* for what Ī.K. would write as *yimau*, and this probably represents the pronunciation as nearly as the Nāgarī character (चिमोव्) will permit. The above list is not complete, but on the other hand it must be understood that there are numerous examples of the more usual spelling with *au* and *yau*.

The postpositions used are those commonly employed. Reference has already been made to the use of *sōty* and *sōtin* for *sūty* and *sūtin*. The word *pēth* means "on", and *pētha* "from on", but in x, 3 and x, 10 *pētha* is exceptionally employed with the meaning of *pēth*.

As regards pronouns, the proximate demonstrative pronoun *yih*, this, has a masculine form in the nominative singular, *yuh* (xii, 5) or *yūh* (ii, 9, 11; x, 12). In xii, 5 *yuh*, as masculine, is opposed to *yih* as feminine. *Yih*, of course, is also used in the masculine. These masculine forms *yuh* and *yūh* are not mentioned by Ī.K. There are a number of emphatic forms, viz. *yihōy*, *yihuy*, *yuhuy*, *yōhay*, *yuhay* (all masc.); *yihay*

(fem.); and various inanimate emphatic forms such as *yiy*, *yīy*, and *yī*. None of these are mentioned by Ī.K.

The defective pronoun *nōth*, *nōmis*, appears under the form *nēmīs* for the animate dative singular (v, 9; xii, 15). The other forms used (*nōm*, *nōman*, *nōmar*) all have *ō*. The relative pronoun has its nom. sing. fem. *yēsa* instead of Ī.K.'s *yōssa*. Similarly the interrogative pronoun has its nom. sing. fem. *kusa* instead of *kōssa*. Its inanimate dative singular is the regular form *kath*, with a colloquial form *kathō* (xi, 11).

The indefinite pronoun *kēh*, anything, is pronounced *kēh* by Musalmāns, and this is followed by Hātim. Similarly we have the Musalmān *kēntshāh* for *kēntshāh*, anything. There is a nom. plur. masc. *kēh<sup>i</sup>* which is not given by Ī.K.

The verb substantive is conjugated regularly. In two cases, apparently under the influence of a neighbouring *y*, *u* has been changed to *ē*, so that a masculine form appears under a feminine guise. These are *chēyēy* for *chuyēy*, if there is to thee (ix, 6), and *chēy* for *chuy*, he is verily (xii, 6). In one case *ōs<sup>i</sup>*, they were, is changed to *ōsī*, metri gratia.

In the standard dialect the 2nd person singular of the imperative is the same in form as the root. Thus *kar*, make thou. But if a pronominal suffix is added, *u* is inserted as a junction-vowel, as in *karu-n*, make thou him. The explanation of this is that the 2nd singular imperative originally ended in *u* (as in *\*karu*), and that this *u* has been dropped in the modern language. We have a survival of the old form in *gatshu*, go thou (xi, 11). To this also must be referred the forms *khyuh* (x, 5) and *khyō* (x, 12), eat thou. These represent the modern *khēh* and an older *\*khēhu*. The 2nd person plural imperative of *trāwun*, to let go, is *trōviv*. In x, 5 we have a variant *trōvyuv*. This is hardly more than a variation of spelling.

In the past conditional the Hindū Śrīnagar dialect makes the 1st person singular end in *hō* (e.g. *karahō*) and the 3rd person singular in *hē* (*karihē*). Musalmāns shorten these final syllables to *ha* and *hē* respectively. G.K.'s transcription generally, but not always, follows the Musalmān idiom. Thus,



while we have *karahö* (viii, 11), we have also *wuchaha* (viii, 10), I should have seen; *māraha-th* (ii, 11), I should kill thee; *wuchaha-n* (ii, 5), I would see it. So, for the 3rd person, we have *tsārihě* (vi, 14), he might pick out; and *shābihěh* (xii, 5), she would have been beautiful. The final *h* in the last is *hā-ě mukhtafī*.

In the past tenses we have, for the first past, the irregular *pārun*, he put on (clothes), from *pairun*. For the second past and other pasts in *ōv* there is a strong tendency to weaken the *ōv* by the substitution of a short vowel. Thus *gudariv* (v, 9), it happened, for *guzaryōv*; *gav* (iii, 1), he went, for *gauv*; *khěv* (ii, 2), eaten, for *khyauv*; *pěv* (viii, 9), he fell, for *pyauv*. Similarly, for the plural, we have *khěy* (x, 2), they were eaten, for *khyēy*; *nīy* (v, 9), they were taken, for *nīy*. In *harēyēkh* (x, 5), for *haryēyēkh*, it (fem.) remained over and above for them, the omission of the first *y* is merely a matter of spelling, as a long *ē* is commonly pronounced as if a *y* preceded it.

There is a similar shortening in the perfect participle, as in *gamot<sup>u</sup>* (viii, 1, etc.), gone, for *gōmot<sup>u</sup>*; *mumot<sup>u</sup>* (ii, 4, etc.), dead, for *mūmot<sup>u</sup>*; *pēmot<sup>u</sup>* (viii, 9), fallen, for *pyōmot<sup>u</sup>*.

In the extremely village style of story xi we find the suffix of the *k<sup>u</sup>* genitive, instead of the usual suffix *mot<sup>u</sup>*, added to the past participle in order to convert it into an adjective. This is quite common in the Western Pahārī language spoken immediately to the south-east. The examples are *thōv<sup>i</sup>k<sup>i</sup>*, stationed, and *nyōv<sup>i</sup>k<sup>i</sup>*, dispatched (both nom. plur. masc.) (xi, 6), for *thōv<sup>i</sup>-māt<sup>i</sup>* and *nyōv<sup>i</sup>-māt<sup>i</sup>* respectively.

There is an irregular form of the conjunctive participle in the same poem. It is *kār<sup>i</sup>than* (xi, 10), having made, in place of the standard *karith*.

There are several variations in the forms of the pronominal suffixes added to verbs. Thus we have *mōkalāwahun* (x, 1) for *mōkalāwōn* (*mōkalāwaw* + *n*), we shall complete it. The suffix *wa* of the 2nd person plural very often drops the final *a*, as in *khěyěv* for *khěyēwa*, it (fem.) was eaten by you (x, 12); *karēmav* for *karēm<sup>a</sup>wa*, they (fem.) were made by me for you

(x, 6). This suffix is sometimes used in a very idiomatic sense, like the corresponding Panjābī singular suffix *jē*. It adds no meaning directly to the verb, but, as it were, adds the idea of "I say to you" to the whole sentence. Thus *bani*, it will become, *bani-v*, (I say to you) it will become (ii, 7); *dima-v*, (I say to you) I will give (ii, 8); *tsali-v*, (I say to you) he will escape (ii, 8). Village forms using the suffix of this person in its full form are *wanamōwa* for *wana-wa*, I will say to you (x, 1, 2), and *wañēmōwa* for *wañēm<sup>a</sup>wa*, they (fem.) were said by me to you (x, 1). I am informed that an alternative village form for *wanamōwa* (*wanawa*) is *wanōwa*.

Instead of *karukh*, make thou them, we have (xii, 19) *karuhukh*.

Before discussing the details of Hātim's pronunciation as illustrated by Sir Aurel Stein's transcription, it will be well to mention a few general facts.

Words are frequently wrongly divided. Thus the word *amis<sup>u</sup>y*—which is *amis*, to him, combined with the emphatic suffix *y*, to which *ū-mātrā* has been added as a junction-vowel—is invariably divided before the *s*, so that we get *am<sup>i</sup> suy*, *am<sup>i</sup> sūy*, or some such form. So *añēhas*, they brought (*añēkh*) to him (*as*), is written *añye has*; the corrupt Arabic *aslāma-laikum*, may the peace be upon you, is written *aslā malaikum*; *bōg<sup>a</sup>rēmāy*, I divided (*bōg<sup>a</sup>rēm*) verily (*ay*), is written *bāge rēmai*; and so on for hundreds of examples. On the other hand, two words are sometimes contracted into one, as in *boh<sup>a</sup>sa* for *bōh hasa*, I, Sir; *bebīndā<sup>i</sup>r<sup>i</sup>* for *bēbi andar<sup>u</sup>y*, within the breastcloth; and *chetal* for *chēh tal*, she is below. In reproducing Sir Aurel Stein's text I have carefully allowed these seeming irregularities to stand. The frequency with which they occur, and the systematic way in which they are recorded, show that they are not slips of the pen, but represent the actual manner in which Hātim, who, of course, knew nothing of Kāshmīrī grammar, pronounced the words. To him *amis<sup>u</sup>y* was two words—*ami* and *s<sup>u</sup>y*—and so on for the others. We thus have a valuable illustration of how languages

change in the mouths of their speakers, and how dialectic variations and different stages of language take their rise.

Reference may also be made to one particular word—that for “king”, which Sir Aurel Stein invariably records as *pādshāh*, with a *d*, while Gōvinda Kaula equally invariably records it as *pātashāh*, with a *t*. Hātīm was a follower of Islām, and apparently pronounced this borrowed Persian word in the form in which it was delivered to his language, while Gōvinda Kaula, a Brāhman affected by no Musalmān prejudices, wrote the word as it is pronounced in Śrīnagar, with the typical Piśāca change of *d* to *t*.

Turning to the vowel *a*, we find that it is occasionally interchanged with *a*-mātrā in an unaccented syllable. Thus we have both *bē bahā* and *bēb<sup>h</sup>hā*, priceless, and *mahala kān* and *mah<sup>h</sup>alakhān*, for G.K.’s *mahalakhān*, the harem of a palace. Much more common is the interchange of *a* and *ā*, as in *bāgas* and *bāgas*, G.K. *bāgas*, to a garden; *dalīla* and *dalīlā*, G.K. *dalīlā*, a story; *dar* and *dār*, G.K. *dar*, in; *saudāgar* and *saudāgar*, G.K. *-gar*, a merchant; *zanāna* and *zanāna*, G.K. *zanāna*, a woman; and many others. Very similarly we have the interchange of *a* or *ā* with *a*-mātrā, as in *jānavār* and *jān<sup>h</sup>vār*, G.K. *jānāwār*, a bird; *khavar* and *khav<sup>h</sup>r*, G.K. *khavar*, news; *kāvandas*, *kāvandas*, *kāvandas*, *khāv<sup>h</sup>andas*, and *khāv<sup>h</sup>andas*, G.K. *khāwandas*, to a husband; *halamas* and *hal<sup>h</sup>mas*, G.K. *halamas*, to a skirt; and *mārevātalan* and *mār<sup>h</sup>vātalan*, to executioners.

The sounds *a* and *e* seem to be absolutely convertible. Thus we have *ad<sup>h</sup>*, *adā*, *ad<sup>e</sup>*, and *ade* for G.K.’s *ada*, then; *āna* and *āne* for G.K.’s *ōna*, a mirror; *chā* and *che* for G.K.’s *chēh*, she is; *chās* and *ches* for G.K.’s *chēs*, I (fem.) am; *dakhe nāvān* for G.K.’s *ḍakhanāwān*, leaning upon; *guḍ<sup>h</sup>*, *guḍ<sup>h</sup>*, *guḍā*, and *guḍe* for G.K.’s *gōḍā*, at first; *hasā* and *hase* for G.K.’s *hasa*, Sir; *hāv<sup>h</sup>nam* (G.K. *hāwanam*), they will show to me, and *vāle nam* (G.K. *wālanam*), they will cause me to descend, both in the same line; *hazrat*, *hazrat<sup>i</sup>*, *hazrat<sup>i</sup>*, *hazret*, and *hazret<sup>i</sup>*, all for G.K.’s *hazrat-i*, a certain title; *jāya* and *jāye*, G.K. *jāyē*, in a place, in two consecutive lines, also *jai* and *jāy<sup>e</sup>*; *kata*, *kathā*,

and *kathe*, G.K. *katha*, words; 1st persons singular future, such as *para*, I shall recite; but *behe*, I shall sit, *kare*, I shall do; *kal<sup>a</sup>*, *kal<sup>a</sup>*, and *kale*, G.K. *kala*, a head; *karta* and *karte*, G.K. *karta*, please do; *mār<sup>a</sup>vātalan*, *mār<sup>a</sup>vātelan*, *mār<sup>a</sup>vāt<sup>a</sup>lan*, *mārevāt<sup>a</sup>lan*, *mārevātulan*, etc., G.K. *mārawātalan*, to executioners; *peṭa*, *pyete*, etc., G.K. *pēṭha*, from on; *yil<sup>a</sup>*, *yela*, and *yele*, G.K. *yēla*, from restraint; and hundreds of others.

When *a* precedes *i* it is usually written *a*, as in *raṭit*, G.K. *raṭith*, having seized. Sometimes it is written *a<sup>i</sup>*, as in *am<sup>i</sup>* or *a<sup>i</sup>m<sup>i</sup>*, G.K. *ām<sup>i</sup>*, by him. It becomes *ā<sup>i</sup>* in *lā<sup>i</sup>ri*, G.K. *lari*, at the side, and in one instance we have *o*, in *ma<sup>i</sup>ris* or *moḍis*, to a body. The change of *a* to *o*, but without a following *i*, occurs in *doh*, *doha*, *doh<sup>a</sup>*, or *doho*, G.K. *dōha*, on a day.

Other less common changes are the following. We have in one case *a* lengthened to *ā*, in *khābardārau*, by the watchmen (elsewhere *kha*-). Cf. *lā<sup>i</sup>ri* above. We have unaccented *a*-mātrā becoming *i*-mātrā in *ās<sup>a</sup>nas* or *ās<sup>i</sup>nas*, G.K. *āsanas*, for being. In the word *tulāri*, for G.K. *tāl<sup>a</sup>ri*, by a bee, *a*-mātrā appears as *u*.

In standard Kāshmirī, after *sh*, *a* is pronounced as *ē*, and I have in such a case transliterated it by that letter. Thus the Persian *shahr*, a city, is in my transliteration of G.K.'s text shown as *shēhar*. As a rule Hātim preserves the *a*, but there are also several instances of the change to *e*. Thus—

My transliteration of G.K.

*shēh*, six,  
*shēhara*, from a city,  
*shēharāh*, a city,  
*shērīkh*, a partner,

Sir Aurel Stein's transcription  
of Hātim.

*she*,  
*shah<sup>a</sup>ra* and *shehera*,  
*shehra*,  
*sherīk*,

and others. The number would be increased if we included several words that Hātim pronounced with *a* (it being remembered that *a* and *e* are with him interchangeable), as in *shahān* for G.K. *shēhan*, to the six; *shahmāras*, G.K. *shēhmāras*, to the python.

A final short *a* is sometimes dropped, as in *gar*, *gar<sup>a</sup>*, and

*gara*, G.K. *gara*, a house; *doh*, *doha*, etc., G.K. *dōha*, on a day; *sar*, *sar<sup>a</sup>*, *sare*, and *sera*, G.K. *sara*, investigation.

In standard Kāshmirī a borrowed word ending in a consonant preceded by a long *ā* often adds a final short *a*. Thus *jahāz*, a ship, becomes *jahāza*; *nishān*, a sign, becomes *nishāna*, and so on. Sir Aurel Stein gives three words of this kind to which G.K. does not add a final *a*. These are *chālāna*, G.K. *cālān*, an invoice; *lāl* and *lāl<sup>a</sup>*, G.K. *lāl*, a ruby; *māl<sup>a</sup>*, G.K. *māl*, property. We have also *a* added in *dopusa*, G.K. *dopus*, said to him, and *chuka*, G.K. *chukh*, thou art.

In the standard dialect, when *a* is followed by *ü*-mātrā it becomes *ü*. Sir Aurel Stein usually represents this sound by *a*. A good example is the feminine genitive postposition which G.K. writes *sünz<sup>ü</sup>*, and which Sir Aurel usually writes *sunz*. Occasionally he represents it by *u*. Thus we have also *sunz*; *āsus*, G.K. *ös<sup>ü</sup>s*, she was to him. For G.K.'s *thüd<sup>ü</sup>* or *thür<sup>ü</sup>*, on the back, we have *taḍ*, *tor*, *tqr*, and *tür*. The syllable *<sup>ü</sup>y* is represented by *uy*, *üy*, and *ai*. Thus G.K.'s *tamis<sup>ü</sup>y*, to him verily, becomes *tam<sup>i</sup> suy* or *tam<sup>i</sup> süy*, while *timan<sup>ü</sup>y*, to them verily, becomes *tim<sup>a</sup>nai*. Another example of the representation of *ü* by *u* is G.K.'s *wütsh<sup>ü</sup>*, she descended, which becomes *vuts* (iii, 2), and the same word also represents G.K.'s *wöts<sup>ü</sup>*, she went up (iii, 1, 3).

The letter *ā* or *āh*, when final and representing the indefinite article, is usually shortened to *a* or *a*, as in *doha*, G.K. *dōhā*, a day; *dalīla* and *dalīla*, G.K. *dalīlāh*, a story; *zāla* and *zālā*, G.K. *zālāh*, a net. Similarly, although there is no suffix of the indefinite article, *shōra ga* and *shōragā*, G.K. *shōra-gāh*, an outcry. Often, however, as, for instance, in some of the above examples, the long *ā* is retained.

When *ā* is followed in G.K.'s dialect by *ü*-mātrā, by *i*-mātrā, or by *i* it becomes *ö*, and this same *ö* also usually represents the pronunciation of the diphthong *ai*. Sir Aurel Stein sometimes represents this *ö* by *ā*, which according to his phonetic system represents approximately the same sound. Thus—

G.K.

*bōy<sup>i</sup>*, brothers,  
*dōd<sup>i</sup>laday*, suffering,  
*dōn<sup>ū</sup>*, a pomegranate,  
*dōr<sup>i</sup>*, holding,  
*gōj<sup>ū</sup>nas*, he caused me to waste away,  
*khōris*, for a khār weight,  
*kōtyāh*, how many?  
*mōj<sup>ū</sup>*, a mother,

Hātim.

*bāy*,  
*dā<sup>i</sup>d<sup>ū</sup> ladai*,  
*dān*,  
*dār*,  
*gāj<sup>a</sup>nas*,  
*khāris*,  
*kāt<sup>ū</sup>a*,  
*māj*, *mōj*,

and others.

For original *ai* we have—

*pōda*, manifest,  
*gōb*, hidden,  
*kōd*, imprisonment,  
*gōr*, different,

*pāda*, *pāda*,  
*gāb*,  
*kād*,  
*gār<sup>i</sup>*, *gār*.

About equally often this *ō* is represented by *ā*, corresponding to my *ó*, and therefore sounded something like the *aw* in "awful". Thus—

*ōlis*, to a nest,  
*ōr<sup>ū</sup>*, a shoemaker's awl,  
*ōziz*, poor,  
*ōs<sup>ū</sup>s*, she was to him,  
*bōlbōsh<sup>ū</sup>*, chirping,  
*gum-rōyī*, losing one's way,  
*āsh<sup>ē</sup>nāv*, relations,

*ālis*,  
*ār*,  
*āziz*,  
*āsus*,  
*bōlbāsh*,  
*gum<sup>a</sup>rā yiy*,  
*āshnāv*, *āsh<sup>i</sup> nāv*,  
 as if for *ōsh<sup>i</sup>nāv*,

and others. For original *ai* we have—

*ōna*, a mirror,  
*pōda*, manifest,

*āne*, *āna*,  
*pāda*, *pāda*,

and others.

Very often this *ō* is represented by a simple *ā*, as in—

*bōd<sup>i</sup>hāl*, a prison,  
*dazōn<sup>i</sup>*, verily burning,  
*gōs*, they went for him,  
*judōyi*, separation,

*bānd<sup>i</sup>hāl*,  
*dazān<sup>i</sup>*,  
*gās*,  
*zhudāi*,

G.K.	Hātim.
<i>kōshir<sup>i</sup></i> , Kāshmiris,	<i>kāshir<sup>i</sup></i> ,
<i>zōlith</i> , having burnt,	<i>zālīt</i> ,
and others. For original <i>ai</i> we have—	
<i>gōr</i> , different,	<i>gār, gā<sup>i</sup>ri</i> ,
<i>khōrāth</i> , alms,	<i>khārāt</i> ,
<i>sōlas</i> , for an excursion,	<i>sālas</i> ,
and others.	

The word *myōñ<sup>u</sup>*, mine (fem.), appears in various forms, viz. *mēñy*, *myē*, *m<sup>y</sup>ēn*, *myēn*, and *m<sup>y</sup>ēñy*, in all of which the *ō* is represented by *ē*; whereas for the corresponding *cyōñ<sup>u</sup>*, thy (fem.), we have *ch<sup>i</sup>ān*, *ch<sup>y</sup>ān<sup>i</sup>*, and *ch<sup>y</sup>ān<sup>y</sup>*.

We have seen that G.K. usually represents *ū* by *ō*, as in *kōd<sup>i</sup>* for *kūd<sup>i</sup>*, *sōty* for *sūty*. Sir Aurel Stein writes for these words *kā<sup>i</sup>d*, *kā<sup>i</sup>d<sup>i</sup>*, and *kūd<sup>i</sup>*, and *sāit*, *sāt<sup>y</sup>*, etc., respectively.

When *ā* is followed in G.K.'s dialect by *u*-mātrā it becomes *ō*, and Sir Aurel Stein almost always gives for it his sign *ā̄*, which represents the same sound. Thus—

G.K.	Hātim.
<i>ōkhun</i> , a teacher,	<i>ākhun, ākhun</i> ,
<i>ōl<sup>y</sup></i> , a nest,	<i>āl</i> ,
<i>ōs<sup>y</sup></i> , he was,	<i>ās, ās<sup>y</sup>, ās, ōs</i> ,
<i>ōy</i> , he came to thee,	<i>āy, āy</i> ,
<i>bōwun</i> , he explained,	<i>bāvun</i> ,

and many others. It will be seen from the above that *ā*, *ā̄*, and *ō* are also used to represent this sound. So, for *khōtūn<sup>i</sup>*, to the lady, we have *khātūn<sup>i</sup>* and *khātūn<sup>i</sup>*; for *lōyun*, he struck, *lāyun* and *lāyun*; for *sōrūy*, all, *sārūy*, *sārūy*, *sō<sup>i</sup>ri*, and *soira*; for *bōw<sup>y</sup>*, manifested, *bōw*. There are many other similar examples, and from the above it will be seen that G.K.'s *ō* and *ō̄* are represented indiscriminately by *ā̄*, *ā̄*, and *ā̄*.

The vowel *e* is, we have seen, interchangeable with *a*. It is also liable to be shortened to *e*-mātrā when final, as in *bāye*, *bāy<sup>e</sup>*, or even *bai*, for G.K.'s *bāyē*, to a wife.

We have already noticed that in Kāshmiri *a* after *sh* becomes *ē* (i.e. Sir Aurel Stein's *e*). In one instance Hātim

has *ō* for this *ě*, G.K.'s *shěkh*, hesitation, being represented by *shak* or *shōk*.

It is well known that the average Kāshmirī is unable to distinguish between the letters *e* and *i*, whether long or short. In this way Hātim gives *ē* instead of G.K.'s *ī* in the following—

G.K.

*bīthī*, seated (m. pl.),  
*grīstī-bāy*, a farmer's wife,  
*phīrith*, having returned,

Hātim.

*bvēthī*, *bēth*<sup>u</sup>, and *bāṭī*,  
*grēst bāy*,  
*phērith*, *phērith*, or *phērīt*,

and others. It will be observed that, in the case of *bāṭī*, *ī* has become *ā*. Similarly, G.K.'s *rīnzī*, balls, is represented by *rīnz*, *rēnz*, or *rānz*; and his *trēsh*, thirst, by *trēsh* or *trās*. Owing to the confusion of *a* and *e* and of *i* and *ě* (Stein's *e*), we sometimes have *a* for *i*. Thus G.K.'s *grīstī-bāyē*, to a farmer's wife, becomes *grēstā bāye*, *grēstā bāye*, or *grēst bāye*. Similarly, G.K.'s *dāpīzihēkh*, thou must say to them, is represented by *dabzi hek* or *dabza hek*; G.K.'s *wāstīzi*, you should descend, by *vazīza*; and *yith*, to this, by *yet*, *yath*, *yat*, and *yat*.

As regards *u*, we occasionally observe hesitation as to quantity. Thus G.K.'s *dop<sup>u</sup>nas*, he said to him, is represented by both *dop<sup>u</sup>nas* and *dopunas*; and his *yūsūph*, Joseph, by *yūsuf*, *yusūf*, and *yūsūf*.

Just as in the case of *e* and *i*, so ordinary Kāshmirīs are unable to distinguish between *o* and *u*. There are numerous examples of this in Hātim's language. A few will suffice here—

G.K.

*borun*, he filled,  
*koḍun*, he brought out,  
*kuṭ<sup>a</sup>wālan*, by the policeman,  
*noṭ<sup>u</sup>*, a pitcher,  
*byūth<sup>u</sup>*, he sat,  
*pūrun*, he put on,

Hātim.

*borun* and *burun*,  
*koḍun*, *kuḍun*,  
*koṭ<sup>a</sup>vālan*, *kuṭ<sup>a</sup>vālen*,  
*nūt*,  
*byōth*, *byūth*,  
*pōrun*, *purun*.

The Persian *khābsūrat*, beautiful, becomes *khōbsūrat* in G.K., for which Hātim has *khōb sūrat* and *khāb sūrat*.

Once or twice we find *u* interchanged with other vowels. Thus we have *che* for *chuh*, he is; and (once each) *chīy* or *chī<sup>v</sup>*



for *chuy*, he is verily. The imperative *tsun*, cast thou, is represented by *tsün*, but elsewhere the *u* of this word is preserved. After *y*, *u* or *o* has a tendency to become *ü*, as in *dyutuk*, *dyutuk*, *dyütuk*, or *dyüthuk*, for *dyutukh*, they gave; *hyütun* or *hyütun*, for *hyotun*, he began.

An initial *u* in Kāshmīrī is always pronounced *wu*. This is not usually the case with an initial *ō*, but G.K.'s *ōra*, thence, is represented not only by *āra* and similar forms, but also by *vōḍa*.

It is well known that *ě* and *ē* are usually pronounced in Kāshmīrī with a short *y* before them. Thus *vyě*, *vyē*. This *y* is not usually written in G.K.'s transcription, but it is everywhere to be presumed. Sir Aurel Stein as a rule writes this *y* either as a small letter above the line or as a full *y*. Examples will be found on every page of his text. A few are given here—

G.K.	Stein.
<i>khēkh</i> , thou wilt eat,	<i>kyek</i> ,
<i>khēwān</i> , eating,	<i>khyaṽān</i> , <i>khyaṽān</i> , <i>kyavān</i> ,
<i>kēth</i> , in,	<i>khṽath</i> , <i>khyaṽath</i> , <i>kyet</i> , <i>kyet</i> ,
<i>pēṭha</i> , from,	<i>peṭa</i> , <i>pyete</i> , <i>pyeṭh</i> , <i>pyeṭha</i> .

It will be observed that *ya* is sometimes used instead of *ě*. Other similar cases are—

<i>kēṭha</i> , how ?	<i>kyata</i> , <i>kyeta</i> , <i>kyeta</i> , <i>kyeta</i> , <i>khṽatha</i>
<i>khōni</i> , on the haunch,	<i>kunṽa</i> ,
<i>nēza</i> , railings,	<i>nyāza</i> ,
<i>zēni</i> , he will conquer,	<i>zaṽni</i> , <i>zyāni</i> .

Turning to consonants, we first draw attention to the well-known fact that, as in all Dardic languages, Kāshmīrī possesses no sonant aspirates. Original sonant aspirates are always disaspirated. This is fully borne out by Hātim's pronunciation. There is only one occurrence of an aspirated sonant consonant in the whole of Sir Aurel Stein's transcription. This is in the word *ghāsh* (viii, 9), for *gwāsh* or *gāsh*, light, which Sir Aurel writes elsewhere as *gāsh* (five times).

But Hātim's pronunciation goes further. The aspiration of surd consonants is most irregular, many such sounds that are

written by G.K. and elsewhere as aspirated surds are disaspirated, and many unaspirated surds are aspirated. In some cases this runs uniformly through every occurrence of a word or letter. Thus the verb *gatshun*, to go, is always written *gatsun*, and the letter *c* is almost invariably written *ch*. In other cases the aspiration or disaspiration is more capricious.

In the Kāshmirī of Īsvara Kaula and other Hindūs a final surd is always, with a few specified exceptions, aspirated, while Musalmāns retain the unaspirated sound. Thus we have—

Musalmān.	Hindū.
<i>krak</i> , outcry,	<i>krakh</i> .
<i>thap</i> , seizing,	<i>thaph</i> .
<i>rat</i> , blood,	<i>rath</i> .
<i>naṭ</i> , palsy,	<i>naṭh</i> .
<i>kāṭs</i> , glass,	<i>kāṭsh</i> .

The transcript of these tales by Gōvinda Kaula follows the Hindū custom and aspirates final surds. With Hātim it is, curiously enough, almost a question of date. The recording of Sir Aurel Stein's transcription commenced on June 16, and continued, with intervals, till July 31, 1896. In the earlier parts of this transcription final surds were not aspirated, but in recording the recitation of July 24, Sir Aurel wrote the word *thaph* (xii, 11), seizing, previously recorded as *thap* or *tap*, and makes a special note on the margin that in this instance the *ph* is a true aspirate. An examination of the rest of the text recorded on that day and on the following and final recitation of July 31, shows that the final surds are here much more consistently aspirated than had been the case previously. It is out of the question to assume that the non-recording of this aspiration in the earlier tales was due to faulty audition on the part of Sir Aurel Stein. He was, I know, perfectly aware at the time of this distinction between Musalmān and Hindū pronunciation, and had previously corresponded with me on the subject.

The following are examples of Hātim's disaspiration:—

For the letter *b* we may take the Arabic borrowed word *sub<sup>h</sup>an*, at dawn, for which H. has *suban*; but how

inconsistent he is in this is shown by the following cognate forms: *subu* for *subuh*; *subahanas* for *sub<sup>a</sup>hanas*; and *subhas* for *sub<sup>a</sup>has*.

We have said that the letter *c* is almost always aspirated to *ch*. Similarly, the aspiration of *ch* (very common in the auxiliary verb *chuh*, he is) is generally retained. But, in one instance (i, 13), *cüy* is written for *chuy*, he is indeed. Another similar case is that of the verb *wuchun*, to see. In this the *ch* is usually retained; but we have *vucehan* (ii, 5) for *wuchahan*, *vucuk* (ii, 4) for *wuchukh*, and *vucun* (ii, 8) for *wuchun*.

Of more frequent occurrence is the aspirate *kh*, and of this disaspiration is frequent. Thus—

Initial.—While the borrowed Persian word *khūb*, well, always preserves its aspiration, *khāb*, a dream, becomes *kāb* and *kāv*; *khabar*, news, is spelt *kabar*, etc., in the first five stories, and *khabar*, etc., afterwards; and *Khōdā*, God, becomes *Kudā*, etc., in i–vi, and *Khudā*, etc., afterwards. Similarly—

*khalat-ē-shōhi*, a royal robe, becomes *kal<sup>ti</sup> shāhi*.

<i>khām</i> , unripe,	„	<i>khām</i> and <i>kām</i> .
<i>khumār</i> , languishment,	„	<i>kumār</i> .
<i>khān</i> , N.P.,	„	<i>khān</i> (ii, 1) and <i>kān</i> (ii, 12).
<i>khōni</i> , on the haunch,	„	<i>kun<sup>ya</sup></i> .
<i>khar</i> , an ass,	„	<i>khar</i> (iii) and <i>kar</i> (v).
<i>khōran</i> , to the feet,	„	<i>kurān</i> .
<i>khash</i> , a cut,	„	<i>kash</i> .

The verb *hasun*, to ascend, retains the aspirate, except in forms derived from the past participle *khot<sup>u</sup>*, in which the aspiration sometimes persists and is sometimes lost, giving forms such as *khot<sup>u</sup>*, *khut*, and *kut*; *khat<sup>i</sup>* and *ka<sup>ty</sup>*; *katis*; *khats* and *kats*.

<i>khōta</i> , than,	becomes	<i>khot<sup>a</sup></i> , <i>khut<sup>a</sup></i> , and <i>kut<sup>a</sup></i> .
<i>khōtūna</i> , a lady,	„	<i>kōtūna</i> (v) and <i>khātūn</i> (x, xii).
<i>khat<sup>i</sup>ith</i> , secretly,	„	<i>ka<sup>ty</sup>ith</i> .
<i>khāvand</i> , a husband,	„	<i>kāvand</i> (i–viii) and <i>khāvand</i> (x–xii).

The verb *khyon<sup>u</sup>*, to eat, as a rule has *k* in the earlier tales and *kh* in the later, but this is not universal. Thus we have *khyān* for *khēv*, eaten, in ii, 2. Occasionally also the cognate Shinā language disaspirates in this word.

*Khazmath* or *khizmath*, service, becomes *khismat* (ii, 3) and *kismat* (xii, 3), and so many others.

It will be observed that the disaspiration occurs whether the *kh* represents the Indian aspirate or whether it represents a Persian خ. It will also be noticed that, generally speaking, but not universally, when there are two forms, one with and the other without the aspiration, the disaspirated forms occur in the earlier stories and the aspirated forms in the later stories. The same is true for the other instances of disaspiration, and I shall not trouble to refer to it again. It will, however, be understood that numerous, though not so numerous, instances of disaspiration occur also in the later stories.

Medial *kh* is not so common, but we can quote *paka* for *pakha*, wings; *tākhūt* (x, 12) and *tākīt* (xi, 13) for *tākhkhūth*, certainly; *vutamak<sup>i</sup>* for *wōtamukh<sup>i</sup>*, upside down.

Final *kh* occurs in *akh*, one, which is represented both by *ak* and *akh* in all parts of the tales, though *akh* occurs only in i, 4, and four times in xii. For *phakh*, a stink, we have only *phak*.

Initial *ph* is preserved in the *phak* just quoted. For *phamb*, cotton wool, we have *phamb* and *pamb*, both in viii. For *phardā*, on the morrow, we have *parda*; while the verb *phērun*, to regret, loses its aspiration twice and preserves it once in viii.

Medial *ph* occurs in *naphsas*, for the belly, which H. pronounced *napsas* (x, 3).

Final *ph* occurs in the word *thaph*, grasping. It appears under the forms *thaph*, *thap*, and *tap*.

Although not strictly an aspirate, we may here quote the *shh* in the borrowed Arabic word *mashhūr*, celebrated, which H. (xi, 3) pronounced *maushūr*.

Initial *th* occurs in the following: in *thud* (*thod<sup>u</sup>*), erect, it is preserved. For *thūr<sup>u</sup>*, a shrub, we have *tūr*, and for *thūr<sup>u</sup>* or *thūd<sup>u</sup>*, on the back, we have *taḍ*, *tar*, and *tor*; *thūn<sup>u</sup>ā*, butter,

preserves the *th*; but for *thaph*, grasping, we have *thaph*, *thap*, and *tap*. The common verb *thāwun*, to place, generally preserves the *th*, but we have *thāwum* and *tāwum*, and, for *thāvītar*, *tāivtar*.

Medial *th* occurs in the following: *atha*, a hand, becomes both *atha*, etc., and *ata*, etc., the aspirated forms occurring most frequently in the later tales; *buth<sup>u</sup>*, a face, is always *but*; so, for *ath<sup>u</sup>*, the woodworm, *atar*; for *katha*, stories, *katha*, etc., and *kata*; *nēth<sup>ar</sup>*, a wedding, *nēth<sup>ar</sup>* (xii) and *n<sup>u</sup>ētar* (viii); *pathar*, downward, *pathar* and *patar*, etc.; *woth<sup>u</sup>*, descended, *vut* and *vuth*, and similarly in derived forms; and similarly *wōth<sup>u</sup>*, ascended, also becomes *vut* or *vuth*. Other examples are *vata<sup>u</sup>rith* for *watharith*, having spread out, but this verb fluctuates as regards the aspirate in other forms; *wōthus*, arose to him, becomes *vothus*, etc., or *votus*; and *wōthith*, having arisen, *vuthit* and *vutit*. *Sāthāh*, a moment, becomes *sātha* or *sātā*.

For final *th* the pronoun *ath* generally becomes *at*, except that we have both *at* and *ath* in xii. Conjunctive participles, such as *wōthith* just cited, almost always end in *t*, the *th*-termination being frequent only in xii; the postposition *kēth*, in, becomes *k<sup>u</sup>et*, etc., except in xii, where we have *kh<sup>u</sup>ath*, etc., with exceptional aspiration of the *k*. The distributive particle *prath* always becomes *prat*. Pronominal datives, such as *tath*, *kath*, etc., follow *ath* in sometimes dropping the aspiration and sometimes (in the later stories) keeping it.

For initial *th* the only real example is *thaharān*, awaiting, for which H. has *tah<sup>u</sup>rān*.

There are more examples of medial *th*, such as *bōnthā*, in front, which always has the dental *t*, as in *bōnt<sup>a</sup>*, etc.; *byūth<sup>u</sup>*, seated, and its derivatives also generally disaspirate the *th*, except in xii, which also retains the aspiration. *Kuth<sup>u</sup>*, a room, also disaspirates except once in x, 7, where we have the dative *kuthis*, while in x, 8 we have *kutis* and *kutis*; the ablative postposition *pētha* occurs in several forms, *pēta*, *pyete*, *p<sup>u</sup>etha*, *p<sup>u</sup>eth*, and *p<sup>u</sup>etha*, the aspirated forms occurring chiefly in the later stories. Similar is the treatment of *pōth<sup>i</sup>* or *pōthin*, like,

for which we have *pāṭi*, etc., and *pāṭhi*, etc., and *pātin* and *pāthin*. The common word *sēthāh*, very, much, appears as *seṭā*, etc., and *seṭhā*, etc., it being noted that both forms occur in xii; *tōṭh*<sup>u</sup> or *thōṭh*<sup>u</sup>, beloved, is always *tōṭ*, and *zūṭhi*, long (m.pl.), becomes *zūṭi*.

Initial *ts* is always disaspirated by H. Thus the word *tsnunun*, to throw, is always *tsnun*, and so for all others.

As for medial *ts*, in the verb *gatshan*, to go, to be proper, it is always disaspirated by H. The same applies to the indefinite pronoun *kēntshāh*, something, which appears under many forms, in none of which does an aspirated *ts* appear. Similarly, we have *matsa* and *mats<sup>e</sup>* for *matshi*, on the shoulder; *ratseh<sup>a</sup>na* for *ratshi-hanā*, a little; *vuts* for *wōṭsh<sup>u</sup>*, she went up, and also for *wūṭsh<sup>u</sup>*, she went down, and others.

Turning now to aspiration, we may commence with the general statement that every *c* is aspirated by H. The solitary exception is the word *cēshma*, an eye (i, 3), which appears as *ceshmat*. Thus we have—

G.K.	H.
<i>cēnda</i> , a pocket,	<i>chandu</i> .
<i>cithi</i> , a letter,	<i>chit</i> .
<i>bucē</i> , young ones,	<i>bachē</i> .
<i>bacāwūñ<sup>u</sup></i> , to be released (fem.),	<i>bachāvin</i> .
<i>ṇayistānūc<sup>u</sup></i> , of the canebrake,	<i>ṇayis tān nāch</i> .
<i>racēn</i> , she took them (fem.),	<i>rachen</i> .
<i>zacē</i> , rags,	<i>zache</i> .

Reference has already been made to the aspiration of *g* in *ghāsh*, for *gāsh*, light.

Examples of the aspiration of *k* are :—

G.K.	Hātim.
<i>kūr<sup>u</sup></i> , a daughter,	<i>kūd, khūd</i> .
<i>kōmbakas</i> , for help,	<i>khumba khas</i> .
<i>kētha</i> , how ?	<i>k<sup>o</sup>eta, kh<sup>o</sup>atha</i> .
<i>kēntshāh</i> , something,	<i>kyē ta</i> , etc., or <i>khyē ta</i> .
<i>kāsun</i> , to shave (xii),	<i>khāsun</i> .
<i>koṭ<sup>u</sup></i> , a son (xii),	<i>khuṭh</i> .

For the aspiration of *p*, we have *put*, *puṭh*, *phot*, or *phut*, for *pot<sup>u</sup>*, back again. *Shiṇā* has *phot* for this word.

For the aspiration of initial *t*, we have *tal* or *thal*, for *tal* below; *tot*, *tut*, or *thuth*, for *tot<sup>u</sup>*, thither; and *thāṇ* for *tāv*, exhaustion.

Medial *t* is also sometimes aspirated. The termination *ta* of the polite imperative often becomes *thā*, etc., as in *karta* or *kar the*, for *karta*, please to do; *tsunthā* for *tsunta*, please to throw. So also the termination *mot<sup>u</sup>* of the perfect participle becomes *muth* in *on muth*, for *on<sup>u</sup>mot<sup>u</sup>*, brought; *voṭ<sup>u</sup>mut* or *vōṭ<sup>u</sup>muth*, for *wōṭ<sup>u</sup>mot<sup>u</sup>*, arrived. The *t* in *dyut<sup>u</sup>*, given, is aspirated in *dyut* or *dyuth*, for *dyut<sup>u</sup>*; *d<sup>u</sup>ūtuk* or *d<sup>u</sup>ūthuk*, for *dyutukh*, they gave; *dithin*, for *ditin*, he gave them. Similarly—

G.K.	Hatim.
<i>kyut<sup>u</sup></i> , for,	<i>kh<sup>u</sup>ut</i> , <i>k<sup>u</sup>ut</i> , <i>kyut</i> , <i>kh<sup>u</sup>yuth</i> , <i>kyuth</i> .
<i>ratana</i> , a jewel (in composition),	<i>rotun<sup>a</sup></i> , <i>rothuna</i> , <i>roṭhuna</i> .
<i>sāta</i> , at a moment,	<i>sāt<sup>a</sup></i> , <i>sātha</i> .
<i>sōty</i> , with,	<i>sāit</i> , <i>sā<sup>i</sup>th</i> , <i>sā<sup>i</sup>th<sup>u</sup></i> , etc.
<i>tot<sup>u</sup></i> , thither,	<i>tot</i> , <i>tut</i> , <i>thuth</i> .
<i>wōṭ<sup>u</sup></i> , arrived,	<i>vōt</i> , etc., or <i>vōth</i> .

The above is in no way a complete list of all the instances of disaspiration and aspiration. It is merely a selection of typical examples.

The Dardic languages as a rule have no cerebral letters. Literary Kāshmirī, however, preserves the distinction between cerebral and dental almost as carefully as is the case in India. There are, nevertheless, a few striking examples to the contrary, as in *ḍuṭakh* or *ḍuṭakh*, cutting in two; *ḍal* or *ḍal*, a leaf; and *wōṭhan*, to arise, as compared with the Hindi *uṭhnā*. But even in the literary language the pronunciation of cerebral letters cannot be so definitely cerebral as in India, for in Kāshmirī poetry cerebral consonants are permitted to rhyme with dentals, a thing which is impossible in Indian verse. Thus, in the *Rāmāvatāracarita*, the proper name *Yindrazith*, *Indrajita*, rhymes with *dāṭh<sup>u</sup>*, seen, in verse 699, and with *bīṭh<sup>u</sup>*, seated, in verse 872.

In the village Kāshmiri of Hātim, the state of affairs is altogether different. Here the utmost confusion exists, dentals being used for cerebrals, and cerebrals for dentals, almost at random. From the numerous examples that follow it is evident that Hātim used an intermediate sound that at one time struck Sir Aurel Stein's ears as cerebral and at another as dental. If Hātim had pronounced real cerebral sounds, it is impossible to suppose that Sir Aurel, with his long familiarity with Indian languages, could have failed to notice them, more especially as some of the words written with dental letters, such as *ḍāk*, a stage, are words that are in everyday use in India both in colloquial speech and in literature. It might be thought that here and there Sir Aurel may have omitted a subscript dot by a slip of the pen; but the omissions are too frequent and too regular to permit this assumption to be taken as a general explanation, and, moreover, it will not account for those cases in which he has marked as cerebrals, letters which in the corresponding Hindi or Sanskrit are always dental. The following are examples of this confusion. The list is in no way complete:—

A. Dentals where we should expect cerebrals—

Literary Dialect.	Hātim.
<i>t</i> for <i>ṭ</i> .	
<i>gāṭ<sup>ṭ</sup>j<sup>ṭ</sup></i> , skilful (f. sg.),	<i>gātij.</i>
<i>gāṭ<sup>ṭ</sup>ā<sup>ṭ</sup>i</i> , skilful (m. pl.),	<i>gātily.</i>
<i>hatis</i> , to the throat,	<i>hatis.</i>
<i>khatith</i> , secretly,	<i>kāṭith.</i>
<i>noṭ<sup>ṭ</sup></i> , a jar,	<i>nut.</i>
<i>phaṭun</i> , to be broken.	
<i>phūṭ<sup>ṭ</sup></i>	<i>phut.</i>
<i>phūṭ<sup>ṭ</sup>wa</i>	<i>phutu.</i>
<i>phuṭ<sup>ṭ</sup>arun</i> , to break,	
<i>phuṭ<sup>ṭ</sup>r<sup>ṭ</sup>has</i>	<i>phuṭ<sup>ṭ</sup>rhas.</i>
<i>phuṭ<sup>ṭ</sup>r<sup>ṭ</sup>ukh</i>	<i>phuṭ<sup>ṭ</sup>r<sup>ṭ</sup>uk.</i>
but <i>phuṭ<sup>ṭ</sup>ar<sup>ṭ</sup>yūn</i>	<i>phuṭ<sup>ṭ</sup>ar<sup>ṭ</sup>yūn.</i>
<i>raṭun</i> , to seize.	
<i>rāṭ<sup>ṭ</sup></i>	<i>raṭi.</i>



## Literary Dialect.

*rōt<sup>u</sup>*  
*rūt<sup>u</sup>*  
*roṭ<sup>u</sup>mot<sup>u</sup>*  
 but (causal) *rōṭ<sup>u</sup>mot<sup>u</sup>*  
*roṭun*  
*rūt<sup>u</sup>nakh*  
*raṭith*  
*roṭ<sup>u</sup>wa*  
*ṭahāl<sup>i</sup>*, servants,  
*troṭ<sup>u</sup>*, a necklace,  
     but *traṭis* (sg. dat.)  
*tsāṭahāl*, a school,  
*tsaṭun*, to cut.  
*tsot<sup>u</sup>*  
*tsaṭān<sup>i</sup>*  
*tsaṭun<sup>u</sup>*  
*tsaṭ<sup>i</sup>nam*  
*tsaṭanas*  
 but *tsaṭanasa*  
*tsaṭith*

*th* or *t* for *ṭh*.

*ōṭh*, eight,  
*bēhun*, to sit down.  
*bīṭh<sup>i</sup>*  
*byūṭh<sup>u</sup>*  
  
*byūṭhus*  
*bōnṭha*, before,  
     but *bōnṭh*  
*dēshun*, to see.  
*d̥yūṭh<sup>u</sup>*  
*d̥yūṭhum*  
*d̥yūṭh<sup>u</sup>may*  
*d̥yūṭh<sup>u</sup>mot<sup>u</sup>*  
*d̥yūṭhuth*

## Hatim.

*rōt*, *rut*.  
*raṭ*.  
*ruṭmut*.  
*rot<sup>a</sup>mut*.  
*rotun*, *rutun*.  
*rut<sup>a</sup>nakh*.  
*raṭit*, *raṭit*.  
*rutu*.  
*ṭahāl*, *ṭahāl<sup>i</sup>*, *ṭahāl<sup>u</sup>*.  
*truṭ*.  
*traṭis*.  
*tsāṭahāl*.  
  
*tsot*.  
*tsaten<sup>i</sup>*.  
*tsatun*.  
*tsel<sup>i</sup>nam*.  
*tsatanas*.  
*tsaṭan<sup>a</sup>sa*.  
*tsaṭith*.

*āth*.  
  
*bāṭ<sup>i</sup>*, *beth<sup>v</sup>*, *būṭh<sup>i</sup>*.  
*byūt*, *byūt*, *byōth*, *byōth*,  
     *byūṭh*.  
*būṭhus*.  
*bōnt<sup>a</sup>*, *bōnt<sup>a</sup>*, *bontā*.  
*bōnṭ*.  
  
*d̥yūt*, *d̥yūt*.  
*d̥yūṭhum*.  
*d̥yōt mai*.  
*d̥yūṭmut*.  
*d̥yūṭhut*.

## Literary Dialect.

*kuth<sup>u</sup>*, a room.*kuth<sup>i</sup>**kuth<sup>u</sup>**kuth<sup>u</sup>āh**kuthis**myūth<sup>u</sup>*, sweet,*pēth*, on,*pētha*, from on,*pōth<sup>i</sup>*, like,*pōthin*, like,*raṭun*, to seize.*raṭh**raṭhta**sēthāh*, very,*ṭhaharān*, stopping,*ḍ* for *ḍ*.*ḍakhanāwān*, leaning on,*ḍākas*, for a stage,*ḍēshun*, to see.*ḍēshān**ḍēshun<sup>u</sup>**ḍīshith**gandun*, to tie.*gand**gand<sup>i</sup>**gand<sup>i</sup>māt<sup>i</sup>**gandin**gundun**gond<sup>u</sup>nas**gand<sup>i</sup>ith**gand<sup>i</sup>zēs*

## Hatim.

*kuti*.*kut*.*kuthā*.*kuthis*, *kutis*, *kutis*.*myūt*.*p<sup>u</sup>et*, *p<sup>u</sup>et*, *pyet*, *pyet*,*p<sup>u</sup>eth*.*petu*, *pyete*, *p<sup>u</sup>eth*, *p<sup>u</sup>etha*,*p<sup>u</sup>etha*.*pā<sup>i</sup>t<sup>i</sup>*, *pā<sup>i</sup>th<sup>i</sup>*, *pā<sup>i</sup>th<sup>i</sup>*,*pā<sup>i</sup>th<sup>u</sup>*, *pā<sup>i</sup>th<sup>u</sup>*, *pā<sup>i</sup>t<sup>u</sup>*,*pā<sup>i</sup>ty*.*pāthin*, *pātin*.*rat*.*rath ta*.*setū*, *seṭū*, *sethā*, *seṭhā*.*tah<sup>a</sup>rān*.*dakhe nāvān*.*dākas*.*dēshān*.*dēshun*.*ḍēshit*.*gand*.*gand<sup>i</sup>*, *gand<sup>i</sup>*.*gand<sup>a</sup>māt<sup>i</sup>*.*gandin*.*gundun*.*gund<sup>a</sup>nas*.*gand<sup>i</sup>it*.*gand<sup>i</sup> zyes*.

This last change occurs only when *ḍ* is initial or protected by a preceding *n*. A medial *ḍ* is interchangeable with a dental *r*. See below.

B. Cerebrals where we should expect dentals—

Literary Dialect.	Hātim.
<i>ṭ</i> for <i>t</i> .	
<i>bata</i> , boiled rice,	<i>bata</i> , <i>bata</i> , <i>baṭṭa</i> .
<i>mē ti</i> , me also,	<i>m<sup>v</sup>eti</i> , <i>maṭi</i> .
<i>raṭ<sup>a</sup>na</i> , a jewel (in composition)	<i>rothuna</i> , <i>roṭhuna</i> , <i>rotun<sup>a</sup></i> , <i>rutun<sup>a</sup></i> , etc.
<i>tati</i> , there,	<i>tati</i> , <i>taṭi</i> , <i>taṭi</i> , <i>taṭi</i> .
<i>yēṭati</i> , where,	<i>ye taṭi</i> .
<i>ṭh</i> for <i>th</i> .	
<i>bātha</i> , words,	<i>bāṭha</i> .
<i>hēth</i> , having taken,	<i>het</i> , <i>hit</i> , <i>h<sup>v</sup>et</i> , <i>h<sup>v</sup>eth</i> , <i>h<sup>v</sup>eth</i> .

Compare *rothuna* and *roṭhuna*, for *raṭ<sup>a</sup>na*, a jewel, above.

<i>ḍ</i> for <i>d</i> .	
<i>ad<sup>a</sup>la</i> , from justice,	<i>aḍal</i> .
<i>mūd<sup>u</sup></i> , he died,	<i>mōd</i> , <i>mūḍ</i> .

In Kāshmirī the letter *r* is a dental letter, not a cerebral as in the Indian Madhyadēśa. We see this in the frequent interchange with a dental *l*, as in Hātim's *mōl* or *mōr*, for literary *mōl<sup>u</sup>*, father. The same is the case in the North-Western languages, Sindhī and Lahndā. The village confusion between cerebrals and dentals hence explains the frequent interchange in Hātim's dialect, between medial *ḍ* and medial *r*. Thus we have—

A. *ḍ* where we should expect *r*—

Literary.	Hātim.
<i>ōra</i> , thence,	<i>ār</i> , etc., <i>vōḍa</i> , and even <i>āḍa</i> .
<i>garun</i> (G.K. <i>gaḍun</i> ), to make.	
<i>garān</i>	<i>garān</i> .
<i>gorun</i>	<i>guḍun</i> .
<i>kor<sup>u</sup></i> , a bracelet,	<i>kār</i> , <i>kur</i> , <i>kuri</i> , <i>kuḍ</i> .
<i>kūr<sup>u</sup></i> (G.K. also <i>kūḍ<sup>u</sup></i> ), a daughter,	<i>kūḍ</i> , <i>khūḍ</i> , <i>kūr</i> .

<i>kōrē</i>	<i>kōḍi, kōḍ<sup>ye</sup>, kōḍ<sup>ye</sup>, kōḍ<sup>vi</sup>, kūḍ<sup>ye</sup>, kōr<sup>ye</sup>, kōr<sup>vi</sup>.</i>
<i>kōri</i>	<i>kōḍ<sup>ye</sup>, kōḍ<sup>ye</sup>, kōḍ<sup>vi</sup>, kōr<sup>ye</sup>.</i>
<i>kārī</i>	<i>kūḍi.</i>
<i>lārun</i> (G.K., also <i>lāḍun</i> ), to pursue.	
<i>lārān</i>	<i>lārān, lāḍān.</i>
<i>lāryōmot<sup>u</sup></i>	<i>lāḍ<sup>u</sup>ōmut.</i>
<i>lāryāv</i>	<i>lā<sup>i</sup>ryau, lā<sup>i</sup>ḍyau.</i>
<i>lāryēyēs</i>	<i>lāḍēyes.</i>
<i>mōr<sup>u</sup></i> , he was killed,	<i>mōr, mōḍ.</i>
<i>parun</i> , to read, recite.	
<i>porukh</i>	<i>paḍuk.</i>
<i>parān</i>	<i>parān, paḍān.</i>
<i>porun</i>	<i>paḍun.</i>
<i>thar</i> (G.K. also <i>thaḍ</i> ), the back.	
<i>thūr<sup>u</sup></i>	<i>ṭar, tor, tür, ṭaḍ.</i>
<i>tōra</i> , thence,	<i>tōr<sup>u</sup>, tōra, tōre, tōḍ<sup>u</sup>.</i>

B. *r* where we should expect *ḍ*—

Literary.	Hātim.
<i>kaḍun</i> (G.K. also <i>karun</i> ), to extract.	
<i>kūḍi</i>	<i>ka<sup>i</sup>r<sup>u</sup>.</i>
<i>koḍ<sup>u</sup></i>	<i>kur.</i>
<i>kāḍikh</i>	<i>ka<sup>i</sup>ḍik, karik, ka<sup>i</sup>rik.</i>
<i>koḍukh</i>	<i>kuruk.</i>
<i>kūḍ<sup>u</sup>kh</i>	<i>kaḍuk.</i>
<i>kaḍun</i>	<i>karān.</i>
<i>kaḍān</i>	<i>kaḍān, karān.</i>
<i>kaḍōn</i>	<i>korōn<sup>u</sup>.</i>
<i>kaḍun</i>	<i>karun.</i>
<i>kaḍun<sup>u</sup></i>	<i>kaḍun.</i>
<i>koḍun</i>	<i>koḍun, kuḍun, korun, kurun.</i>
<i>kūḍ<sup>u</sup>n</i>	<i>kaḍin.</i>
<i>kāḍ<sup>i</sup>nas</i>	<i>ka<sup>r</sup><sup>u</sup>inas.</i>
<i>koḍ<sup>u</sup>nas</i>	<i>kurānas.</i>
<i>kaḍith</i>	<i>ka<sup>i</sup>rit, ka<sup>i</sup>rith.</i>

*shādun* (G.K. also *shārun*), to search.

*shādān*

*shārān.*

*shāḍav*

*shārau.*

*yēḍāh*, a belly,

*yērā.*

While Dardic languages show a general tendency to harden sonant consonants, Hātim shows occasional instances of the softening of surds. In every case except one the softened consonant is immediately followed by *z*. In the one exception, it is *s* that is softened to *z*. The examples are—

G.K.

Hātim.

*dāp<sup>i</sup>zihēkh*, thou shouldst have  
said to them,

*dabṣa hek, dabzi hek.*

*dāp<sup>i</sup>zēkh*, thou shouldst say to  
them,

*dabzik.*

but *dāp<sup>i</sup>zēm*, thou shouldst say to me,

*dap<sup>a</sup>zim.*

*wās<sup>i</sup>zi*, thou shouldst descend,

*vaz<sup>i</sup>za.*

but *wās<sup>i</sup>zi-na*, thou shouldst not  
descend,

*vā<sup>i</sup>s<sup>i</sup> zina.*

*pēs*, they fell on him,

*p<sup>v</sup>ēz.*

On the other hand, Hātim gives occasional instances of the Dardic hardening of sonants. Such are—

G.K.

Hātim.

*tab*, fever,

*tap.*

*rasad*, assembly,

*rasat.*

*mōv lāg*, do not fix,

*maulāk.*

*khazmath*, service,

*kismat.*

*khizmath*, service,

*khismat.*

In this connexion we may again refer to G.K.'s *pātashāh* H.'s *pādshāh*, a king.

Turning to individual consonants, we note—

(1) We have prothesis of *h* before *y* in—

G.K.

Hātim.

*yun<sup>u</sup>*, to come,

*yün, h<sup>v</sup>ün.*

*yuthuy*, as verily,

*yüthuy, h<sup>v</sup>üthuy.*

(2) *kh* becomes *h* in—

*shēkh<sup>t</sup>sā*, a certain person,

*shahta.*

Possibly *shaktsa* is a slip of the pen, for elsewhere Hātim has *shakhtsen*, *shakhtsas*, and so on.

(3) The affricative *ts* sometimes becomes *s*, as in—

G.K.	Hātim.
<i>tsöcč</i> , loaves,	<i>suche</i> , <i>su cho</i> , <i>tsuche</i> .
<i>tsöpör</i> <sup>i</sup> , in four directions,	<i>so pätiri</i> , <i>so pätiri</i> .

It becomes *z* in—

<i>pānts</i> , five,	<i>pānts</i> , <i>pānz</i> .
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The representation of G.K.'s *adālūt<sup>s</sup>-pēh*, in court, by *adālat-p<sup>u</sup>eth*, is probably a slip of the pen.

With these changes of *ts* we may compare the interchange of *ch* and *sh* in Hātim's *māch-tular*, a bee, with the *māsh-tulari* of the title of Story IX. Similarly, we have *zh* for *j* in *zhāma* for *jāma*, a coat.

(4) *ny* and *ñy* are interchangeable, as in Hātim's *kanyephul* and *kañyephul*, a pebble. This is hardly more than a variation of spelling.

(5) Hātim usually preserves a Persian *f*, while G.K. has *ph* instead. Thus, Hātim *fakir*, G.K. *phakir*, a mendicant. For "thought" Hātim has both *fikar* and *phikir*.

(6) The letter *sh* is sometimes represented by *s*. Sir Aurel Stein's MS. represents the sound of *sh* by *s*, and the occasional apparent change of *sh* to *s* is probably due to the accidental omission of the subscript dot. An example is the word *shēmshēr*, a sword, for which we have *shamshēr*, *shamsēr*, and *samshēr*.

(7) Vocalization of the semi-vowels *y* and *v* is frequent, as in *gai* for *gay*, they went; *gau* or *garu* for *gav*, he went; *mātryu* for *māriwa*, (he who) may kill; *salau* for *saliv*, flee ye; *dimau* for *dimav*, we shall give; and many others.

(8) An example of metathesis is *tōrastā* for *tōratsh*, a leather-cutter.

(9) H. uses initial *v* for *b* in *Vikarmājīt*—for G.K.'s *Bikarmājīt*-, *Vikramāditya*. Cf. *kāb* or *kāv*, for *khāb*, a dream.

(10) Three miscellaneous words are—

G.K.	Hātim.
<i>bakḥ<sup>a</sup>cōyish</i> , a present,	<i>bakcāyish</i> , <i>bakhshāyish</i> .
<i>jalwa</i> , glory,	<i>jal<sup>a</sup>va</i> .
but <i>jēlōy</i> , even glory,	<i>yala vai</i> .
<i>sak<sup>a</sup>th</i> , hard,	<i>sak</i> , <i>sakh</i> .

The processes of declension and conjugation employed by Hātim are on the whole the same as those employed by Gōvinda Kaula. The principal differences relate to the pronunciation of the forms, and to the representation of that pronunciation by Sir Aurel Stein's transcription. A few additional points may here be noticed.

In the declension of nouns, Gōvinda Kaula, like Īśvara Kaula, makes the dative singular of nouns of the first declension end in *as*, as in *bāgas*, to a garden. Hātim sometimes has the termination *as*, and sometimes *ṣas*. Examples of both will be found on almost every page. As a specimen, it will suffice to quote the two forms *bāgas* and *bāḡṣas* both occurring close together in ii, 1. Similarly, in the genitive of the same declension, H. has *sunasand<sup>i</sup>* (v. 3) and *sunṣand<sup>i</sup>* (v. 4), both for G.K.'s *sōna-sand<sup>i</sup>*, of gold (m. pl.). In these genitives, also, H. sometimes drops the final *a* of the stem, as in *sunar sanz*, for G.K.'s *sōnara-sūnz<sup>a</sup>*, of the goldsmith (fem. sing.) (v. 1); *pādshāh sund*, for G.K.'s *pādashāha-sond<sup>a</sup>*, of the king (vi. 11). There is a curious example of a feminine noun declined as if it were masculine in *kūḍis-sā<sup>i</sup>th* (possibly a slip for *kūḍi sā<sup>i</sup>th*), for G.K.'s *kōrē-sū<sup>i</sup>ty*, with the girl (v. 10); and in xii, 15, we have the masculine form *ku<sup>i</sup>niy*, used instead of the feminine *ku<sup>u</sup>ny*, only one. Instances like *rīnz*, *rānz*, and *rēnz*, for *rīnz<sup>i</sup>*, balls; *soira*, *sō<sup>i</sup>ri*, *sāruiy*, and *sāruiy* for *sōruiy*, all; *za*, *ze*, and *z<sup>u</sup>i*, for *z<sup>a</sup>h*, two, belong rather to phonetics than to declension.

Similarly, the variations in pronominal forms are really matters of spelling or pronunciation. *Bōh*, I, is represented by *bo*, *bu*; for *myōn<sup>i</sup>*, my (m. pl. masc.), we have *mēn<sup>u</sup>*, *myē*, and *m<sup>u</sup>ēn*, and for the fem. sing. *myōn<sup>a</sup>* we have *mēny*, *myē*, *m<sup>u</sup>ēn*, *myēn*, and *m<sup>u</sup>ēny*. For *ts<sup>a</sup>h*, thou, we have *su*, *tsa*, *tsa*, *tsi*, and

*tsu*, and for *cyōn*<sup>u</sup>, thy, *chun*, *ch<sup>u</sup>un*, *chōn*, *chōn<sup>u</sup>*, *chōny*, and *ch<sup>u</sup>ōn*, all with the aspirated *ch*.

The proximate demonstrative pronoun *yih*, this, and the relative *yih*, what, appear under the forms *yi* and *yū*, and the emphatic forms *yihuy*, etc., appear under quite a number of variant spellings. The relative m. sg. nom. *yus* appears as *yiś*, *yus*, and *yūs*, and its fem. *yēśa* as *yēśa* (x, 1) and *yāśi* (x, 6). In viii, 1, for *yihūnc<sup>u</sup>*, of these (fem. sg. nom.), we have *yihās*. As for the remote demonstrative pronoun, its emphatic fem. sg. nom. *say* or *sōy*, she verily, appears as *sai*, *sāi*, *say*, and *sāy*. The indefinite pronoun *kēh*, with its various case-forms, appears under a great variety of spellings. The principal of these have been dealt with under the head of phonetics.

The representation of the various forms of the verb substantive is very irregular. A few examples will suffice.

For *chuh*, he is, we have *che* (v. 4); for *chuy*, he is verily, *chi*, *chī*, *chī<sup>u</sup>*, *chīy*, and *cūy* (sic); for *chwā*, is he?, *cha*; for *chēh*, she is, *cha*, *che*, *chu*; for *chēy*, she is to thee, *che* and *chay*; for *chiwa*, ye are, *chu*; for *chiway*, if ye are, *chu voi* and *chu vai*; and for *chih*, they are, *che*, *chi*, *chu*, and *ch<sup>u</sup>a*.

As regards the conjugation of the active verb, there are numerous departures from G.K.'s spelling, nearly all of which fall under the head of phonetics. Here we may mention the following, which really appear to indicate difference of form:—

G.K.  
*shōlān*, burning,

Hātim.  
*shōlan*. This form of the present participle is old, and nowadays appears only in poetry and dialects.

*yikh-nā*, wilt thou not come, *yihna*.  
*dis*, give to her, *disa*.  
*kaḍōn*, we shall pass over it, *karōn<sup>u</sup>*.



## III

## ON THE METRES OF HĀTIM'S SONGS

By SIR AUREL STEIN

On my return to Kashmir at the close of 1917 Sir George Grierson asked me to inquire into the system of metrification followed in certain old Kashmiri poems of the Bhakti type in which he is interested. I have tried to comply with his request as far as it lay in me, i.e. in full consciousness of the fact that my philological training had never comprised any special study of metrics. After examining portions from a number of these compositions as recited by professional *cyat-gār<sup>i</sup>*, I arrived at the conclusion that the metre of these poems is based solely on the number of stress accent syllables counted in each line or *pāda*. No regard is paid to quantity, even where the structure of the verses is apparently modelled on the pattern of Hindi metres dependent on quantity. Pandit Nityānanda Śāstrī, of the Śrī-Pratāp College, Srinagar, a very competent Kashmiri scholar, to whom I submitted this view, has endorsed it.

In order to test this conclusion with reference to the metres of Hātim's songs I secured a visit of the old storyteller, now in his 62nd year, in June, 1918, when my summer camp was once more pitched on Mohand Marg. I had him recite again the metrified story of Sultām Maḥmūd Ghaznavī, the one which of those heard from his lips in 1896 I had best in my recollection. He also gave me the benefit of several songs of lyrical contents (*ghazal*), some of his own composition, which used to be favourite numbers in his répertoire, showing more elaborate versification.

In recording these with special regard to their metre I convinced myself that their verses, whether simple couplets, as in the case of the metrified story just referred to, or built up in more intricate stanzas, have for their constructive principle solely the number of syllables bearing the stress accent of the present colloquial speech. The system is based mainly on the counting of the primary stress accent of each word, but

permits also the counting of secondary stress accents for the sake of metrical convenience. This latitude, which reference to the last words in verses 1, 11, 12, 13 of Maḥmūd Ghaznavī's story may help to illustrate, has its parallel in the rudeness of the rhyme. In this, as verses 3 and 8 show, the vowel sounds of the closing syllables need not agree, as long as the final consonant is the same.

The general rule is that throughout a song the lines, usually rhymed, composing a couplet or stanza, should have a certain fixed number of stress-accented syllables, in conformity with the scheme determining the length of each line. But this simple rule is on occasion ignored through "poetical license", i.e. whenever the rustic poet's skill would be taxed too severely by strict adherence to his metrical scheme. The second line of verse 4 in Maḥmūd Ghaznavī's story with its seven accented syllables instead of the regular six is an illustration.

The lilt of the musical air which, as in the case of Indian poetical compositions generally, is an essential concomitant of the recital, helps, no doubt, to smooth over such irregularities for the not very fastidious ears of the village audience. I regret that my total want of musical knowledge has precluded my ever noting down any of these popular Kashmir airs, often far more attractive to the untrained European ear than the melodies of India proper.

In order to illustrate Hātim's metrical system, the stress-accents in the Maḥmūd Ghaznavī story have been indicated by appropriate marks.

SIR AUREL STEIN'S TRANSCRIPTION

WITH

SIR GEORGE GRIERSON'S TRANSLATION

## I

[The marks of accentuation, acute and grave, indicate the stress-accent on which the metre is based.]

Shāḥanshāḥ Sultān <sup>i</sup> Māhmūd <sup>i</sup> Gāznavī <sup>i</sup>	
ās <sup>u</sup> karān pāne mūlken pāravī <sup>i</sup> ॥	1
fakīr lāgit ās <sup>u</sup> phērān vān <sup>a</sup> vān <sup>i</sup> ॥	
myāni ah <sup>a</sup> dai āsi mā kah nōt <sup>u</sup> vān <sup>i</sup> ॥	2
jāye ākis ās <sup>i</sup> karān dvōy <sup>u</sup> kār ॥	
ādāl tam <sup>i</sup> sandi sāt <sup>y</sup> āsak ceshmā sēr ॥	3
jāya ākis vūcun <sup>a</sup> hānza ākh alī ॥	
mūhimma sāitin ās gōmmut sūy zālī ॥	4
mūhimma sāitin ās trāvān ah tavōsh ॥	
mūhimma sāitin tāsna rūd <sup>a</sup> mut kahti hōsh ॥	5
yōra zālā ās lāyān gāta sār ॥	
tōra zālas āsus nā kyā khasān ॥	6
dōpusā shāḥan kārme sāitin bāj <sup>a</sup> vāt ॥	
lāy zālā yādi Alla dīlas rāt ॥	7
lāyun zālā tōr <sup>a</sup> khūtas gāda hāt ॥	
pād <sup>i</sup> shāḥas bōnt <sup>i</sup> kun sūy āu hīt ॥	8
gāda hātas bādāl dyūtanaḥ mōhra dyār ॥	
lāl <sup>a</sup> nīgīn māl <sup>a</sup> mūht <sup>a</sup> y vūnta bār ॥	9
rāt bārit pād <sup>i</sup> shāḥan dyūtus nād ॥	
tūy chūkā myōn sherīk nā murād ॥	10
mūhim kās <sup>u</sup> vun hēkamāti Pārvardigār ॥	
tāp shūhul sārde gārm nōu bahār ॥	11
vānā yēy zan bānde mānzūr zās <sup>a</sup> nūy ॥	
kāt <sup>a</sup> hēkamāt mūhim tāgi kās <sup>a</sup> nūy ॥	12
āt <sup>i</sup> andar cūy vustāda vānān zār ॥	
jūmaḷa ālam bānde Āhmaḍ vūmedvār ॥	13

## I. MAHMŪD OF GHAZNĪ AND THE FISHERMAN

Sultān Maḥmūd of Ghaznī, the king of kings, used himself to watch over the protection of his kingdom.

Disguised as a Faqīr, he used to wander from bazaar to bazaar, to see if any of his subjects were in distress.

In one place were the people making prayers for his welfare, and their eyes were satisfied by his justice.

In another place, he saw a wretched fisherman, brought low by poverty.

5. In his poverty he was uttering sighs and groans. In his poverty even his sense had deserted him.

Even where he skilfully cast his net, even there naught came into it.

Said the King to him, "Make me thy partner, and fling one more cast of the net, keeping firm within thy heart the memory of God."

So he flung one more cast and, behold, within his net he caught a hundred fish, and brought them all before the King.

In exchange for the hundred fish the King gave him wealth of money, rubies and jewels, possessions and pearls in camel-loads.<sup>1</sup>

10. After he had passed the night, the King called for him and said, "Verily thou becamest my partner without hope or expectation of result (and yet thou hast thereby acquired great wealth).

"It is the power of Providence alone that removeth poverty, (and giveth) sunshine and shade, heat and cold, and the new spring.

"Verily I would say to thee, 'Know this, O slave—accept thou (these as coming from the Almighty), for by how much power wouldst thou thyself have been able to remove thy poverty?'"

Concerning this hath a certain teacher uttered this prayer, "The hope of this slave, Aḥmad, is (on Him from whom proceedeth) all the universe."

<sup>1</sup> The King rewarded him because instead of bringing him the worst fifty fish, he brought the whole hundred from which the King might choose his share. As a reward the King bought also the fisherman's share of the hundred for a very high price.

## II. TOTAS ÜNZ KAT

1. Dapān ustād shahar ak gāu shehri Īrān tat<sup>i</sup> ās  
 pādshāh tam<sup>i</sup>süy chu nāv Bah<sup>a</sup>dūr Khān. tam<sup>i</sup> ās  
 kurmut bāg zanānan kyut tat ās nā vat gārzanas  
 tat<sup>y</sup> bāgas manz gau pāda fakīra nazar bāzau kar  
 nazar kabardārau niy kabar amis pādshāhas dopuk  
 fakīra t̄au bāgas manz bōzun pādshāhan hyütun  
 sāit vazīr gai tat bāgas manz vucun a<sup>i</sup>ti fakīr

2. lache nāu chiy har va<sup>i</sup>tī bīnā ।  
 bōz vuphā dā<sup>i</sup>rī ankā ॥  
 hā fakīrō yōr kōr tsākhu ।  
 kati kōchuk katye peṭa ākhu ॥

fakīr dapān

kurme sālā tuhund khyāu me kya ।  
 bōz vupha dā<sup>i</sup>rī anka ॥

3. pādshahas bōnt<sup>a</sup> kan<sup>i</sup> pōsh<sup>a</sup> tür at<sup>i</sup> tal momut  
 bulbula yeli yimau amis fakīras khashim kur til<sup>i</sup>  
 pyau fakīr patar vasit momut bulbul gau thud vutit  
 pādshahas hōvun yi vir<sup>i</sup>d gau nērit phīrit beye āu  
 bulbul mōd beye fakīr gau beye zinda hyütun nērun  
 yimchis karān zāra pār dapān chis

hā fakīra khismat kare<sup>y</sup> ।  
 dud<sup>a</sup> harik khāsihō bare<sup>y</sup> ॥  
 khās<sup>a</sup> pulāu macāma kyek nā ।  
 bōz vupha dā<sup>i</sup>rī anka ॥

4. yus vir<sup>i</sup>d fakīras ās suy bāvun amis pādshahas  
 am<sup>i</sup> pādshāhan bōu vazīras

## II. THE TALE OF A PARROT

1. This is what my Master told me :—

There was a certain country, the land of Persia, and it was ruled by a king named Bahādur Khān. He had made a garden for his womenfolk, into which no stranger was allowed to enter ; but once there came into it a Faqīr. The discerners then discerned him, and the newsmen gave the news to the King. Said they, "A Faqīr has come into the garden." The King heard, and took with him his Vizier. To the garden they went, and there he saw the Faqīr.

2. The Almighty, who hath a hundred thousand names, watcheth over every path.

Hark ye, loyalty is monstrous rare.<sup>1</sup>

"O Faqīr, how didst thou enter ?

Where dost thou belong ? whence art thou come ? "

Quoth the Faqīr :—

I came but for a stroll. What of yours have I eaten ? "

Hark ye, loyalty is monstrous rare.

3. It chanced that before the King there was a flowering plant, and at its foot a dead nightingale. As soon as they spoke angrily to the Faqīr, he fell flat, lifeless to the ground, and as he did so the nightingale arose alive. Such magic power did he show the King. The nightingale flew out of the garden, and returned. Then it fell dead and the Faqīr again became alive. He began to depart, but they entreated him, saying :—

"O Faqīr, let me be thy servant !

Cups of the cream of milk will I fill for thee.

Special *pilaos* and dainties wilt thou not eat ? "

Hark ye, loyalty is monstrous rare.

4. So the Faqīr confided the secret of his magic power to the King, and the King confided it to his Vizier.

<sup>1</sup> Literally a phoenix, a *rara avis*, the Arabic '*anqā*. In the original, the imperative "hark ye" is in the singular ; I have put it into the plural, as more consonant with English idiom.

kar t̄ar̄ byat pādshahān vazīr̄as |  
 sut<sup>i</sup> maḥ<sup>a</sup>ram kurun at<sup>i</sup> sīr̄as ||  
 gai sāl̄as shikār̄as yeg ja |  
 bōz vupha dāiri anka ||

tōt<sup>u</sup> momut vucuk d̄ar biyā bān |  
 hā vaziro āsi he shubān ||  
 zu amis manz thāv<sup>u</sup>tan sātha |  
 bōz vupha dāiri anka ||

dop<sup>u</sup> vazīr̄an pādshahām yiṭ<sup>a</sup> kōl momut |  
 phak chus yivān kabar kar chu gomut. ||  
 chus n̄a tah<sup>a</sup>r̄an vantaṭ sa kare kyā |  
 bōz vupha dāiri anka ||

5. pādshāh karān zār<sup>a</sup> pār vazīr̄as am<sup>i</sup> bāpat bo  
 vucehan tōṭa kyut āsihe shūbān am<sup>y</sup> bōzus n̄a  
 vazīr̄an kyē dāpān vustād amis ās dilas manz dagāi.  
 vun<sup>y</sup> tsāu pād<sup>a</sup>shāh amis tōṭas manz panun muḍ  
 tunun trāvit tōtu vut thud chu phēr̄an vazīr̄an kar  
 kōm tsāv at pādshāh<sup>a</sup> sandis moḍis manz yi<sup>y</sup> ās amis  
 dar dil.

pyau pitarun pādshahās pān̄as |  
 bōr ludun vazīr̄as nā dān̄as ||  
 āsus dagāye zāgān dād kha |  
 bōz vupha dāiri anka ||

6. tōt<sup>u</sup> chu havāye asmān vazīr̄ chu pādshahās  
 sandis maris manz vut thud.

khut guris khal<sup>a</sup>kan manz gau |  
 dopu nak vazīr̄ mūd gur<sup>i</sup> pyeṭe vasit pyau ||  
 kabar dārau niy<sup>e</sup> s̄ay kabara |  
 bōz vupha dāiri anka ||



The King gave instructions to the Vizier,  
And he thus became proficient in the secret.  
They went out hunting together.  
Hark ye, loyalty is monstrous rare.

In the forest they saw a parrot lying dead.  
"O Vizier, how beautiful this must have been.  
Put thou, I beseech thee, thy life into it for but a moment."  
Hark ye, loyalty is monstrous rare.

Said the Vizier :—

"My King, for long hath it been dead.  
A stink cometh from it ; who knoweth when it died ?  
Stay here I cannot ; Sir, what am I to do ?"  
Hark ye, loyalty is monstrous rare.

5. For this did the King make urgent entreaty to the Vizier.  
"Fain would I see how beautiful the parrot was," but the Vizier refused to listen to him.

And, further, my Master told me :—

In his heart there was treachery. At length the King himself abandoned his own body and entered into the parrot. Up rose the parrot, and flew about. Then the Vizier did a deed : he himself entered into the King's body. That was what had all along been in his heart.

The burden which had been the King's to bear,  
That became laid upon the foolish Vizier.  
Treachery was watching in him like a petitioner.  
Hark ye, loyalty is monstrous rare.

6. The parrot is flying in the air, and the Vizier is in the body of the King. He stood up.

He mounted the (King's) horse and went into the army.

He said to them :—

"The Vizier fell from his horse and is dead."  
That was the news that the newsman brought.  
Hark ye, loyalty is monstrous rare.

7. ăm<sup>i</sup> vazīraṇ yel<sup>i</sup> kạ kôm t̃au pādshaha s̃andis  
maris manz tujy<sup>e</sup>n atas kyet shamshēr at pananis  
maris korun rēza at lashkara dopun nēryu tīraṇ  
dāz beye b̃andūk bāz yus m̃āryu tōta t̃amis bañyau  
bakcāyish ăm<sup>i</sup> tōtan yel<sup>i</sup> bōz t̃a t̃ul gau tas fakīras  
nish yus tat bāgas manz ās tam<sup>i</sup> doho.

hukum dyutanay tīraṇ dāzaṇ |  
kan t̃aivtau myānen nāzan ||  
tōta m̃āraṇas dyutanak photu va |  
bōz vupha d̃āri anka ||

8. yus asal ās pādshāh su chu tōtas manz fakīras  
nisaṇ su tōta ka<sup>i</sup>sī mōr na doho aki dr̃au yi pādshāh  
s̃ālās shikāras vōt jāye akis at<sup>i</sup> vucum suna s̃anz  
ming<sup>e</sup> mar ăm<sup>i</sup> s̃üy k̃aruk lār añyik lashkari manz  
dopunak ăm<sup>i</sup> pādshahan yas kan<sup>i</sup> yi talau tas dimau  
gardan.

9. dopān vustād ăm<sup>i</sup> ming<sup>ye</sup> m̃ari tuj vuṭ pād-  
shahas̃andi kala pyet t̃iñyen vuṭ t̃ajjy lāris pat̃a  
yus su tōta ās fakīr ās s̃āhib<sup>i</sup> āga dopun ămis tōtas  
yas manz yi pādshāh ās dopunās gat<sup>i</sup> sa nēr az  
labak panun mud yim che ămis ming<sup>ye</sup> m̃ari pat̃a  
lārān nakh<sup>a</sup> rōzān chek ña.

10. dopān vustād at<sup>i</sup> ās momut h̃aput pādshāh  
t̃au ămis h̃apatas manz l̃āryau yus yi pādshāh<sup>a</sup>sund  
mud ās yi tr̃avun at<sup>i</sup>.

shod bōzun tōtan l̃āryau |  
kul<sup>i</sup> dad<sup>a</sup>ri manz ho pr̃āryau ||  
mud lobun k̃ari tōs marhaba |  
bōz vupha d̃āri anka ||

7. When this Vizier had done the deed, and when he had entered into the King's body, in his hand he raised his sword, and into small pieces did he cut his own dead body. Then said he to his army, "Go forth, ye archers, and ye gunmen. Whoever of you killeth a parrot, to him will be given a reward." When the parrot heard this order he fled afar, and went to the Faqir, who on that day had been in the garden.

He gave the order to the archers,

"Pay ye heed, I pray, to my coaxing."

He gave an order that the parrot should be killed.

Hark ye, loyalty is monstrous rare.

8. Now, as for the real king, he was in the parrot, and had taken refuge with the Faqir; so that parrot was not killed by anyone. One day the Vizier-King sallied forth to hunt; and when he had reached a certain place he descried a hind. After it they made pursuit. They brought it into the army, and he said to them, "I will cut off the head of him who letteth her escape."

9. And, further, my Master told me:—

But the hind gave a sudden spring and leaped over the head of the Vizier-King himself. They pursued her. Now the parrot-King was with the Faqir,<sup>1</sup> and that Faqir was a magician clairvoyant. Quoth he to the parrot-King, "Go forth, your Majesty, to-day wilt thou regain thine own body." Meanwhile the hind had far outdistanced her pursuers.

10. Furthermore, my Master told me:—

There there lay a dead bear. The Vizier-King entered into the bear and pursued the hind, leaving the real King's body lying on the ground.

The news of the Vizier-King's coming was heard by the parrot.

Thither did he run.

He waited, watching from a tree-hole.

He again entered into his own body; wish ye him all good luck!

Hark ye, loyalty is monstrous rare.

<sup>1</sup> A few words are here missing in Sir Aurel Stein's text.

11. tōṭa pyau at<sup>i</sup> patar yi t̄āu pādshāh panānis  
 maṛis manz yus yi vazīr ās su chu hāpaṭas manz  
 khut pād<sup>a</sup>shāh asāl yus ās su khut guris pyeṭ dopun  
 yiman lōkan mā<sup>i</sup>ryūn hāput lōy<sup>a</sup>has bāndūk phut<sup>a</sup>rhas  
 zang anuk raṭit pādshahās nish dopunās pādshahan  
 tik<sup>a</sup>r tam dagāy bo mār<sup>a</sup>hat nā kya kare ha lōk  
 dapaṇam hāput chus vazīr t̄ye chi<sup>v</sup> panun muḍ  
 gālmūt vuma thāvat t̄a hāput vazīr boha se mārāt.

12. dapān vustād anuk zyūn zāluk hāput.

hat vā<sup>i</sup>nsi gau kam ya zhāday ।  
 āu Bah<sup>a</sup>dūr Kānas pyāday ॥  
 kaṛ Vahab Kāre Allāh Allāh ।  
 bōz vuph dā<sup>i</sup>r anka ॥

11. Down fell the parrot dead, and the King entered his own body, but he who had been the Vizier was now in the bear. The real King mounted his horse, and said to his men, "Shoot ye that bear." They fired with their guns at him, and brake his leg. They seized him and brought him before the King. Said the King, "Treachery was done by thee to me. What can I do but kill thee? Otherwise people will say of me, 'He hath a bear for a Vizier.' Thou hast destroyed thine own body. Now no longer can I keep a bear like thee as a Vizier. Sir, I am about to kill thee."

12. And my Master further said :—

They brought firewood, and they burnt the Vizier to ashes.

A hundred years passed, less or more.

And then came the messenger of Death to Bahādur Khān.

O Wahb, the blacksmith,<sup>1</sup> cry "Allāh, Allāh!"

Hark ye, loyalty is monstrous rare.

<sup>1</sup> The name of the author of the story.

### III. SAUDĀGARASÜNZ KAT

1. Saudāgar gau sōdahās ga<sup>1</sup>ri āsus zanānā sāy gaye mushtāk fakīras akis vāryahās kālas doh° aki āu saudāgar gar panun māl het pādshahās gaye° kabar saudāgar vōt pādshāh drāu sālās rāt kyut vōt saudāgarā sund chu at<sup>i</sup> vud<sup>a</sup>nye pahar chu gomut rāt hund yi saudāgar bāi vut<sup>s</sup> vo<sup>d</sup>ye pyet h<sup>y</sup>eten batā trōm pādshāh chu vuchān tūri pātin saudāgar bāi drāye bro-bro pādshāh chu pakān patā patā vāt<sup>i</sup> maidānās akis manz at<sup>i</sup> ās fakīr nār<sup>a</sup>han zālīt karis am<sup>i</sup> salām batā thōunas bōnt<sup>a</sup> kan<sup>i</sup> dopunas k<sup>y</sup>e am<sup>i</sup> tul tōt<sup>a</sup> lāyun amis saudāgar bāye dop<sup>u</sup>nas tīr<sup>y</sup> kyāzi āyak dop<sup>u</sup>nas am<sup>i</sup> phīrit az āsum āmut panun kāvand tam<sup>i</sup> gōm tēr k<sup>y</sup>e tam vuñy batā dop<sup>u</sup>nas am<sup>i</sup> fakīran bo k<sup>y</sup>emāy na gudā<sup>i</sup>ny dim anit amis saudāgarasund kal<sup>a</sup> ad<sup>e</sup> k<sup>y</sup>emai bat<sup>a</sup> pādshāh ās vuchān yi k<sup>y</sup>ēnta yimau doyau katā ka<sup>1</sup>ri ti bōz pādshahan sārūy.

2. dapān vustād drāye saudāgar bāi vāt<sup>s</sup> panun gar<sup>a</sup> khat<sup>s</sup> hyūr pādshāh chu bun<sup>a</sup> kan<sup>i</sup> am<sup>i</sup> tōt amis saudāgaras kale vut<sup>s</sup> h<sup>y</sup>et rumālī k<sup>y</sup>et che pakān bro-bro pādshāh chu patā patā vāt<sup>s</sup> amis fakīras nish tulun tōt<sup>a</sup> lāyun amis saudāgar bāye° dop<sup>u</sup>nas t<sup>a</sup> sap<sup>a</sup>zak nā amis panānis kāvandāsanz vuñy sap<sup>a</sup>dak<sup>a</sup> mēñy.

3. pādshāh drāu vōt panun gar<sup>a</sup> trāvun arām gāsh phul vut<sup>s</sup> krāk dopān che saudāgar vatsau panun gar<sup>a</sup> suy mōr tūrau vāt<sup>s</sup> atuy saudāgar bāi dapān che pādshahās kāvand āyām suy mōrham tūrau pādshāhās che kabar yi saudāgar kam<sup>i</sup> mōr

## III. THE TALE OF A MERCHANT

1. A Merchant once went forth to trade, leaving his wife at home, and she for long became filled with love for a beggarman—a Faqir. One day the Merchant came home with the chattels he had bought, and to the King came the news that “the Merchant hath returned”. At night the King went forth to wander through the city, and he reached the Merchant’s house. While he was standing there, at the end of the first watch of the night, the Merchant’s wife got up and went forth carrying a dish of cooked rice upon her head. The King watched her in secret. On ahead went she, and along after her followed the King. They arrived at a certain open space where the beggarman was seated over a little fire. She made salutation to him, and laid the dish of rice before him. Quoth she : “Eat !” But straightway he raised a cudgel and with it struck the Merchant’s wife. He said unto her, “Why hast thou come so late ?” She made reply to him, “My husband came home to-day, and hence was I delayed. Eat now, prithee, this dish of rice.” But the beggarman said to her, “I will not eat. First bring me that Merchant’s head. Then, and not till then, will I sup.” Now all this time the King was watching, and he heard all this talk that passed between them.

2. Furthermore, my Master told me :—

The Merchant’s wife went off, and came to her own home. She went upstairs, while the King stayed down below. She cut off her husband’s head, and came down with it wrapped in a handkerchief. On ahead went she, and along after her went the King. She came to the beggarman. He raised his stick and struck the Merchant’s wife. Said he to her, “Thou wast not true to thine own husband. Now wilt thou be true to me ?”

3. The King departed. He returned to his palace and went to his bed. Morning blossomed forth, and there was raised a cry. They say : “The Merchant came home and thieves have killed him.” To the palace came the Merchant’s wife. She saith unto the King, “My husband came home to me, and he hath been killed by thieves.” The King knoweth well who killed the Merchant, while

tārān che pai saudāgar kam<sup>i</sup> mōr kās<sup>i</sup> chu nā khasān zima.

4. dapān vustād kuruk yi saudāgar zāluk atuy drāu pādshāh bay<sup>i</sup> sār<sup>i</sup> chu vuchān āyā amisanz kulai yi che karān gat dapān che bot<sup>ye</sup> zālā pān āye hitān vut taneñy nāras manz pādshāh gōs kar<sup>nas</sup> tap dapān chus pādshah yey tā ti kya? t<sup>ey</sup> tā yi kya dopunas m<sup>ye</sup> trāu yil<sup>a</sup> bo zālā pān dopunas nāgas akis p<sup>et</sup> chai m<sup>en</sup> dod<sup>a</sup> bañye sāi vanē amyuk māñye trāvun yile zōl am<sup>i</sup> pān panānis kāvandas sāt gay<sup>e</sup> khalās pag<sup>a</sup> drāu pādshah vōt at nāgas p<sup>et</sup> vuchin at<sup>i</sup> zanānā am<sup>i</sup> say zanānā chu dapān pādshah t<sup>ey</sup> tā yi kya yey tā ti kya dop<sup>nas</sup> am<sup>i</sup> zanānā āth<sup>i</sup> duh<sup>y</sup> dapāi bo am<sup>yuk</sup> javāb.

5. dapān vustād āth doh gai pat<sup>a</sup> kun pādshahas pyau yād lā<sup>yau</sup> pādshah tat nāgas p<sup>et</sup> vuchin sā zanānā dop<sup>nas</sup> vanum tam<sup>i</sup> kat<sup>ehund</sup> mā<sup>ni</sup>ni dopunas gat an tāvul beye nut anūn tāvul tā nut dop<sup>nas</sup> vasyat nāgas manz nut tūn phirit dop<sup>nas</sup> beye anūn tāvul kana ratit thāvus nātis p<sup>et</sup> kal<sup>a</sup> dop<sup>nas</sup> lāyus shamsēr<sup>i</sup> hanz tūnd.

6. dapān lā<sup>yinas</sup> samshēr<sup>i</sup> hanz tūnd am<sup>i</sup> sāt<sup>a</sup> gatān pādshāh gāb hangat<sup>a</sup> manga gāb.

7. dapān vustād yi che vātān bāgas akis manz at<sup>i</sup> chu vuchān palang pā<sup>rit</sup> at<sup>i</sup> p<sup>et</sup> pādshāh trāvun arām at<sup>i</sup> āsa pā<sup>riye</sup> yim<sup>a</sup> vuy nyu tulit pādshāh tānuk akis jāye manz sapud bēdār vuchān



the people are seeking for a clue to find the murderers. But on no one can they fix the guilt.

4. And, further, my Master said :—

They brought out the Merchant's body and burnt it. The King went forth to the place of cremation and watched everything that should come to pass. There came up the widow, on her way to burn herself upon her husband's pyre. She was saying : " I also will burn my body." She came and prepared to leap into the flames ; but the King went near unto her, and caught her by the hand. He said unto her, " If this, then why that ? If that, then why this ? " Said she to him, " Let me go free, I will burn my body." Again said she to him, " By such and such a spring dwelleth my milk-sister. She will tell thee the meaning of this." So he let her go, and she was burnt beside her husband, and became released from the sorrows of the world. Next day went forth the King, and came to that spring. There saw he a certain woman, and to her he said, " If that, then why this ? If this, then why that ? " The woman made reply, " After eight days will I give to thee the answer."

5. Said my Master :—

Eight days passed, and then the King called to mind the woman's words. He ran to the spring. There saw he her and again asked he of her the meaning of those words. Quoth she, " Go thou, and bring hither a goat and a jar." He brought the goat and the jar, and then said she, " Descend thou into this spring and therein set thou the jar upside-down." And further said she to him, " Lead thou down the goat by the ear, and put its head upon the jar." (He did so), and she cried, " Strike thou it a blow with the sword."

6. And my Master said :—

He struck it a blow with his sword, and on the instant did the King of a sudden disappear.

7. And furthermore my Master told me :—

He found himself in a garden, and there was there spread a bed. On the bed he climbed and lay down and fell asleep. Now there were fairies there. They lifted him up and carried him off into a certain place. There he awoke, and seeth all round him

chu janāṭach jāy<sup>e</sup> at<sup>i</sup> lāgimat<sup>y</sup> nagma pādshāh chu mushtāk at<sup>i</sup> tamāshas kun.

8. dapān gay<sup>e</sup> yima pa<sup>i</sup>riye pānas amis ditsuk kunz dop<sup>u</sup>has yet kutis thāu kulup vut at<sup>s</sup> andar tsāu andar at<sup>i</sup> vuchun gur zīn ka<sup>i</sup>rit koḍun neḅar tap ka<sup>i</sup>rit neḅar yeli korun chu vudānye tap ka<sup>i</sup>rit dop<sup>u</sup>has khas yemis guris khot<sup>u</sup> amis guris yi chu vuchān satau zemīnau tā<sup>i</sup>lti navau asmānau p<sup>y</sup>eti yi kētsā Kudā sāḅan pāḍa kurmut ti vuch pādshahan tat sā<sup>i</sup>th<sup>y</sup> gau mushtāk gōs pāḍa Shētān dop<sup>u</sup>nas kya chuk vuchān dop<sup>u</sup>nas pādshahan yi ken<sup>y</sup>tsā Kudā sāḅan pāḍa kur ti chus vuchān dop<sup>u</sup>nas Shētānan phirit am<sup>i</sup> kutā hāvai bo yi chāy mēny kunz yat kutis thāu kulup vut at<sup>s</sup> andar tsau pādshāh andar vuch<sup>u</sup>n at<sup>i</sup> khar gandit dop<sup>u</sup>nas karun neḅar khas am<sup>i</sup> say yi kēn<sup>y</sup>tsa Kudā sāḅan pāḍa kur tam<sup>i</sup> p<sup>y</sup>eṭh kan<sup>i</sup> vuchak beye kyē kut pādshah amis kharas.

9. dapān vustād barāḅar vatanāvun panun gar kut hyūr phirit vut vuchun at<sup>i</sup> na khar pādshahas āu armān tam<sup>i</sup> bāguk<sup>u</sup> voh k<sup>y</sup>eta pā<sup>i</sup>th<sup>y</sup> vāt<sup>y</sup>e tut dapān gau at<sup>i</sup> nāgas p<sup>y</sup>eṭh dopun tamis zanāna m<sup>y</sup>e vante yey tā ti kya t<sup>y</sup>ey tā yi kya dop<sup>u</sup>nas ami zanāna anun panun n<sup>y</sup>echu beye an nut beye an shamshēr dop<sup>u</sup>nas vasyat nāgas manz vālun panun n<sup>y</sup>echu pāvun pathar thāvus nātis p<sup>y</sup>eṭh kale kanas kar<sup>a</sup>nas thap am<sup>i</sup> pādshahan tuh jin shamshēr lāye amis n<sup>y</sup>ech<sup>a</sup>vis karis am<sup>i</sup> zanāna thap at shamshēr<sup>i</sup> dop<sup>u</sup>nas yih gau ti ti gau yi tsā gāk mushtāk bāgas beñye mēny gaye mushtāk fakiras.

a region of paradise. Fair women were dancing there, and smitten with love for the entrancing spectacle did the King become.

8. And further saith my Master :—

Departed these fairies and left him all alone, but before they went gave they him a key. Said they to him, "Unlock thou this room. Arise, and go within." He went within, and there he saw a horse ready saddled. He led it without, and stood there holding it by the bridle. Said they to him, "Mount this horse." He mounted it, and, lo ! at once he seeth everything that God, the Master, hath made both below the seven earths and above the seven heavens. All that did the King see, and for it did he become smitten with love. Then before him appeared Satan ; and Satan asked him saying, "What is it thou dost see ?" Quoth the King, "Whatever God, the Master, hath created, that do I see." And Satan said to him in answer, "More than this will I show thee. Behold, here is my key. With it unlock thou this door. Arise and go within." The King went within and there saw he an ass tied. Said Satan to him, "Bring thou it forth, and mount it, and thou shalt see something more even than all that God, the Master, hath created." Thereupon did the King mount that ass.

9. Furthermore said my Master :—

Straightway the ass carried the King back unto his palace. He dismounted and went upstairs, and when he came down again, behold, he saw no ass there. Great longing for that garden of paradise came unto the King, but how was he to reach it ? They tell me that he went at once unto the spring and asked the woman, "Tell me, prithee, 'If that, then why this ? If this, then why that ?'" And that woman said unto him, "Bring thou thine own son, and bring also a pitcher, and also bring thy sword." Said she to him, "Descend thou into this spring, and take down with thee thy son. Cast him down, and upon the pitcher lay thou his head." So the King took the lad by the ear, and drew his sword. With it would he have struck his son had not the woman seized it. Cried she, "This it is that is that ; and that it is that is this. Thou becamest smitten with love for the garden, and my sister became smitten with love for the beggarman."

IV.—LĀLA MAL'KUN UNMUT G<sup>y</sup>AVUN

Dapān chu:—

- Daye zār van<sup>u</sup>mai Kudāye bōz tam t'ai ।  
 samsār bāzi gār ॥ 1
- hazrat<sup>i</sup> Ādam guḍe lud<sup>a</sup>nam t'ay ।  
 mal'kau kur hai taiyār ॥
- phurtas Yib<sup>e</sup>līs tat<sup>i</sup> kur<sup>u</sup> nam t'ai ।  
 samsār bāzi gār ॥ 2
- hazrat<sup>i</sup> Nu chi vulādi Ādam t'ai ।  
 phirit gās kuphār ॥
- ah tam<sup>i</sup> kur nay<sup>i</sup> sar'gau ālam t'ai ।  
 samsār bāzi gār ॥ 3
- hazrat<sup>i</sup> Īsā kvē chu nā kam t'ai ।  
 Sāhib<sup>a</sup>sund tōt yār ॥
- tun as<sup>a</sup>mānan p<sup>r</sup>eth tam<sup>i</sup> sabak dopu nam t'ai ।  
 samsār bāzi gār ॥ 4
- hazrat<sup>i</sup> Musāi trāvuy kadam t'ai ।  
 Sāhib<sup>a</sup>sund kare dīdār ॥
- Koh<sup>e</sup> Tūra p<sup>r</sup>etha tam<sup>i</sup> kathe ka'ri nam t'ai ।  
 samsār bāzi gār ॥ 5
- hazrat<sup>i</sup> Ibrāhim kvē chu nā kam t'ai ।  
 puṭalin kurun nakār ॥
- tam<sup>i</sup> kur dīn<sup>i</sup> Mahamad mahkam t'ai ।  
 samsār bāzi gār ॥ 6
- marit kab<sup>a</sup>ra yeli vāle nam t'ai ।  
 pan<sup>en</sup> bai kya yār ॥
- tat<sup>i</sup> Lāla Mal'kas kya hāv<sup>a</sup>nam t'ai ।  
 samsār bāzi gār ॥ 7

## IV. A SONG OF LĀL MALIK

1. He saith :—

O God, supplication make I unto thee. Ah ! hear Thou me !  
For this world is a deluder.

2. First sent He the holy Adam ; yea, by the Angels was he made complete. Then Iblis ruined him, and thence (i.e. from Paradise) was he thrust forth. This world is a deluder.

3. From Adam was sprung the holy Noah, and from him the infidels became estranged. A sigh he uttered, and the whole universe was flooded in his tears. This world is a deluder.

4. In no way less than him was the holy Jesus. He was the beloved friend of God, the Master. Seated upon the four heavens did He utter His teaching. This world is a deluder.

5. The holy Moses stepped forward, crying, " I would see the Master with mine own eyes." He gave forth (the ten) words from Mount Sinai. This world is a deluder.

6. In no way less than him was the holy Abraham, who forbad the worship of idols. He it was who established the faith of Muḥammad. This world is a deluder.

7. When I shall die, and my brethren and friends will lower me into the grave, then what can they show to me, Lāl Malik, but that this world is a deluder.

## V. SUNERASÜNZ KAT

1. Vustād dapān Shehra ak chu āsmut tat<sup>i</sup> chu sunar suy ās tatās bahan hatan hund zyut yūhay ās garān vast pādshahas sanzi kōḍye kit<sup>i</sup> tot ās gatān sunar sanz zanāna h<sup>et</sup> ak<sup>i</sup> doho dopus am<sup>i</sup> pādshāh kōḍ<sup>ye</sup> sōzun gate panun kāvand doho aki drāu sunar sunasanz vāj<sup>y</sup> h<sup>et</sup> pādshāh sanzi kōḍ<sup>i</sup> kit<sup>i</sup> am<sup>i</sup> pasand karus na dop<sup>nas</sup> yat chi vaḍ āu put phirit vōt panun gar<sup>a</sup> pyau bimār.

2. amis ās pādshāhasanzi kōḍ<sup>i</sup> hund ashik gomut pādshāh kōḍ<sup>i</sup> ās gomut amis sunarsund ashik dod<sup>a</sup>māj<sup>i</sup> kun vanān pādshāh kūḍ:—

zargar nichuva pūr kumār ।

dēshit log<sup>a</sup>mai dod<sup>a</sup>māj muthai amār ॥

dod<sup>a</sup>māj ches vanān phirit:—

mai kar kūḍye shūri bāshe ।

lagak ashkanye vāle vāshe ॥

ā<sup>u</sup>re kane dithai kūḍ<sup>i</sup> kane dā<sup>i</sup>li ।

ār mā lag<sup>a</sup>ham vu bā<sup>i</sup>li ॥

3. sunar chu bimār amis chu askun tap amis sunarsanz kulai che gātij amis tug bōzun amisund dōd dapān ches ta hech lāyin rīnz beye gar sunasand<sup>i</sup> rānz ze.

4. dapān vustād gar<sup>i</sup> am<sup>i</sup> sunasandi rānz ze drāu atas k<sup>et</sup> hitan rānz lāyān che apā<sup>i</sup>ri ta yipā<sup>i</sup>ri lāyān kañyev<sup>i</sup> ta shastrev<sup>i</sup> vōt ot pādshāhasanzi dā<sup>i</sup>ri tal lāyin at<sup>i</sup> sunasand<sup>i</sup> rēnz ze pādshahasanzi kōḍ<sup>ye</sup> halamas manz ami hāvus āre phirit taḍ kan<sup>i</sup> āna beye trāvun dā<sup>i</sup>ri kan<sup>i</sup> āb beye trāvun pōshe gund beye trāvun kih beye tujen shast<sup>ro</sup> salai

## V. THE TALE OF THE GOLDSMITH

1. Now this is what my Master saith :—

In days of yore there was a certain city, wherein there lived a goldsmith. He was head of his guild with twelve hundred guildsmen under him. He used to make articles for the King's daughter, and these his wife would take to her. One day the princess told the goldsmith's wife that in future her husband must himself bring the things, so one day he set out to her with a ring. When the princess saw it she took exception to it. "It is crooked," said she. So he took it back and went home, and there fell sick.

2. The truth was that he had fallen in love with the princess, and she too had become enamoured of him. She cried to her foster-mother :—

"Full of sweet languishment is that son of a goldsmith.

I have seen him, O nurse, and mad is my longing for him."

But the foster-mother replied :—

"Utter not, O daughter, childish talk,

Or thou wilt be caught within the net of love.

Close thine ear, O daughter, to such words,

Or else thou wilt find thyself a mark for blame."

3. The goldsmith lay sick of the fever of love, and his wife was a clever woman. She understood the cause of his pain, and said to him, "Practise thou pitching balls, and make two balls of gold."

4. Saith my Master :—

So he made two balls of gold and went out holding (them and other) balls in his hand. Hither and thither he pitched balls of stone and balls of iron as he went along, till he came below the princess's window, and through it he flung into her lap-cloth the two balls of gold. On this she turned her back towards him and showed him a mirror. Then she threw some water out of the window. Then she threw out a posy of flowers, and again a hair.

dʻutun at<sup>i</sup> dāʻri handis dāsas kash am<sup>i</sup> sunar vuch  
 āu phīrit vōt panun gara dop<sup>u</sup>nas paneñye zanāna  
 dop<sup>u</sup>nas kyaho karut am<sup>i</sup> vununas phīrit rēnz hai  
 lāy<sup>a</sup>mas tim hai gās hal<sup>a</sup> mas manz tōre hai haunam  
 phīrit tor kan<sup>i</sup> āne beye hai trāunam dāʻri kan<sup>i</sup> āb  
 beye traunam pōshe gund beye trāunam kih beye  
 dyutun shīt<sup>a</sup>ravi salaya sāt<sup>h</sup> dāsas pash dop<sup>u</sup> nas  
 am<sup>i</sup> phīrit tar kan<sup>i</sup> hau hāunai āna kustāny āsmut  
 chus vupar āb hau trāu nai āb dāva kan<sup>i</sup> gate  
 atun pōshe gund trāunai bāgas manz salaya sāt<sup>h</sup>  
 hāunai anun gate pahre vāv tat chiy polādev<sup>y</sup>  
 nʻāza tim gatan taten<sup>i</sup> kih trāunai ches vālān  
 kangañ<sup>y</sup>.

5. dapān vustād drāu ye sunar shāman bāʻgi<sup>i</sup>  
 tāvat bāgas manz vuchun at<sup>i</sup> palang kut at<sup>i</sup>  
 palangas pʻeṭh shikasta sāt<sup>h</sup> pʻeyes nindar āyes  
 yi pādshāh kūd shānda ches karān khur khurachas  
 karān shānd yi kʻe hushār gās na yutāny gāsh  
 lug phulen<sup>i</sup> pādshāh kūd tāj gar<sup>a</sup> panun patkun gāu  
 hushār sunar yivān chu yit<sup>i</sup> panun gar<sup>a</sup> vanān ches  
 panen kulai kʻaho karut yichus dapān phīrit sanai  
 kʻē āyem dopunas am<sup>i</sup> zanāna talau yūr<sup>i</sup> hund vula  
 gau vuchus ami paneñ<sup>y</sup>e zanāna vuchus chandas  
 vuchān at<sup>i</sup> rēnz ze sunasand<sup>i</sup> timai yim tam<sup>i</sup> doho  
 lāyānas hal<sup>a</sup>mas manz dop<sup>u</sup>nas sa chai āmut su  
 chuk na gomut hushār vo beye yeli gatsak kāl<sup>a</sup>chen  
 teli dapai bo sabak.

6. dapān vustād nam da tulinas athan hand<sup>i</sup> akis  
 ās nas dyutmut sun kash dop<sup>u</sup>nas mōr thas am<sup>i</sup>  
 dop<sup>u</sup>nas phīrit maḷ māji che sa tuñye mut nāyid



Finally she lifted up an iron stiletto and with it scratched the sill of the window. When the goldsmith had seen all this he returned home, and his wife said to him, "Well, dear, what did you do?" Said he to her, "I flung, my dear, the balls to her, and they fell, my dear, into her lap-cloth. Then, my dear, she turned her back to me and showed me a mirror. Then, my dear, she threw some water out of the window. Then she threw out a posy of flowers, and then a hair. Then she made a scratch upon the window-sill with an iron stiletto." Replied she, "When she turned her back and showed the mirror, she meant that someone else was there; when she threw out water, she meant that you must come in by the water-drain; when she threw the posy of flowers, she meant that it was the garden into which you must come; when she showed the stiletto, she meant that you must bring a file, as there are iron railings to be cut through; and when she threw a hair, she meant that she was combing her locks."

5. Moreover the Master said:—

At eventide the goldsmith went forth, and entered the garden. There he found a bed and got up on to it. He was weak from illness, and fell asleep. While he so slept, there came the princess. From the pillow she walked to the foot of the bed, and from the foot back again to the pillow, but he never awoke to welcome her. By that time the dawn began to blossom forth, and the princess ran off home. Thereafter the goldsmith awoke, and returned to his house. Says his wife to him, "What, dear, did you do?" Says he in reply, "She never came to me." Says she to him, "Come here, my dear." He went up to her, and she looked into his pocket, and found there the two golden balls that on the day before he had thrown into the princess's lap-cloth. Says she to him, "She did come to you, but you never stayed awake. Now, when you go again this evening, I will tell you what to do."

6. And the Master further told me:—

She set to work paring the ten nails of his hands, and as she did so, she gave to one of them a deep gash. Cried he, "You've been and killed me!" But she replied, "I was never taught barber's

sabakas vu yeli gatak teli dimai davāhan am<sup>i</sup>  
 dyut<sup>a</sup>nas marbevāngan raseh<sup>a</sup>na beye nuna rate  
 h<sup>a</sup>na dop<sup>a</sup>nas beye yeli tat palāngas p<sup>ve</sup>eth khasak  
 teli yeyiy nindar yi dava rata han gand<sup>i</sup> zyes ada  
 p<sup>ve</sup>eyiy nindar shahij drau at<sup>i</sup> yi sunar davā rat<sup>a</sup>  
 han hitun sāt<sup>h</sup>h vōt at bāgas manz kut at palāngas  
 p<sup>ve</sup>eth chu prārān tēr tāny yi kuni yivān ches na  
 hitanas yiny nindar atas chus dōd at chu karit tap  
 dopun vuñy āyina yetana ha bo dā<sup>i</sup>dis davā shahij  
 karaḥa nindar yūthuy at dā<sup>i</sup>dis tunun davā tithuy  
 pyōs vālīñ<sup>i</sup> v<sup>e</sup> chu lalavān thud vuthit.

7. dapān vustād āyiye pādshāh sanz kūd amis mut  
 sārūy dōd karun amis sāt<sup>h</sup>h yi karun guṭ p<sup>ve</sup>eyak  
 nindar yutāny gāsh lug pholen<sup>i</sup> kuṭvāl chu vasān  
 apār kan<sup>i</sup> āgaye. vuchun at<sup>i</sup> pādshāhasanz kūd  
 beye sunar rat<sup>i</sup> am<sup>i</sup> koṭvālan nīny ratit karin havāla  
 trālin karik kād at<sup>i</sup> ās pakān vat<sup>i</sup> akha ami süy  
 dopuk yimau kādyau doyou tahaṣa dīzi krēk sunar  
 ata p<sup>ve</sup>etha dābzik pādshahas kar pyau kuṅg<sup>a</sup>vār<sup>i</sup>  
 kabar cha loṭ taṭan<sup>a</sup>sa k<sup>i</sup>inna hot tatanas.

pādshahas kar pyau kuṅg<sup>a</sup>vār<sup>vē</sup> |

pakān dil gōm tat<sup>i</sup> tārē ||

vir het vātun gōt sulli gār<sup>vē</sup> |

natatas pādshāh tat<sup>i</sup> mārē ||

bōz sunarsanza zanāna drāye bāzar hitan tuche lazan  
 krañj<sup>e</sup> drāye hvet.

shen kād kānan su cho bāge rēmai |

satyamis atayo Bār Kodāyu hāy ||

work by my father and mother. When you go to-day, I'll give you a little remedy." So she gave him some red-pepper and salt, saying, "Next time you get up on to that bed and you feel sleepy, apply a little of this medicine to your cut finger and your sleep will become cool."<sup>1</sup>

So the goldsmith went out, taking with him the medicine, and came to the garden, and got up on to the bed. He waited a long time, yet no one ever came. At length he began to feel sleepy, but his hand was too sore, and he caught hold of it (to relieve the pain). He said to himself, "She hasn't come. If I had only put some of that medicine on my sore finger I should have had a cool and refreshing sleep." So he put some of the medicine on the cut, and the smart was like a fiery poison in his heart. He jumped up, nursing his aching hand.

7. And my Master went on to say :—

Just then came the princess, and all his pain was forgotten. He did with her what was proper to the occasion, and they fell asleep in each other's arms. Meantime the dawn began to blossom forth. The chief constable came by on his rounds of inspection, and found there the princess and the goldsmith. He arrested them, making them over to his henchmen, and put them into jail. Just then a man happened to be passing along the road, and they called out to him, "Please, sir, make an outcry in the goldsmiths' market. You must say, 'The King's ass has trespassed in the saffron field, and who knows whether they will cut off its tail or cut its throat.'"

"The King's ass was caught in the saffron field,

And as I went there, my heart became all full of anxiety.

Thou must come at dawn with money to pay the fine,

Otherwise the King will kill it there and then."

The goldsmith's wife heard this outcry. She went out into the market and bought some loaves. She put these into a deep basket, and went off (to the jail), crying :—

"In six prisons have I distributed loaves.

Now, O God, would I enter a seventh."

<sup>1</sup> She means that the desire for sleep would become cool, and he would remain awake. But the silly fellow misunderstands her, and imagines that the medicine would bring him cool and refreshing sleep.

8. dapān vustād bāg<sup>a</sup>ren yima<sup>a</sup> suche dopunak  
 kāvand chum bīmār at<sup>i</sup>kyā dop ham pīrau fakīrau  
 suche gatan bāg<sup>a</sup>ranye satan kādkhānen yi k<sup>v</sup>ēta  
 dapun chu ti dap<sup>a</sup>zim yōra at<sup>a</sup>vunuy āra nēravun  
 k<sup>v</sup>ē dap<sup>a</sup>zim na me gate shak dop<sup>n</sup>ak beye mā  
 chu kā<sup>i</sup>d<sup>i</sup> yeti dop has yimau pat<sup>v</sup>ami pahara<sup>a</sup> ani  
 mot<sup>i</sup> kuṭvālen ze kā<sup>i</sup>d<sup>i</sup> tim che patkun vāt<sup>s</sup> yiman  
 nish dopun amis panānis kāvandas vony k<sup>v</sup>ita  
 pā<sup>i</sup>t<sup>i</sup> mokli yeti pādshāh kūḍ tag<sup>v</sup>e mokalāvañy yi  
 pādshāh kūḍ dop<sup>n</sup>as am<sup>i</sup> phirit ti yeli tag<sup>v</sup>eham  
 ade kyāzi lagaha kād.

9. dapān vustād kuḍun nāla panun poshāk tunun  
 pādshāh kōḍ<sup>v</sup>e pādshāh kōḍ<sup>v</sup>e hund kuḍun tunun  
 pānes k<sup>a</sup>rānd dīṭanas vutamak<sup>i</sup> drāye neḇar pādshāh  
 kūḍ gaye panun gar kuṭvālen d<sup>v</sup>ut rapaṭ pādshahas  
 dop<sup>n</sup>as pādshāh kūḍ beye ās sunar bāgas manz  
 timai kyā karim kād pādshāh drāu āḍālat p<sup>v</sup>eth  
 anik yim rātik kūḍ<sup>i</sup> ze vuchuk yim bāt<sup>s</sup> ze sunar  
 sanzi kulaye gand<sup>i</sup> gul<sup>i</sup> ze pādshahas dop<sup>n</sup>as  
 pādshaham as<sup>i</sup>kya ās<sup>i</sup> gamat<sup>i</sup> sālas tōre kyā āi tā  
 vāt<sup>i</sup> yat ch<sup>v</sup>ānis sheḥaras manz gau tēr ada t<sup>a</sup>i  
 ch<sup>v</sup>ānis bāgas manz at<sup>i</sup> vuch palang khat<sup>i</sup> at<sup>i</sup> p<sup>v</sup>eth  
 kur arām āre āu chōn kuṭ<sup>a</sup>vāl am<sup>i</sup> kya niy raṭit  
 karin kād vut kuṭvāl dopun pādshahas pādshaham  
 ch<sup>i</sup>ān kūḍ kaṛnam kasam vigñya nāge p<sup>v</sup>etha dapān  
 yus at<sup>i</sup> apuz kasam karehe su vutehena tat<sup>i</sup> thud  
 su ās tat<sup>i</sup> marān dop am<sup>i</sup> sunar sanzi zaṇāna<sup>a</sup> amis  
 sunaras tag<sup>i</sup>ye yi pādshāh kūḍ bachāviny dop<sup>n</sup>as

8. And my Master said :—

She went about distributing these loaves, saying, "My husband is sick. And what did holy men and medics say to me but to distribute loaves in seven jails. If ye have ought to say to me, say it to me as I go in; but say not ought to me as I go out, for that will risk the fulfilment of my vow." And then she continued, "I wonder if ye have any prisoners herein." They replied, "At the last watch of the night the chief constable brought hither two prisoners. They are in there at the back." So she came up to them, and said to her husband, "How can we now get the princess free? Have you any plan for releasing her?" Said he, "If I had any plan, would I now be in prison?"

9. Said my Master :—

She took off her clothes and put them on the princess, and took off the princess's clothes and put them on herself. Then she turned the basket upside down (over the princess's head, so as to conceal it) and the princess went straight out of the jail, and came home. In the meantime the chief constable reported to the King that the princess and goldsmith had been found in the garden, and, of course, had been put in prison. The King went forth into the judgment hall. They brought the two prisoners before him, and, lo and behold, they were the husband and wife! The goldsmith's wife respectfully folded her arms and said to the King, "Your Majesty, we had gone to a marriage feast, and on our way back happened to pass through this city of yours. It was then late, so we went into your garden. There we chanced to see a bed, and got on to it and went to sleep. Well, your chief constable came along, and, as you see, arrested us and put us into prison." Then the chief constable got up and said to the King, "Your Majesty, let your Majesty's daughter make oath at the *Vigñāh Nāg*.<sup>1</sup> People say that if anyone make a false oath there, he never rises up again, but falls down dead on the spot."

Said the goldsmith's wife to the goldsmith, "Have you any plan for saving the princess?" Said he to her, "Please tell me how?"

<sup>1</sup> *Vigñāh* or *Vigñā* is the name of the tutelary goddess of the *Kāshmīr* forests. In the good old times she was often seen as she roamed over the mountains, but nowadays she is always invisible. A *Vigñāh Nāg* is a *Nāg*, or spring, sacred to her.

hāvtam vat dop<sup>u</sup>nas ak trāu sārūy poshāk kuraṇ  
 tūn krāu beye mat sūr lāg gosōny yeli ut vāt<sup>n</sup>nāvan  
 amis pādshāh kūḍ<sup>e</sup> chōn gāte gatsun amis pādshāh  
 kūḍ<sup>e</sup> gāte karin<sup>y</sup> tap dāmānas dopun gātes mā  
 ditta guḍe khārāt sa kya hāi<sup>i</sup>vi aḍa kasam chōnuy  
 mokraṭit ḍapi yāhaz<sup>i</sup> vigñya nāge ṇamis maṭis siva  
 kya karūm nā kāsī dāmānas tap.

vigñya nāgas vatāyās srānas ।

kuv<sup>a</sup> zāṇa maṭ<sup>i</sup>ma ludnam ra ॥

mat<sup>i</sup> tap lāyinam doili dāmānas ।

kuṭ<sup>a</sup>vāl gāṇas gud<sup>a</sup>ryau kya ॥

sā<sup>i</sup>ri yār<sup>a</sup> goi pānas pānas ।

kuṭ<sup>a</sup>vāl gānas gud<sup>a</sup>ryau kya ॥

10. pādshāh kūḍ gaye gar kuṭ<sup>a</sup>vāl ḍ<sup>y</sup>utuk phahi  
 sunarsandi bāt ze che gar<sup>i</sup> panān<sup>i</sup> yi gau sunar  
 bimār kurnas yaḥoi aṣhkun tap yi ās sunarsanz  
 zaṇāṇa gātij guḍun moh<sup>a</sup>ra hathas akis rush yi  
 gundun panānis kāvandas pāṇa lōgun saṇnyās amis  
 pārān gupāl<sup>i</sup> vātānāvun pādshāha sund gara dopun  
 amis pādshahas yi chaṇ bāy kākin<sup>y</sup> yi chai te  
 havāla mye chiy gatsun bāyis nish su chum gōmus  
 (sic) sōdahas yi chai myē gupāl<sup>i</sup> havāla yu tāñy as<sup>i</sup>  
 yimōy yi chai pāk yi thāivzin panān<sup>e</sup> kūḍis sā<sup>i</sup>th  
 āye phirit panen gar<sup>a</sup> kvē kāla gau āu yi sunar  
 beye gar<sup>a</sup> punun.

11. dapān vustād lōgun sōdāgār am<sup>i</sup> zaṇāṇa vāt<sup>i</sup>  
 at<sup>i</sup> pādshaha sandis sheharas manz lōg ami beye  
 saṇyās kāvand thāvun ḍēras p<sup>y</sup>eth saudāgār lāgit

Said she, "In the first place, pull off all your clothes, and put wooden pattens on your feet. In the second place, rub ashes over your whole body, and pretend to be a mendicant devotee. As soon as they shall bring the princess to the Nāg, you must go up to her and catch hold of her skirt, saying, "First of all, pray give me alms." She can then safely take oath and say, "O'holy Vigiñāh Nāg, save and except this mad fellow no one hath ever seized my skirt."<sup>1</sup>

She went down to bathe in the Vigiñāh Nāg.

"I know not why this charge was brought against me.

Only this mad one hath caught the skirt of my garment."

Then what happened to the vile chief constable?

All the folk took their several ways to their homes.

Then what happened to the vile chief constable?

10. So the princess went home in peace, and they took the chief constable and impaled him. The goldsmith and his wife also returned to their own house, and there he fell sick. He was sick with the fever of love for the princess. But the goldsmith's wife was very clever. She made a necklace worth a hundred *dīnārs* and put it on her husband. She dressed herself as a mendicant ascetic, and him as a dancing girl, and brought him to the King's palace. Said she to the King, "Here is my brother's wife, and I am putting her in thy charge. I must be off to my brother who has gone away on a trading expedition. So here is my dancing girl placed in thy charge until I return. She is yet a virgin and thou must keep her with thine own daughter." Saying this she (left the goldsmith there disguised as the girl and) returned to her own house. Shortly afterwards the goldsmith himself slipped away, and also went home.

11. And again my Master said:—

The goldsmith's wife dresses her husband up as a merchant, and arrives as if from a journey at the King's city. She herself is again made up as the mendicant ascetic. She leaves the pretended

<sup>1</sup> "To seize the skirt" has also a metaphorical meaning, which can be imagined. Hence, the princess was quite safe in saying it.

pāne gaye pādshahis gund<sup>a</sup>nas dāvā dim gupāl<sup>i</sup>  
divān achān dū dapān ches dim gupāl<sup>i</sup>.

prārān doh gau me bāl<sup>v</sup>ē |  
sanyās āmut gupāl<sup>v</sup>ē ||

yi chus dapān pādshāh phīrit.

sanyās<sup>a</sup> maulāk jande lolo |  
kōtūna ak dimai dandā lōlō ||

sanyās chus dapān chus phīrit.

sanyās chusai bē vāstu lōlō |  
dand himai dukhtarē khās lōlō ||

12. dapān vustād moh<sup>a</sup>ra hatas guḍun rush gundun  
paneñye kūḍ<sup>v</sup>e karān havāla sanyāsas.

tānṇaṇa tannana tanā nai |  
yim kār che karān zaṇānai ||

niyaṇṭa karān havālē paṇanis kāvandas dop<sup>u</sup>nas tu  
zān ta yi zān.



merchant in the tent, and herself goes to the King. She makes her petition to him. "Give me," said she, "my dancing girl." The King replies with abuse, and throws curses at her eyes, but she reiterates, "Give me my dancing girl" :—

"Longing have I been for my girl as the days went by.

The mendicant has come for his dancing girl."

And the King replies to her :—

"O mendicant, fix not the banner of thy claim, tol-lol-lay.

I will give thee another lady in compensation, tol-lol-lay."

But the mendicant answers :—

"An ascetic I am without worldly ties, tol-lol-lay.

In compensation I'll take thine own daughter, tol-lol-lay."

12. And finally said my Master :—

He made a necklace worth a hundred *dīnārs*, and putting it on his own daughter, made her over to the mendicant ascetic.

Taradiddle, taradiddle, tol-lol-lay,

It is only womenfolk who can act this way.

She took the princess and made her over to her husband. And she said to them, "You must learn, and she must learn."<sup>1</sup>

<sup>1</sup> i.e. learn the truth of the verse just quoted. They two must learn and know the power of women's wiles. There is perhaps an indication that the wiles would continue, and that the life of the husband and of the second wife might not be happy as they expected.

## VI. SHĀHĪ YŪSUF ZALĪKHĀ

1. Shāhī Yūsuf Zulikhā yār<sup>a</sup> bōzak nā ॥
- Z. 2. Sālas yihna polāu kyeknā ।  
Yitam gah begā yār<sup>a</sup> bōzak nā ॥
3. Sat kuṭ<sup>i</sup> larichim chān<sup>ve</sup> lō larichim ।  
Beh tam sātha yār<sup>a</sup> bōzak nā ॥
4. Puṭal khānas biyun biyun pānas ।  
Kurnak parda yār<sup>a</sup> bōzak nā ॥
- Y. 5. At<sup>i</sup> kya thāvut as<sup>i</sup> kōna hāvut ।  
Z. Dop<sup>u</sup>nas chum Kūdā yār<sup>a</sup> bōzak na ॥
- Y. 6. Kūdā gau suy mane paneñye kās duy ।  
Shōlan chu shamā yār<sup>a</sup> bōzak nā ॥
7. Kūdā chu kunuy jal<sup>a</sup>va dīt drāu nunnuy ।  
Kanye manz chā mudā yār<sup>a</sup> bōzak nā ॥
8. Hazrat Yūsuf tul pat<sup>a</sup> lādēyes Zalikhā ॥  
Z. Yūsuf talān Zalikhā lārān ।  
Dop<sup>u</sup>nas yi pazyā yār<sup>a</sup> bōzak nā ॥
9. Nālas tap karit nyūn hā tē karit ।  
Gai pēshe pādshāh yār<sup>a</sup> bōzak nā ॥

VI. THE STORY OF YŪSUF AND ZULAIKHĀ<sup>1</sup>

1. Wilt thou not hear, O beloved, (the tale of) Yūsuf and Zulaikhā ?
2. (Zulaikhā) "To the feast wilt thou not come ? Dainty meats wilt thou not eat ?  
In season or out of season, come thou to me. Wilt thou not hear, O beloved ?
3. "Seven rooms have I in the palace ; in my longing for thee have I prepared them.  
Sit thou, I pray, for but a moment. Wilt thou not hear, O beloved ? "
4. One by one she herself in the idol-house  
Covereth (each idol) with a veil.<sup>2</sup> Wilt thou not hear, O beloved ?
5. (Yūsuf) "On what hast thou put a veil ? What hast thou displayed to us ? "  
(Zulaikhā) "It is my god (that I have veiled). Wilt thou not hear, O beloved ? "
6. (Yūsuf) "There is but one God. Cast from thy mind the belief in dualism.<sup>3</sup>  
He is burning bright as a lamp. Wilt thou not hear, O beloved ?
7. "There is but one God, who hath manifested Himself in glory.  
What purpose can there be in a stone ? Wilt thou not hear, O beloved ? "
8. The holy Yūsuf fled, and after him ran Zulaikhā.  
Yūsuf fleeing, Zulaikhā pursuing.  
Cried she, "Is it thus that thou shouldest act ? Wilt thou not hear, O beloved ? "
9. She caught him by the neck. She made an accusation against him.  
They went before the King. Wilt thou not hear, O beloved ?

<sup>1</sup> Yūsuf is Joseph, and Zulaikhā is Potiphar's wife.

<sup>2</sup> When Zulaikhā tempts Joseph she puts a veil before the image of her household idol, that it may not become aware of her unchastity. This arouses Joseph's suspicions.

<sup>3</sup> *Dōy*, duality, is a technical term of Kāshmiri Śaiva monotheism, and is here borrowed by Musalmān theology.

10. Azīza Miṣar ās pādshāh amis ās zid Hazret<sup>i</sup>  
Yūsūf<sup>a</sup> sund.

Yūsūf kād khān kahchus na bōzān ।

Mukli az Kūdā yār<sup>a</sup> bōzak nā ॥

11. Yeli Yūsūf lug kād at<sup>i</sup> ās prāny kād timau  
dyūt kāb akis kurun tā<sup>i</sup>bīr tīmā<sup>i</sup>ri pādshāh mōḍ  
pādshahan beyis kurun tā<sup>i</sup>bīr ṭa sapadaḥ pādshāh  
sund pēshkār maṭ<sup>i</sup> hasa pā<sup>i</sup>vzi yād.

Kā<sup>i</sup>dyau kāv dyūt tā<sup>i</sup>bīr drāk myūt ।

Moklai parda yār<sup>a</sup> bōzak nā ॥

12. Pādshāh Azīza Miṣar dēshān kāb.

Azīza Miṣar kāb<sup>a</sup>nish ābtar gau bedār ।

Vut shōra ga yār<sup>a</sup> bōzak nā ॥

13. Kam<sup>y</sup>ūk vut shōragā ?

Malan bāban pīran fakīran ।

Banina hakīma yār<sup>a</sup> bōzak nā ॥

14. Kam<sup>y</sup>ūk hakīm at<sup>i</sup> kābus yus mānye tārīhe  
yus am<sup>i</sup> Azīza Miṣren kāb ās dyūtmūt dop<sup>n</sup>as  
gulāman kābuk tā<sup>i</sup>bīr zāne Hāzret Yūsūf.

Kābuk tā<sup>i</sup>bīr Yūsufas chu vāphīr ।

Dāden chiy davā yār<sup>a</sup> bōzak nā ॥

15. Unuk Hazret Yūsūf dop<sup>n</sup>as pādshahan me  
dyūt kāb at<sup>i</sup> vanum tā<sup>i</sup>bīr dop<sup>n</sup>as Yūsūfan kya  
dyūṭhut dop<sup>n</sup>as pādshahan ak dyūṭhum huk<sup>i</sup> nāg

10. Azīz-ē Misr was the King, and he had enmity against Yūsuf. Yūsuf is in prison, no one heareth his complaint.

But he will be released by the power of God. Wilt thou not hear, O beloved ?

11. When Yūsuf was put in prison there were there old prisoners. They each saw a dream. To one he interpreted it, saying, "Of a surety the King will kill thee," and the King did kill him. To the other he made interpretation saying, "Thou wilt become the King's chief clerk. Then, sir, I beseech thee, bear thou me in mind."

The prisoners saw a dream. The interpretation turned out true<sup>1</sup> for them.

On the morrow they were released from jail. Wilt thou not hear, O beloved ?

12. King Azīz-ē Misr saw a dream.

Azīz-ē Misr became terrified by the dream.

He awoke, and there was made proclamation. Wilt thou not hear, O beloved ?

13. What was the purport of the proclamation ?

Among the priests, among the calendars, among the saints, among the mendicants.

Can there not be found one learned man ? Wilt thou not hear, O beloved ?

14. Of what science was a learned man required ? One who could interpret this dream that had been seen by Azīz-ē Misr. His servant said to him, "The holy Yūsuf knoweth how to interpret a dream."

"Mighty is Yūsuf in interpretation of dreams.

Verily he is the remedy of all pains. Wilt thou not hear, O beloved ?"

15. They brought the holy Yūsuf, and the King said to him, "I have seen a certain dream. Tell thou me the interpretation thereof." Said Yūsuf, "What didst thou see ?" Replied the King, "In the first place saw I seven dry water-springs drinking

<sup>1</sup> Literally, "sweet."

sat yivān bart<sup>en</sup> nāgan satan ch<sup>v</sup>avān beye dyūthum  
kām sat hil vuchun pukhtan satan helen ning<sup>a</sup>lān  
beye vuchun lāgar gāu sat yivān mast satan gāvun  
ning<sup>a</sup>lān am<sup>i</sup> kuy vanum tā<sup>i</sup>bīr dop<sup>n</sup>nas Yusūfan  
drāg vuthi.

16. Dapān vustād Yusūfan moklau tā<sup>i</sup>bīr vanit  
pādshahās gāu asar lajis boche dop<sup>n</sup>nak diyūm bata  
am<sup>i</sup> vakta pādshah k<sup>v</sup>avān ās nā am<sup>i</sup> asr<sup>a</sup> sā<sup>i</sup>th  
dop<sup>n</sup>nak jal ānyūm dapān gai tā anuk bata yi kyōn  
dop<sup>n</sup>nak bey ānyūm ānye has dēga vok<sup>a</sup>vit anhas  
tā kyōn taslīkā ās nā dapān at<sup>i</sup> bo che sā<sup>i</sup>thi gau  
marit dapān pagā di<sup>s</sup> vazirau vurdī pagā vas<sup>v</sup>u sā<sup>i</sup>rē  
īdgāh yas host nam<sup>i</sup> pāz behe nyeche suy sapad<sup>i</sup>  
pādshāh dapān vot<sup>i</sup> īdgāh āu host nam<sup>v</sup>au Yusūfas  
pāz āu b<sup>v</sup>ūthus n<sup>v</sup>echē banāu Yūsūf pādshāh.

Yala vai hāvun host<sup>n</sup> mänge nāvun ।

Yūsūf pādshāh yār<sup>a</sup> bōzak nā ॥

17. Tā<sup>r</sup>īf-i Yūsūf par Wahab Kārā khūb ।

Gat parān lā illāh yār<sup>a</sup> bōzak nā ॥

up seven full water-springs. In the second place saw I seven unripe ears of corn swallowing up seven ripe ears. Again I saw coming seven lean kine, and they were swallowing up seven fat kine. Tell thou me the interpretation of this." And Yūsuf said unto him, "A famine will arise."

16. And my Master said :—

Yūsuf finished telling the interpretation, and as he did so the power of the famine seized the King. He felt hunger, and cried out, "Give me food," although that was not his time for eating. Through the power of the famine he cried to them, "Speedily bring ye it to me." And people say that they hastened forth and brought him food. He ate it, and cried, "Bring ye more!" They hauled it to him in cauldrons, and he ate it but could not be satisfied. And people say that (for all he ate) he died of starvation. They say that next day the Viziers gave forth this command, "Let all ye citizens descend to-morrow to the 'Id-plain, and he to whom the royal elephant will bow, and on whose thumb-ring the royal hawk will alight, shall become King. They say that they went down to the 'Id-plain. The elephant came and bowed to Yūsuf, and the hawk came and alighted on his thumb-ring. So Yūsuf became King.

Majesty he displayed, he sent for the elephant.

Yūsuf became King. Wilt thou not hear, O beloved ?

17. O Wahb, the blacksmith, well recite thou the praise of Yūsuf.  
Ever as thou goest recite the creed. Wilt thou not hear,  
O beloved ?

## VII. NAYE HANZ KAT

1. Bana yas dōd tas chu pānas tīnanān |  
Naye hund dōd nay che pānai tī vanān ||
2. Nai che dapān Bār Sāhib chi kunuy |  
Diya tā takh<sup>ye</sup> nishi pānai chī b<sup>y</sup>ūnuy ||
3. Nāi che dapān Bār Sāhib mun<sup>a</sup> zāt |  
Pāne suy kun chi mushtāk dokht<sup>a</sup>rāt ||
4. Hamud gatsyu tas Khudāyas kun parān |  
Pād<sup>a</sup> kurun tōt Muhammad mēz<sup>a</sup>mān ||
5. Bār Sāhiban sāt<sup>h</sup> dit<sup>a</sup>nas sāmān |  
Tōr yār chas sāt<sup>h</sup> sāt<sup>h</sup> shōbān ||
6. Nūr<sup>a</sup> tam<sup>i</sup>sandi pāda kurun Ādam |  
Ād<sup>a</sup>mas sāt<sup>h</sup> pāda kurun īdam ||
7. Nai che dapān lodun Ādam bē navā |  
Ās mashīyat lā<sup>i</sup>r<sup>i</sup> tala drāyas Havā ||
8. Nai che dapān kya zabar ās suy sāt<sup>h</sup> |  
Yam<sup>i</sup> sāt<sup>h</sup>hai pād<sup>a</sup> karun zur yāt ||
9. Nai che dapān hāl myō nuy bōz tuy |  
Dā<sup>i</sup>d<sup>ye</sup> ladai ch<sup>y</sup>ūta sāt<sup>a</sup> rōz<sup>i</sup> tuy ||
10. Nai che dapān pat vanan āsus pin hām |  
Shāk<sup>a</sup> burgau sāt<sup>h</sup>i āsus shōbān ||
11. Nai che dapān thud me āsum bālā pān |  
Sune kanaanuy grāye dūran ches divān ||
12. Gai ma gum<sup>a</sup>rā yiy tā tam<sup>i</sup> kuy gōm badal |  
Pyōm<sup>i</sup> guṭlā lā<sup>i</sup>ni tūr vātīt azal ||



## VII. THE TALE OF THE REED-FLUTE

1. Only to him is the burden of woe manifested who suffereth woe himself.  
The reed-flute herself is telling the reed-flute's woe.
2. Quoth the reed-flute, "The Almighty is one and only one.  
God alone is of His own will devoid of wrath."
3. Quoth the reed-flute, "Pure is the Almighty;  
(As He alone is free from imperfection) only towards Himself  
can he yearn day and night.
4. "Ever go ye giving forth praise to that God,  
In that He created Muḥammad, the Beloved Guest.
5. "The Almighty gave him instruments to be with him.  
Four friends<sup>1</sup> are illustrious as his companions.
6. "By His glory He created Adam,  
And with Adam was created this world."<sup>2</sup>
7. Quoth the reed-flute, "Adam was sent forth into the world  
all alone,  
And at his wish Eve issued from his side."
8. Quoth the reed-flute, "How excellent was that moment,  
In which the world with all its offspring was created!"
9. Quoth the reed-flute, "Hear ye, I pray, the tale of my woe.  
If ye suffer pain, remain, I pray, a moment by me."
10. Quoth the reed-flute, "At the back of the forest was I hidden,  
Beautiful with my branches and my leaves."
11. Quoth the reed-flute, "Upright was my youthful form,  
As (in the breeze) I waved the pendants of my golden ears.
12. "I went astray, and thus happened that change of my estate.  
A woodcutter chanced upon me, a doom, a thief of my  
destiny."

<sup>1</sup> Muḥammad's four friends were Abū Bakr, 'Umar, 'Uthmān, and 'Alī. The last two were his sons-in-law, and the first two his dearest friends.

<sup>2</sup> The word *yīdam* is a corruption of the Sanskrit *idam*, and comes curiously in a Musalmān poem.

13. Nai che dapān sakhme gōm au suy kosūr ।  
Naz<sup>ari</sup> tam<sup>i</sup> sanzi sâ<sup>i</sup>th<sup>i</sup> sapanum tok<sup>a</sup> sūr ॥
14. Nai che dapān tsakh<sup>i</sup> hut mak chum<sup>a</sup> divān ।  
Phal<sup>a</sup> b<sup>yūn</sup> b<sup>yūn</sup> chale māzas chum tulān ॥
15. Mad<sup>a</sup> me āsum had<sup>a</sup> pāṇas ches karān ।  
Bāl<sup>a</sup> pāṇas vāle nai kās chum karān ॥
16. Gay<sup>e</sup> zhudā sai zhudāi chai vanān ।  
Ās vadān al vida ās suy karān ॥
17. Tat<sup>i</sup> vālīt vat<sup>i</sup> vat<sup>i</sup> tam chum divān ।  
Vāle vunuy turke ch<sup>yān</sup>as chum<sup>u</sup> kanān ॥
18. Nai che dapān lā<sup>r</sup>i phī<sup>r</sup>i phī<sup>r</sup>i chum vuchān ।  
Dūri rōz<sup>i</sup> rōz tō<sup>r</sup>i dab sak chum divān ॥
19. Nai che dapān lit<sup>ari</sup> sâ<sup>i</sup>th yeli gāj<sup>nas</sup> ।  
Aṭar peyem yeli char kas khāj<sup>nas</sup> ॥
20. Dalīl:—  
Yeli charkas kaṭs amis turke ch<sup>yān</sup>as nishi amis  
p<sup>rev</sup>ān panen ham nishīn yād yim<sup>a</sup>nuy kun che  
vanān k<sup>yē</sup>ta tā kya vane.  
Nai che dapān ham nishīn mēn<sup>y</sup> rōd<sup>i</sup> kat<sup>ve</sup> ।  
Van<sup>y</sup> bo dim<sup>a</sup> hak tūri mā rōd<sup>i</sup> aḍ vat<sup>ve</sup> ॥
21. Ham nishīnan sīr panunuy bāva ha ।  
Sīn<sup>a</sup> mut<sup>ar</sup>it dōd panunuy hāv<sup>a</sup> ha ॥
22. Nai che dapān kya ban<sup>yām</sup> kūt ches rivān ।  
Dā<sup>i</sup>de panane nāl<sup>a</sup> pharyād ches divān ॥

13. Quoth the reed-flute, "Terrible was the fault (i.e. calamity)  
that befel me.  
At once on his seeing me, I became crushed to dust."
14. Quoth the reed-flute, "Wrathfully he striketh me blows  
with his axe,  
Bits of my flesh in splinters is he raising.
15. "I had been full of pride, I had looked upon myself as the  
limit (of beauty),  
And how much humiliation doth he cast upon my fair young  
form!"
16. Far from the forest was she sundered, and of that sundering  
she tells.  
Lamenting was she, as she made her last farewell.
17. "Down from the mountain forest he bringeth me, and wearieth  
me with the long, long road.  
And when he is come down, he selleth me to a carpenter."<sup>1</sup>
18. Quoth the reed-flute, "He turneth me round and round  
sideways and inspecteth me.  
He standeth apart and giveth me terrible blows with an axe."
19. Quoth the reed-flute, "When he melted my flesh with a saw,  
When he set me on his lathe, 'twas as though a wood-worm  
had attacked me."
20. When she was set on the lathe in that carpenter's shop, the  
memory of her friends and companions comes to her. She says some  
words to them. What is it she would say?  
Quoth the reed-flute, "Where stayed my friends and  
companions?  
Messages would I send them. Would that I knew if they  
stayed half way.
21. "I would tell my secret to my friends and neighbours,  
I would open my bosom, and display my grief."
22. Quoth the reed-flute, "What hath befallen me! How  
much do I lament!  
In my woe, I pour forth cries and calls for help."

<sup>1</sup> A *tōrka-chān* is a carpenter who works on his own account in his own workshop, and who is not a village servant.

23. Nai che dapān nālā dim<sup>a</sup> ha mār<sup>a</sup>kan ।  
 Banāṇa rust<sup>a</sup>nau kah ti rōzān mardā zan ॥
24. Dapān vustād kya vanāhe yiman ham nishīnan  
 yiman vanāhe yiy:—  
 Naram kar kar barām pānas chum karān ।  
 Vāre vuch tōm māz kōta chum harān ॥
25. Vade nā bo zade pānas tā<sup>i</sup>ri nam ।  
 Khām pāsān zī<sup>i</sup> atā kāt<sup>i</sup> dā<sup>i</sup>ri nam ॥
26. Dapān vustad vu yeli khām pāsān āyi kanāṇa  
 vuchus p<sup>r</sup>ivān panun ṇayis tān<sup>y</sup> yād at<sup>i</sup> ṇayis tāṇas  
 kun che vanān k<sup>y</sup>ēṣa kya vane:—  
 Nai che dapān ṇayis tānuk chum tamā ।  
 Gar ze panāne t<sup>a</sup>n<sup>y</sup> jāṁ arzo samā ॥
27. Nai che dapān ṇayis tān myān kyah chu jān ।  
 Zāne kyah tat māne bōzit gā<sup>i</sup>ri zān ॥
28. Nai che dapān ṇayis tān myān kyah zabar ।  
 Zāne kyah tat māne bōzit bē khabar ॥
29. Nai che dapān ṇayis tān nāch yas che zān ।  
 Zāṇa suyyus ās<sup>i</sup> vot<sup>u</sup>mut Lā Makān ॥
30. Nai che dapān kyah che vun<sup>y</sup>mut masnavī ।  
 Zāne suyyas ās<sup>i</sup> p<sup>r</sup>imaṣ ashkā chī ॥
31. Nai che dapān mudur mas kā<sup>t</sup>tya ch<sup>y</sup>avān ।  
 Sudar balai nāye Subhān chiy vanān ॥

23. Quoth the reed-flute, "In the assemblies cries would I give forth.

No man or woman ever liveth free from his fated sorrow."

24. And my Master saith :—

What would she have said to her friends and companions ?  
To them verily would she have said this :—

"He planed me and he made me smooth, and with an auger  
bored he my body.

Prithee, behold me well. How much of my flesh is dropping  
from me !

25. "Shall I not weep ? Holes hath he made all o'er my body.  
For a petty farthing how often hath he stretched his arms  
upon me."

26. Moreover my Master saith :—

When she had been sold for petty farthings there came to her  
the memory of the canebrake where she was born. She addresses  
some words to it. What is it she would say ?

Quoth the reed-flute, "Yearning have I for my canebrake,  
For this purpose searched I earth and heaven."

27. Quoth the reed-flute, "How fair is my canebrake !  
Can one who knoweth it not, understand its meaning, if he  
hear thereof ? "

28. Quoth the reed-flute, "How excellent is my canebrake !  
Can an ignorant man understand its meaning, if he hear  
thereof ? "

29. Quoth the reed-flute, "He only will have knowledge of my  
canebrake

Who hath arrived at the true knowledge of God the Omni-  
present."

30. Quoth the reed-flute, "What hath been said in these verses ?  
Only he will understand on whom hath fallen a particle of  
love."

31. Quoth the reed-flute, "Many are they who drink sweet wine,  
But only on Sôdarbal doth Subhân sing the tale of the reed-  
flute."

## VIII. PĀDSHĀH SŪNZ KAT

1. Dapān vustād suy pādshāh ās nērān prat doho  
 at<sup>i</sup> zūn<sup>a</sup> dabi p<sup>re</sup>th at<sup>i</sup> ās p<sup>re</sup>th kani āl janavāran  
 hund yim ās<sup>i</sup> prat doho yihās bōlbāsh bōzān yim  
 ās<sup>i</sup> pādshah<sup>a</sup> sand setā khush gatān doho aki ās na  
 bōlbāsh k<sup>ve</sup> gatān dop am<sup>i</sup> pādshāh bāye pādshahas  
 az kōne che gatān bōlbāsh dapān vuchuk at<sup>i</sup> ālis  
 at<sup>i</sup> manz bache ze momut<sup>v</sup> vālik bun setā p<sup>ur</sup>  
 yiman pādshahas sandyan don bāsan anik vazīr  
 gātily gātily. dophak noman vuch tuy kya chu gomut  
 vuch hak yiman rot<sup>a</sup>mut kund hatis dānā vazīran  
 ak<sup>i</sup> dop<sup>u</sup> nak yi che yiman panen<sup>v</sup> māj momut<sup>s</sup> am<sup>i</sup>  
 naran kurmut<sup>s</sup> b<sup>ve</sup>k vurudz am<sup>i</sup> chu nak dyutmut  
 āmpa kane dyut<sup>a</sup>mut kund ami chi yim momut<sup>v</sup>  
 pādshāh vanān pādshāh bāye buy marai t<sup>a</sup> kar<sup>i</sup>zanā  
 kun<sup>i</sup> pādshāh bai vanān pādshahas buy marai t<sup>a</sup>  
 kar<sup>i</sup>zanā kun<sup>i</sup> kur yimau driy kasm pāne vāny yi  
 kyā ze kuruk driy kasm dopuk as<sup>i</sup> che gabar ze  
 timan kya ka<sup>i</sup>rē vur māj yā mōl yiy.

2. kyē kāla gau pādshāh bai moye pādshāh kun<sup>i</sup>  
 karān chu nā ti kyā zi pāne vān<sup>v</sup> āsuk doyou bātau  
 driy kasm kurmut vāryā kāla gau āy vazīr dopuk  
 pādshahas pādshaham n<sup>ve</sup>tar gate karun vārya kāl  
 bōzān chuk na kur has zōr vazīrau kurun n<sup>ve</sup>tar.

3. yim pādshāh zāde ze ās tim<sup>i</sup> ās padān sabak  
 doh ak<sup>i</sup> kar yimau pāne vāny bār<sup>a</sup>nyau doyou  
 muslahat māji gatau salām h<sup>ve</sup>t bar<sup>a</sup>k trām<sup>v</sup> lālau  
 niginau gai h<sup>ve</sup>t salāmi māje trām<sup>v</sup> rut<sup>a</sup>nak vuchuna

## VIII. THE TALE OF A KING

1. Once upon a time there was a certain King, and my Master tells me that every day he used to go out to take the air in the roof summer-house of his palace. Now some birds had built their nests in its thatch, and each day the King and Queen used to listen to the chirping of the chicks, and much joy did the two derive therefrom. One day they heard none, and said the Queen to the King, "Why is there to-day no chirping?" And my Master tells me that they looked into the nest, and that they found therein only two dead chicks. They took them out and full of grief brought them down into the palace. There they summoned all their wise Viziers, and commanded them to inspect the dead chicks, and to say what had happened to them. So the Viziers inspected them, and found that a thorn had been stuck into the throat of each. Then said a very sage among the Viziers, "It is evident that the mother of these chicks died, and that the cock sought another mate and wedded her. She has been giving each of them a thorn to eat for food, and that is why they are dead." Said the King to the Queen, "If I die, thou must not wed again," and said the Queen to the King, "If I die, *thou* must not wed again." And so they mutually made vow and oath. Now, why was it that they made this vow and oath? "Because," said they, "we have two sons, and who knoweth but a stepmother or a stepfather may do this very thing to them."

2. In the course of time the Queen died, and the King wedded not again, because of the mutual vow and oath that the Queen and he had made. A long time passed, and at length his Viziers came to him and said, "Verily, your Majesty should once more make espousal," but for a long time he paid no heed to them. Then at last his Viziers became urgent, and he took to himself a new Queen.

3. Now, as we have heard, there were two young princes, and they were occupied in their lessons. One day the two brethren took advice of each other and decided to bring a complimentary present to their stepmother. So they filled a tray with rubies and other jewels and offered it to her. She accepted the tray, and as she did so her glance fell upon them. The princes then went off

kurnak gai yim pādshāh zāde ze sabakas yim che  
 doha doha ithai pāthin karān doha aki gau amis  
 pādshāh bāye khātir yiman vura n<sup>vech</sup> vin hund  
 yiman dopun tuh thā<sup>i</sup>v<sup>vyu</sup> mā sā<sup>i</sup>th<sup>i</sup> salā yimau  
 dop<sup>u</sup>has t̄a chak mōj as<sup>i</sup> chi gabar t̄a t̄a as<sup>i</sup> vāt<sup>i</sup> na  
 gai pānas sabakas āu pādshāh panun mah<sup>a</sup>lakhān  
 pādshah bāye trop<sup>u</sup>nas kut dop<sup>u</sup>nas bar kyā<sup>i</sup>z<sup>i</sup> kurut  
 band yi ches dapān pādshāh bai bu chasa ch<sup>ān</sup>y<sup>ν</sup>  
 kulai k<sup>ν</sup>in na ch<sup>ān</sup>yen nech<sup>a</sup>vin hunz pādshāh chus  
 dapān ti kya gau dop<sup>u</sup>nas tim ām lekan guḍ<sup>a</sup> dim  
 ti hanza vālinje ze ada mut<sup>a</sup>rai bar.

4. dyutun hukum vazīran tim ās<sup>i</sup> sabak parān  
 tat<sup>a</sup>hāl dop<sup>u</sup>nak māre vāt<sup>a</sup>lan karūk havāla timai  
 mārenak dapān vōt vazīr yiman pādshāhzādan  
 nishan setā gōs yin sāf dop<sup>u</sup>nak vasyu bun tat<sup>a</sup>hāl<sup>a</sup>  
 dop<sup>u</sup>nak t̄al<sup>ν</sup>u yemi shah<sup>a</sup>ra tim<sup>ν</sup> t̄al<sup>ν</sup> vazīran kar  
 kōm dopun māre vāt<sup>a</sup>lan mā<sup>ν</sup>ryūk hōni ze karik  
 yiman vālinje ze lazak t̄a<sup>i</sup>kis gai h<sup>ν</sup>et pādshāh bai  
 dop<sup>u</sup>has ānyai nomā pādshāh zādan hanza vālinje  
 ze thāu darvāza t̄a rat thāv<sup>ν</sup>nak darvāza rachen  
 yimā vālinje ze dop<sup>u</sup>has yim<sup>a</sup> chai pādshāh zādan  
 don hanza byūt at<sup>i</sup> pādshāhī karna.

5. yim bāi bāran ze vāt<sup>i</sup> biyas pādshahas akis  
 nish dop<sup>u</sup>nak pādshahan tuh chu sh<sup>a</sup>hzāda me yivān  
 bōz<sup>a</sup>ne tuh van<sup>i</sup> tōy tuh k<sup>ν</sup>eta pā<sup>i</sup>t<sup>ν</sup> chu yōr lag<sup>i</sup>mat<sup>i</sup>  
 kya sabab chu yimau dop<sup>u</sup>has yi panun gud<sup>a</sup>run  
 dop<sup>u</sup>nak bihu m<sup>ν</sup>enish nōk<sup>a</sup>ri dapān bēth<sup>ν</sup> hazūri  
 naukar amis ās pādshahas prān<sup>ν</sup> gulām ze yim z<sup>ν</sup>i  
 ti gai tōr tun zanen karin zima rātas tōr pahar



to their lessons, and after that, day by day, they brought her a similar offering. One day, there arose in the heart of the Queen a passionate desire for the two youths, and she made proposals to them for an unlawful intrigue; but they replied, "Thou art our mother! We are thy children! Between thee and us such may not be," and went off again to their lessons. In the evening the King came to the harem, but the Queen locked the door of her room and refused to allow him to enter. Said he, "Why hast thou shut the door?" and she replied to him, "Is it of thee that I am the wife, or am I the wife of thy two sons?" Said the King, "What is it that hath happened?" Replied she, "They came to me and asked of me indecent things. Nor will I open the door to thee till thou give me their two hearts."

4. And my Master saith :—

He gave an order to his Viziers while the boys were studying their lessons in the school. Said he to the Viziers, "Make the princes over to the executioners, and let the executioners kill them." And my Master tells me that a Vizier went to the princes, and became filled with pity for them. Said he to them, "Come ye down from the school." Then he said, "Flee ye from this city." So they fled, and then the Vizier did a deed. He told the executioners to kill two dogs. So they killed two dogs, and tore out their hearts. These they put upon a charger and took to the Queen. Said they to her, "Here are the two hearts of those princes. Open thou the door and take them." So she opened the door and took the two hearts, as they said to her, "Here are they for thee straight from the bodies of the two princes." And thereafter the King lived on with her to sway the sceptre.

5. The two brothers sought refuge with another king, and he said to them, "Ye appear unto me to be princes. Prithce tell ye me how are ye come hither, and what is the cause thereof." So they told him all their happenings, and he thereupon took them into his service. And my Master tells me that they were entered into the King's bodyguard. The King had already two old servants in his bodyguard, and with these two princes they made four. Each had to guard the king during one of the four watches of the

guđ nyukuy pahar chu lagān amis pādshāh zādas  
z<sup>y</sup>ithis hihis dapān pād<sup>a</sup>shahā sandyau doyou bātau  
trāvuk arām.

6. dapān gulām chu vud<sup>a</sup>nye nazar ches pādshahā  
sandin don bāten kun yim<sup>a</sup> vuy syud log vasani  
shahmār tā<sup>a</sup> va kane. gulām chu vuchān yeli yi  
shahmār log vātane amis pādshāh bāye hādis  
badanas n<sup>y</sup>ēzik āu lārān gulām lāyin shamshēr amis  
shah mārās hani hani karinas tukrā tunun palangas  
thal shamshēr<sup>i</sup> hādis t<sup>y</sup>ēgas vulun phamb log amis  
pādshāh bāye hādis badanas vutherani dopun amis  
ās<sup>i</sup> shahmār<sup>a</sup> sund zehar lād<sup>y</sup>ōmut ami mōjūb ās yi  
vutherān pādshāh gau bēdār vuchun gulām āmut  
nēzik shamshēr h<sup>y</sup>et nañyi am<sup>i</sup>sund pahar muk<sup>a</sup>lyau  
āu duyamis gulāmasund pahar āu n<sup>y</sup>ēzik dop<sup>u</sup>nas  
pādshahān ai gulām yus akha āgas p<sup>y</sup>eth bēvophāi  
ka<sup>i</sup>re tas kya vāt<sup>i</sup> karun yi vuthus gulām phirit  
pādshahān tas gati kale tatun beye basta vālāñy  
pādshaham bo vanāi dalilā t<sup>a</sup> thāv tam tat kan.

7. dop<sup>u</sup> nas gulāman su ās pādshahā ak suy gau  
dohā aki sālās shikāras kunuy zun sāt<sup>h</sup> āsus pāz  
vōt jāyā akis lajis trās banān ches nā kuni vuchun  
jāye akis āb<sup>a</sup> sreha hyu at<sup>i</sup> dyutun barsha sāt<sup>h</sup>  
dob<sup>a</sup>hānā kurun bag<sup>a</sup>la manza pyāla lodun at pyālas  
āb h<sup>y</sup>ūtun chun ās pāz tununas trā<sup>i</sup>vit beye borun  
yi āb<sup>a</sup> pyāla h<sup>y</sup>ūtun ch<sup>y</sup>un ās beye yi pāz tununas  
trā<sup>i</sup>vit doye la<sup>i</sup> tununas trā<sup>i</sup>vit pādshahas khut  
zahar treyimi la<sup>i</sup> burun dach<sup>i</sup>na atha chu at pyālas  
tap ka<sup>i</sup>rit khāvur atha thāvun nebar yūthuy h<sup>y</sup>ūtun  
chun t<sup>y</sup>uthuy āu pāz tununas trā<sup>i</sup>vit dithas am<sup>i</sup> tap

night. Now the first watch of the night fell to the elder of the two princes, and my Master tells me that at this time the King and Queen went to their bed.

6. Furthermore, my Master tells me :—

The guard stood by, watching and warding the royal pair, and straight in front of them he saw a great python begin to lower itself from the ceiling. He fixed his eyes upon it, and as it approached the body of the Queen he ran up and struck at it with his sword. He hacked it into little pieces and thrust them under the bed. He then wrapped the blade of his sword in cotton-wool, and some of this he used to wipe the body of the Queen, "For," said he to himself, "haply some of the python's poison may have touched her." This, you must understand, was his sole and only reason for wiping her. But just then the King awoke, and he saw that his guard had come near him with a naked sword in his hand. By this time the period of his watch had passed, and the watch of the second guard was due. He approached, and the King said to him, "O guard, what should be done to the man who is traitor to his lord?" Replied the guard, "Sire, his head should be cut off, and he should be flayed alive. But, your Majesty, I would tell to thee a story. Prithee, lend thou me thine ear."

7. Said the guardsman :—

"Once upon a time there was a King. One day he went a-hunting all alone. He took with him his falcon, and when he had come to a certain spot he fell athirst, but could find no means of alleviation. A length he saw in one place a little moisture (on the face of a cliff). He thrust in his spear to make a hole, and pulled forth a cup from his pocket, which he filled with the water as it trickled forth. As he began to take it up to drink his falcon flew at him and upset it. So he filled the cup again, and was about to drink when again the falcon upset it. Poisonous anger rose in the heart of the King. The third time he filled the cup, holding it with his right hand, leaving his left arm free. Just as he began to drink, again came the falcon

pādshahān rutun latan thal hitānas pakā ze kar<sup>y</sup>inas  
tān yi yeli mōrun pat<sup>a</sup> p<sup>r</sup>ūrus atāt<sup>y</sup> vuny trēsh  
chayen na gau vuch<sup>i</sup> ne at ābas āsi na kunā āgur  
pakān chu pādshāh vōt<sup>i</sup> jai akis vuchun at<sup>i</sup> shah  
māra ak shungit am<sup>i</sup> suy nērān ās<sup>n</sup> kan<sup>i</sup> lāl yi āb  
ās zahar yi chus vanān amis pādshahās har ga kyēy  
su pādshāh sa trēsh ch<sup>y</sup>aye h<sup>y</sup>e su marih<sup>y</sup>e vun<sup>y</sup>ai  
sargēh kari h<sup>y</sup>e su pādshāh tas pāzus mā mārīhe  
pādshaham sāy che dalīl sargi gatē kari<sup>ny</sup>.

8. muk<sup>a</sup>lyau amisund pahar t<sup>y</sup>e āy treyimi sund  
pahar ze gai pānas b<sup>y</sup>ēth<sup>i</sup> pādshāh chu bēdār dapān  
chu amis treyimis pah<sup>a</sup>ra vālis dapān chus ai gulām  
yus akha āgas p<sup>y</sup>ēth dagāi ka<sup>r</sup>i tas kya vāt<sup>y</sup>e karun  
dop<sup>n</sup>as phīrit am<sup>i</sup> gulāman su gatē pādshaham sang  
sār karun pādshaham sargi gate kari<sup>ny</sup> bu vanāi  
dalīla tā thāvum pādshaham kan.

9. dapān chus su ās sōdāgār<sup>a</sup> ak su sōdāgar ās  
setā bakhtāvār tam<sup>i</sup> süy pyau muh<sup>y</sup>im tam<sup>i</sup> süy  
ās hūn byāk sōdāgāra ās dop<sup>n</sup>as yi hūn mā  
kan<sup>a</sup>han dop<sup>n</sup>as kanaan dop<sup>n</sup>as karus mul kurānas  
mul rupia hat nyū sōdāgāran yi hūn drāy sōdā h<sup>y</sup>et  
vōt jāye akis lajis rāt rāt<sup>a</sup>li p<sup>y</sup>ēz tūr nyū has yi  
māl hūn chu vuchān am<sup>i</sup> kur<sup>i</sup> nā k<sup>y</sup>ē ti sadau phul  
ghāsh sōdāgar gau bēdār vuchun tā māl nā kuni  
dapān chu yat kya gōm āy yi hūn am<sup>i</sup> kar nas tap  
pushākas chus lamān hūn drāy bro-bro pata-pata  
chus sōdāgar vāte nō vun maidānas akis manz  
vuchun at<sup>i</sup> tūrau thāy mut am<sup>i</sup> sund māl parze āy  
vun anun panun māl yi āsus tā ti beye ās yimau  
tūrau beyen sōdāgāran hund nyumut titi anun  
vāt<sup>a</sup>nāvun panānas dēras gau setā khush dopun

and upset it. The King grasped the bird, and holding it under his feet tore off both its wings. As soon as he had killed it he was filled with regret, and could not drink the water. He went to look for the source of the spring, and when he had found it he saw there a huge python lying asleep, and from its mouth spittle was dripping into the streamlet. The water was poisonous." And, added the guard to His Majesty, "If that King had drunk that water he would have died, and if he had only inquired into the matter beforehand he would not have killed the falcon. Sire, that is my story. Thou shouldst scrutinize before deciding."

8. His watch also came to an end, and there came the third watch. The first two sat down to rest themselves, but the King was still wakeful, and he spoke to his third guard, saying, "O guard, what should be done to him who showeth faithlessness to his lord?" Said he in answer, "He should be stoned to death, but first, sire, investigation should be made. I would tell to thee a story. Lend thou me, sire, thine ear."

9. Said the third guardsman:—

"There was once upon a time a merchant blessed with all prosperity. But evil times befell him, so that he had naught left of his possessions but a dog. Another merchant asked him if he would sell it, and thereto did he agree. 'What is the price?' and they fixed it at a hundred rupees. So the second merchant paid the price and took away the dog. Shortly afterwards he went on a journey with some goods to do merchanting, and halted for the night at a certain place. In the night-time there came thieves and took away all his property. The dog watched them, but made no sound. When the morn blossomed forth the merchant awoke, and could not find his goods. While he was wondering what had befallen him, the dog came up and caught hold of his coat and pulled it. The dog led him out, going in front, while the merchant followed along behind. He brought him to a certain plain, and there he saw the spot where the thieves had stored his goods. He recognized them, and brought back to his lodging not only what had been taken from him, but all that these thieves had stolen from other merchants. He was filled with joy, and said to himself, 'That

tamis saudāgāras tōg<sup>u</sup>na amis hūnis mul karun  
tamis ās pyūmut muhim tami mukhe togus na.

10. dapān vustād amis hūnis kurun mul rupias  
pānz hat lichin chit yi hāy tin<sup>u</sup>an amis hūnis nāl  
dop<sup>u</sup>nas t̄a gat pananis kāvandas nishin yi chit  
h<sup>u</sup>et gau hūn vōt nazdik amis sōdāgāras sōdāgaran  
vuch parze nā vun yi hūn dopun panenen bāsen  
dop<sup>u</sup>nak hūn āu phirit am<sup>i</sup> kur<sup>i</sup> k<sup>u</sup>ā tāny tahsīr ami  
tunuk ka<sup>i</sup>rit balki chus chālāna nāl sōdāgār gau  
phikri dopun vun kya kare rupia hat gōm kharj  
koḍun bāndūk lāy<sup>u</sup>nas t̄a mārūn yeli mārūn t̄a ada  
ph<sup>u</sup>rus gōs nazdik bo vuch<sup>u</sup> ha amis kya kākad  
chu nāl<sup>i</sup> yohāy kurānas nālā mut<sup>u</sup>run t̄a vuchun  
at<sup>i</sup> lyūkhmut rupias pānz hat ad<sup>u</sup> ph<sup>u</sup>rus setā  
pādshaham s̄ay che dalil sargī gatē karin<sup>u</sup> harga  
hāy su sōdāgār guḍen<sup>u</sup> vuch<sup>u</sup>he amis hūnis kyah  
chu nāl su hūn ma mārīhe gau amisund pahar.

11. āu tūrimis gulāmaṣanz dalil tūrimis gulāmas  
vanān pādshah ai gulām yūs akha āgās p<sup>u</sup>eth bē  
vuphāi ka<sup>i</sup>ri tas kya vāt<sup>i</sup> karun dop<sup>u</sup>nas gulāman  
pādshaham tas gatī sar tatun shehera manza dūr  
kaḍun pādshaham bu vanai dalila t̄a tāvum kan  
dopān chus gulām su ās pādshaha ak amis suy ās  
nechiv z̄a timānai moye panen<sup>i</sup> mōj pādshahan kar  
vurudz z̄anāna sa gaye pādshāh zāḍan don vur<sup>u</sup>mōj  
pādshāh zāḍa z̄a ās<sup>i</sup> sabakas tōrā āy amis vura māj<sup>i</sup>  
niyak salām lālaḥ nigīnau trām thāvuk amis bōnt<sup>u</sup>  
kan<sup>i</sup> yim gai beye sabakas doha doha che karān  
pādshāh bāye daj panen<sup>u</sup> rāy kya dajis bo karaḥa  
yiman pādshāh zāḍan s̄aith guna doha aki vunun  
yiman pādshāhzāḍan don me s̄aith ka<sup>i</sup>ru guna

merchant was not able to put the true value on his dog. Hard times had fallen on him, and he had to take what he could get."

10. Moreover my Master said :—

"He put the value of the dog at five hundred rupees, and wrote a note of hand to that amount. This he tied to the dog's neck, and told him to go home with it to his old master. The dog set forth and arrived at his old master's house. The latter saw him and recognized him. He said to his people, 'Here is this dog come back. No doubt he hath done some fault. Moreover, there is an invoice to that effect tied to his neck.' So he became filled with anxiety. 'What,' cried he, 'am I to do? For I have spent the hundred rupees.' So he went and got a gun, fired it at the dog, and killed it. When he had killed it, he felt sorry and went up to look at the paper that was tied to its neck. When he took it off and opened it he saw written on it an order for five hundred rupees. Then, indeed, he felt very sorry. Your Majesty, that is my story. One should always scrutinize. If that merchant had first looked to see what was tied to the dog's neck he would not have killed it."

With that the term of his watch expired.

11. Now came the watch of the fourth guard, and this is his story. The King said to the fourth guard, "O guard, what should be done to the man who is a traitor to his lord?" Replied the guard, "Your Majesty, his head should be cut off, and he should be banished from the city. But, sire, I would tell thee a story. Lend thou me thine ear."

And the fourth guardsman said :—

"Once upon a time there was a King who had two sons. Their mother died, and the King made a second marriage, and thus gave the two princes a stepmother. While they were still at their lessons they brought her a tray filled with rubies and other jewels as a complimentary present. They laid it before her, and then went back to their lessons. They passed each day in this manner, and at length a design was aroused in the Queen. And this was her design. She said to herself, 'I would do sin with these young princes.' One day she said to them, 'Come ye and do sin with



yimau duphas t̃a chak s̃āñ mōj t̃veta asi vāt<sup>i</sup> na pādshāh zāda gai sabakas pādshāh āu darbār murkhas ka<sup>i</sup>rit vōt mahala k̃ān pādshāh bāya trup<sup>a</sup>nas darvāza darvāza ches na thāvān dop<sup>a</sup>nas yi kyāzi vut<sup>a</sup>s pādshah bāy dop<sup>a</sup>nas bu chasa ch<sup>a</sup>ñ<sup>i</sup> kulai kiña chān<sup>a</sup>en nechevin hanz dopunas pādshahan ti kya gau dop<sup>a</sup>nas tim ām l̃ekan pādshāh chus dapān vuñ kya chu salā pādshāh bāy ches dapān me gate t̃a hanza vāliñja z̃a tim̃a kh<sup>a</sup>ema bo ada kya thāvai darvāza pādshahan dyut hukm vazīras dop<sup>a</sup>nas yim shahzāda z̃a dik marāvāt<sup>a</sup>lan at<sup>i</sup> yiman karān vāliñja z̃a gau vazīr vōt tsāt<sup>a</sup>hāl yet<sup>i</sup> yim shahzāda z̃a ās yiman kun karān nazar setā gās yim pādshah zāda z̃a khush dilas pyōs insāf dop<sup>a</sup>nak tsal<sup>a</sup>u yami shah<sup>a</sup>ra dūr tsal<sup>a</sup>.

12. dapān vustād mārevātalan dyut hukam vazīran mār<sup>a</sup>uk hūn z̃a mārāvāt<sup>a</sup>lau mā<sup>a</sup>r<sup>a</sup> hūn z̃a ka<sup>i</sup>rik yiman vāliñja z̃a lazak t̃akis manz gai h<sup>a</sup>et pādshāh bāye thāu darvāza pādshah chu karān pādshāhi tat<sup>i</sup>.

13. shahzāda z̃a āy tsalān biyis pādshahas nish pādshahan ra<sup>a</sup>t̃<sup>a</sup> yim gulām gudeñyuk pahar āu amis baḍis hihis shahzādas chu shamā dazān pād<sup>a</sup>shāha sand<sup>i</sup> z̃a bāt che palangas p<sup>a</sup>eth arāmas yimaniy s<sup>a</sup>ud vasān chu shahmār yi gulām chu kaḍān shamshēr amis shahmāras chu karān tukra ami pat̃a chu shamshēr<sup>i</sup> han̄dis t̃ēgas valān pamb amis pādshah bāye han̄dis badanas ās vutherān yi zahar amis shahmāra sund dopun amis mā āsim shahmāra sund zahar ās vutharāñ t̃a pādshah gau bēdār



me'; but they replied, 'Thou art our mother, between thee and us such may not be,' and then went off to their lessons. After this the King came home, when he had dismissed his court, and went to the harem; but the Queen locked the door against him and refused to open it. Said he, 'What meaneth this?' Then up and answered she, 'Is it of thee that I am the wife, or am I the wife of thy two sons?' Said the King, 'What is it that hath happened?' Said she, 'They came to me and asked of me indecent things.' Said he, 'What wouldest thou have me to do?' and she replied, 'I must have their two hearts, that I may eat them. Then, and then only, will I open for thee the door.' So the King gave the command to his Vizier, and said to him, 'Make these two princes over to the executioners, that they may tear out both their hearts.' So the Vizier took his leave and came to the school where the princes were doing their lessons. He took one look at them and saw that they were both exceeding fair to behold, and pity filled his soul. He said to them, 'Flee ye far from this city.' So they fled."

12. And moreover my Master said :—

"The Vizier told the executioners to kill two dogs. They did so, and tore out their hearts, which they placed upon a charger and carried to the Queen. Then she opened the door, and the King went in, and there did he sway his sceptre.

13. "The two princes in their flight came to another King, who appointed them to be his bodyguards. The first watch of the night falls to the elder prince. A lamp is burning, and shows the King and Queen asleep upon their bed. Straight in front of them is descending a huge python. The guard draws his sword, and hacks it into little pieces. After this he wraps up the blade of his sword in cotton-wool, and some of this he uses to wipe off the python's poison from the body of the Queen. 'For,' said he to himself, 'haply some of the python's poison may be on her.' While he was still wiping her the King awoke. Said the King to himself, 'he hath

dop pādshāḥan yi ām mārāni pādshāḥam say che  
 dalīl har<sup>a</sup>gāk<sup>yēy</sup> su pād<sup>a</sup>shāh sar<sup>a</sup> ka<sup>i</sup>rihe panen<sup>en</sup>  
 nechevin p<sup>r</sup>eth mā diyehe hukm mār<sup>a</sup>vātalan tuh<sup>y</sup>  
 mār<sup>y</sup>ūk ada gai tim hūnā zā mārā pādshāḥam agar  
 bāvar karak na su pād<sup>a</sup>shāh ās sōnuy mōr yi  
 pādshāh gāk t̄a yi kya che shamshēr at<sup>i</sup> kya chiy  
 palangas thal shāhmār gan<sup>y</sup>i ka<sup>i</sup>rit.

14. setā gāk pādshah khush ak bōy thāvun vazīr  
 byāk boy banāvun pādshah.

come to kill me.' Sire, that is my story. If that King had made inquiry he would not have ordered the executioners to kill his own sons, nor would those dogs have gone to death. Sire, if you believe not my story, then know that that King was our father, and this King wast thou. So, here is the sword, and there under the bed is the python cut to pieces."

14. The King became mightily pleased on hearing this explanation. And one brother he made his Vizier, while the other he made a Pasha.

# IX. GRĒST BĀYE HANZ TA MĀSH TULĀRI- HANZ KAT

1. Dapān vustād yi grēst bāy ās tājmaṭ kami  
bāpat kārāran mukā daman āsus kurmut zulm ami  
bāpat che tājmaṭ vāṭ vanas akis manz otuy vāṭus  
māch tulār amis āyi zabān dapān che amis grēstā  
bāye ṭa kyāzi chak tājmaṭ dop<sup>n</sup>nas grēst<sup>a</sup> bāye  
m<sup>e</sup> chu gaṃut zulm ami dop<sup>n</sup>nas phērit māch  
tulāri m<sup>e</sup> ti chu gaṃut zulm bo ches vadān ṭa  
thāṭtam kan vanān māch tulār grēst bāye kun.

yi tai vesī paran p<sup>r</sup>imōs karōs zār<sup>a</sup>pār |  
budai che sai māch tulār vanuk jāṇāvār ||

2. koh<sup>a</sup> kohāy yūra aṇyām āsus ayāl bār |  
balai p<sup>r</sup>iyen hāpat gānas vanān tāny nam lār ||

3. pōṭren taṣanden āl<sup>i</sup>nāsh kurun sāhībō āyna ār |  
budai che sai māch tulār vanuk jāṇāvār ||

4. dapān amis grēstā bāye yi māch tulār dop<sup>n</sup>nas  
yi hāl kur nam vanā manzā hāpatan vun<sup>y</sup> tājēs  
vaṭās grēstā garas dap<sup>v</sup>ām kare rahat vuch ṭa vuny  
kya kairim yi grost thāṭ ṭa kan bu kya vanai.

thanyā matit kuṭha thāṭnam mōteny chem  
bānd<sup>i</sup>hāl |  
bāgen<sup>i</sup> āyas grēst garas sāi m<sup>e</sup> gayem gāl ||

5. drātis sā<sup>i</sup>tin kash<sup>a</sup> yeli tēt<sup>i</sup>nam kā<sup>i</sup>tya kātis  
mār |  
budai che sai māch tulār vanuk jāṇāvār ||

## IX. THE TALE OF THE FARMER'S WIFE AND THE HONEY-BEE

### 1. Saith my Master :—

Here was a farmer's wife who had fled from her home. And why had she done this ? It was because the village overseer and the headman had shown her tyranny, and so she had fled. She reached a forest, and there there came a honey-bee. Behold, speech came to the honey-bee, and she saith to the farmer's wife, "Why hast thou fled ?" And she replied that tyranny had been shown to her. Then answered her the honey-bee, "I also have suffered tyranny, and therefore do I lament. Prithee, lend thou me thine ear." And thus speaketh the honey-bee to the farmer's wife :—

Prithee hither come, my friend. Let us fall at God's feet, and make our prayers to Him.

Lo, I am thy honey-bee, a poor winged creature of the forest.

### 2. From hill to hill did I collect my flower-nectar, and become possessed of manifold progeny.

May ruin seize that ruthless bear, for he it was that drove me to the forests.

### 3. He utterly destroyed my little ones. O God, why came there no pity to Thee ?

Lo, I am thy honey-bee, a poor winged creature of the forest.

### 4. Quoth the honey-bee to the farmer's wife, "Thus and thus was I driven from the forest by the bear, and now I fled. Then alighted I at a farmer's house, and he said unto me, 'I will give thee peace and comfort.' Behold what that farmer did unto me. Prithee, lend thou me thine ear. What shall I say unto thee ?"

He made ready a hive as an abode for me, and rubbed it o'er with fresh butter. It became a prison of death for me.

It was my fate that brought me to the farmer's house, and, of a truth, that fate was humiliation.

### 5. With a sickle he cut off my honey-combs, and thereby there rose upon him the guilt of countless murders.

Lo, I am thy honey-bee, a poor winged creature of the forest.

6. moklau ami mäch tulari vanit panun dād vu  
che dapān amis grēst<sup>a</sup> bāye chiyai kyē gamut tati  
van vanān che vo vanān grēst<sup>a</sup> bāy dapān ches bōz  
m<sup>ye</sup> kya zulm chu gamut.

azal chāvun chu samsāras chetal vaṣaṇ<sup>i</sup> jāi ।  
budai chesai grēst<sup>a</sup> bāy yōr nai rōzaṇ<sup>i</sup> āy ॥

7. sōnta yeli mut<sup>a</sup>sā<sup>i</sup>th<sup>i</sup> grēst<sup>en</sup> dilāṣa dina hai āy ।  
mudr<sup>au</sup> kathau yerā barak zāḷaṣ valena āy ॥

8. harde vizē dard motuk lāyine tim hai āy ।  
budai chesai grēst<sup>a</sup> bāy yōr nai rōzaṇ<sup>i</sup> āy ॥

9. yim phal vavim māje zemīni tim hai papit āy ।  
sumbrit sā<sup>i</sup>rit kaḷaṣ ka<sup>i</sup>rim hata bud<sup>i</sup>khāris drāy ॥

10. chakḷa chakḷa mukadam ta paṭ<sup>a</sup>vār<sup>i</sup> tōḷani tim  
hai āy ।  
budai chesai grēst<sup>a</sup> bāy yōr nai rōzaṇ<sup>i</sup> āy ॥

11. āziz ta miskīn kái tva visyāi halam dār dār āy ।  
halam dit<sup>a</sup>mak mebar bari suy chu muklan pāy ॥

12. kalāma sā<sup>i</sup>tin savāb likhan yit<sup>a</sup>nai lagik grāy ।  
budai chesai grēst<sup>a</sup> bāy yōr nai rōzaṇ<sup>i</sup> āy ॥

6. So finished that honey-bee the story of her pain, and now saith she to that farmer's wife, "If aught hath happened unto thee, do thou also tell it." Then speaketh the farmer's wife and saith to her, "Hear what hath happened unto me."

Each soul must dree its weird, and there is a place below to which it must descend.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

7. In the spring the tax-gatherers came to the farmers with soft encouragement.

With sweet words did they fill their bellies, and enclosed them as in a net.

8. In the autumn they forgot all their kindness. They it was who came to beat us.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

9. Crops sowed I in mother earth, and they it was that sprung up and ripened.

I collected and piled them on the threshing-floor, hundreds of *kharwārs*<sup>1</sup> in weight.

10. From village-circuit to village-circuit to weigh the produce came the headman and the accountant.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

11. How many of the poor and needy, O friend, came as beggars holding out their lap-cloths!

Their skirts I filled and filled, for that giveth an assurance of salvation.

12. The recording angels will write down with their pens the reward of these good actions, so that they may ne'er be shaken.

Lo, I am thy farmer's wife. We came not to this world as an abiding place.

<sup>1</sup> A *kharwār* weighs about a hundredweight and a half.

## X. RĀJA VIKĀRMĀJITEṆY KAT

1. dapān vustād mahñyiṇ tōr ās<sup>i</sup> pakān vat<sup>i</sup> āk  
 broho maidān aṭ<sup>i</sup> maidānas yeli hṡūtuk pakun laḡ<sup>i</sup>  
 vaneni pānevāñy talau van<sup>tō</sup> dalilā yim maidān  
 karōn<sup>v</sup> patā kan<sup>i</sup> āk byāk shahta amis dopuk tṡa  
 vantaṡ dalila yi maidān muk<sup>a</sup>lāva hun am<sup>i</sup> dop<sup>u</sup>nak  
 phērit boh<sup>a</sup>sā vanemo<sup>v</sup> dalil dalil hasā vanemau  
 kathe pānt pāntsen kathen gaṡe nam din<sup>i</sup> rupias  
 pānt hat yimau dop<sup>u</sup> has phērit tōr hat dimoi tōr  
 zan<sup>i</sup> pānt<sup>v</sup>ūm hat gai panenuy vanse kathe pānt  
 dop<sup>u</sup>nak.

dyār hase chu saf<sup>a</sup>ras ।

yār hase chu na ās<sup>a</sup>nas ॥

āsh<sup>i</sup>nāv hasā chu ās<sup>a</sup>nas ।

gaye tre kathe beye ze kathe hasā ch<sup>v</sup>au

sā zanāna ch<sup>v</sup>auvna paneñy ।

yesā na āsi pānes s<sup>a</sup>iṡh ॥

beye hasā

yus rātas bēdār rōzi ।

suy hasā za<sup>i</sup>ni rāje Vikarmājiteṇy kūr ॥

vañye nak yimaṡ kathe pānt yim chus dapān van  
 sā dalil yi chuk dapān me hasā vañye mōv kathe  
 pānt mil<sup>v</sup>uk laḡāi yim chus dapān rupias tōr hat  
 n<sup>v</sup>it dalil k<sup>v</sup>e vañyit na ma<sup>i</sup>dān chu vuñye pakenai  
 amis lāyuk yimau tōrau za<sup>i</sup>nyau am<sup>i</sup> dop<sup>u</sup> nak pakyu  
 sa yeti kis pādshahas nish yisu dapi ti karau.



X. THE TALE OF RĀJĀ VIKRAMĀDITYA<sup>1</sup>

1. This is what my Master saith to me :—

Four men were once going along the road, and they came to a wide open plain. As they entered it they began to say to each other, "Come, let us tell a story to while away the journey across the plain." After a time they were joined by another man, and they asked him to tell a story to help the journey along. Said he, "Sirs, I will tell you a story. Moreover, sirs, as a story I will tell you five things,<sup>2</sup> but for the five things you must pay me five hundred rupees." Replied they, "We are four, and will give thee four hundred. The fifth hundred must be paid by thee as the fifth of us. So tell us, prithee, sir, the five things." Said he to them :—

"Money, sirs, is for a journey.

A friend, sirs, is for when there is no money.

A near relation, sirs, is for when there is money.

That makes three things, and, sirs, there are two others :—

Thou canst only call thy wife thine own so long as she be with thee.

And, again, sirs :—

He only will win Rājā Vikramāditya's daughter

Who keepeth awake by night."

When he told them these five things, they say to him, "Now, sir, tell a story." But he replies, "I have told you, sirs, the five things." At this they began to quarrel. Cry they, "You have taken our four hundred rupees; but, sir, you have not told us any story. We have not yet got across the plain." So the four gave him a drubbing. Then he made this proposal, "Come, sirs, to the King of this country, and let us abide by what he says."

<sup>1</sup> The Indian monarch of glorious, pious, and immortal memory. He is throughout entitled "Rājā", as opposed to the Musalman word "Pādshāh" used for the real hero of the story. In translating I retain "Rājā" unchanged, and translate "Pādshāh" by "King".

<sup>2</sup> The whole of the subsequent quarrel depends on the double meaning of the word *kath*, which like the Hindi *bāt* means not only "story" but also "statement" and "thing". The four thought they were buying five stories, but the fifth was only selling five statements. I translate *kath* by "thing", as the nearest English word with a similar indefinite meaning. On the other hand I translate *dalil* by "story". Its meaning is not indefinite.

2. dapān vustād vāt<sup>i</sup> pādshahas nish dʷut pheryād  
 torau za<sup>i</sup>nyau dop<sup>u</sup>has pādshaham yim shakhtan  
 kh<sup>v</sup>aiy asi rupias tōr hat dopun vanemō<sup>u</sup> kathe  
 pānt<sup>s</sup> pādshahan dop amis shakhtas van<sup>a</sup>sa kya  
 vunthak yi votus phērit pādshaham bo vanai kathe  
 pānt<sup>s</sup> rupias pānt<sup>s</sup> hat gate nam din<sup>v</sup> ada vanai bo  
 kathe pānt<sup>s</sup> pādshahan ka<sup>i</sup>r<sup>v</sup> rupias pānt<sup>s</sup> hat dithin  
 amis shakhtas yim ka<sup>i</sup>rin yim band pāne ka<sup>i</sup>rin  
 kāma am<sup>i</sup> pādshahan pādshāhīhund poshāk trāvun  
 gadoi yiye hund poshāk pōrun beye gandin lāl<sup>a</sup>sat  
 gandin mat<sup>v</sup>e drāu yima kathe pānt<sup>s</sup> sar kar<sup>a</sup>ni.

3. dapān vustād gudeñy drāu beñye hādis  
 shah<sup>a</sup>ras kun gur chus khasun vōt<sup>i</sup> yeli nʷazik at  
 beñye hādis shah<sup>a</sup>ras lazun shech<sup>v</sup> amis beñye me  
 kyā chu p<sup>v</sup>ūmut mohim bo kya yimaha tōr<sup>i</sup> ami  
 lažanas beñye phut phērit shech<sup>v</sup> me kya rōzan  
 pāma vār<sup>a</sup>vis manz phut phērit laz<sup>a</sup>nas beye shech<sup>v</sup>  
 me yeli na bani tōr<sup>i</sup> yūn tōt<sup>v</sup>i gat<sup>v</sup>em ladun naptas  
 k<sup>v</sup>ētā lade hamai tat gate gand karun p<sup>v</sup>etha  
 gat<sup>v</sup>es mohar kareñy paneñy ami kar beñye kāma  
 lodun paneñye kyenzi bata hana yā t<sup>v</sup>ut<sup>v</sup> yā shūt<sup>s</sup>  
 p<sup>v</sup>etha kar<sup>a</sup>nas paneñy mohar korun revāna amis  
 bāyis tam<sup>i</sup> yeli vuch beñye hanz mohar rotun at<sup>i</sup>  
 thāvun dabāvit.

4. drāu yārisanzi vat<sup>i</sup> yeli vōt nʷazik sōzun amis  
 mahnyu yār hasa āy pādshāhī chesna so hasa chiy  
 mohim zad yāran yeli bōz drāu vōt amis yāras nish  
 dapān chus hā yāra kat<sup>v</sup>i gōham yōr pā<sup>i</sup>da pakān  
 chi dunuvai. amis ās miskīnī hund poshāk nāl<sup>v</sup>  
 dapān chus yār yi kal<sup>a</sup>ti shāhī ditta m<sup>v</sup>e yi myōn

## 2. Saith my Master :—

They went to the King and the four laid their complaint before him. "This fellow," said they, "hath cheated us to the tune of four hundred rupees, for he promised to tell us five things." The King asked him, "What was it that thou saidst to them?" And he up and replied, "Sire, I will tell thee the five things, but thou must pay me for them rupees five hundred. Then, and only then, can I tell these five things to thee." So the King sent for five hundred rupees, and gave them to him. (After he had told them) he tied up the money in his pouch, and the King did a deed. He doffed his royal garments, and donned those of beggary. Then he tied seven rubies under his arm and went forth to test these five things.

## 3. Moreover my Master said :—

First of all he went to the city where dwelt his sister. He mounted his horse, and when he arrived there he sent her this message, "I am fallen into poverty; so what else could I do but come to thee." And this was the word which she sent back, "Verily, I shall be put to shame in my father-in-law's house (if thou come to me)." Again he sent her these words in answer, "If it be not possible for me to come to thee, thou shouldst at least send me somewhat wherewith to fill my belly; and if thou send it, fasten thou it up carefully, and set thine own seal upon it." So this sister did a deed. She sent him a little rice in her bowl—it may have been orts, or it may have been fresh food. Upon it she set her own seal, and despatched it to her brother. As soon as he saw his sister's seal he accepted it, and there and then he buried it and hid it in the ground.

4. Then he set forth upon the road to his friend. When he came near he sent a man on to say, "My friend, I am come to thee. I have no more royal state, for I have been struck by the blow of poverty." And when his friend heard this he went forth and came to his friend, and cried, "Ah, my friend! Wherefore hast thou come to show thyself here (so far from my door)?" So together the two walk on. As they walked the friend seeth that the King is clothed in the weeds of poverty, and saith to him, "My

poshāk tūnthā t̄a yi ās<sup>a</sup>nā bōz<sup>a</sup>nā yi chu amis  
miskīnī hund poshāk yi ās bōz<sup>a</sup>nā kal<sup>a</sup>ti shāhī kami  
mukhā mahabat s̄ā<sup>i</sup>th gau vā<sup>i</sup>t<sup>i</sup> yārasund gara  
yāran kūr<sup>a</sup>nas ziāfat lāy<sup>a</sup>kā pādshāh sap<sup>a</sup>nyes  
ottāny zā kathā sar.

5. drāu vuñy zanānā haṇdis shah<sup>a</sup>ras kun vōt  
at sheharas and kun at<sup>i</sup> ās buḍ zanānā byūt  
amisandi ga<sup>i</sup>ri dopun amis buje zanānā ditam drōt  
bu anā yamis guris kh<sup>y</sup>ut gāsa drāu gāsa anani  
vuchun at<sup>i</sup> gāsa maidānā a<sup>y</sup> chu lōnān yi ās rakh  
pādshahasunz ās lādān t̄ahaly nyūk r̄atit pananis  
mējeras nish koruk k̄ād rāt āye amis chu gatān  
pā<sup>i</sup>dā zanānā ak amis mējeras ziāfat h<sup>y</sup>et yi chu  
bihit palangas p<sup>y</sup>eth ziāfat thāunas bōnt<sup>a</sup> kan<sup>i</sup> a<sup>i</sup>  
vat<sup>i</sup> khyeni don<sup>a</sup> vai hana h<sup>a</sup>rēyek yi dyutuk amis  
k̄ā<sup>i</sup>dis kurhas ālau hatō k̄ā<sup>i</sup>dyau yi khyau s̄ā<sup>i</sup>ny  
t̄ethan k̄ā<sup>i</sup>d rut khyān a<sup>i</sup> chu panani jāye behit  
yimau doyou kar tamis kuri at palangas phut tar  
kuruk ālau amis k̄ā<sup>i</sup>dis t̄a vuch t̄a yat palangas  
phut tar t̄ima tagi am<sup>i</sup> dop<sup>a</sup>nak phirit āny tagimna  
hamsai ch<sup>y</sup>um ch<sup>y</sup>ān dophas vulā vōt ot amis  
zanānā parzā n̄au panun khāvand am<sup>i</sup> ās parzā n̄au  
mut brōnt yeli yi battāhan di<sup>a</sup> has yi zanānā che  
dapān amis mējeras vuñy kya karau yi chu myōn  
khāvand yi gate mārūn rātas rāt hukm d<sup>y</sup>ūtun  
mārāvāt<sup>a</sup>lan dop<sup>a</sup>nak n̄iyūn yi k̄ā<sup>i</sup>d gate mārūn  
vālinje gatyes yūr<sup>i</sup> anan<sup>y</sup> nyūk yi k̄ā<sup>i</sup>d shah<sup>a</sup>ras  
nebar am<sup>i</sup> dyut<sup>a</sup>nak savāl m<sup>y</sup>e trāv<sup>i</sup>toh yelā bo  
chalaha at̄a but Khudāyas kun karaḥa zārā pār  
trāvuk yelā vuchan āb<sup>a</sup> hanā cholun atih at̄a but

friend, prithee present me with this royal robe that thou dost wear, and put on my poor garment instead thereof." For he looked upon the King's garb not as the garb of beggary, but thought of it as a royal robe. And wherefore that? It was because of the love he bare him. They went on and reached the friend's house, and there the friend made him a feast—such a feast as one should lay before a King.

In this way the King had tested two of the things.

5. Then went he forth to the city where dwelt his wife. When he had reached the outskirts he made his lodging in the house of an old woman, and asked of her a sickle that he might cut grass for his horse. So he went out to fetch the fodder, and came to a mead where he began to cut the grass. Now this mead was in the home farm of the king of that land, and the grooms ran up and seized him, and carried him to their officer, the Master of the Horse. They shut him up in prison, and when night fell he seeth a woman coming along with a dish of dainty meats for the Master of the Horse. He was sitting on a bedstead. She laid the dish before him, and they both sat down upon the floor to eat it. A few scraps remained over, and these they gave the prisoner. They called to him, "Ho, thou prisoner, eat thou these scraps and orts of ours." The prisoner accepted them and ate. And while he remained sitting by himself the two clipped and toyed together till the joint of the bedstead broke. Again they called to the prisoner, "Prithee see, the joint of this bed hath broken. Haply thou hast wit enough to mend it." He answered, "Yea, why should I not have wit therefor? My neighbours are carpenters." Said they, "Come hither." So he came, and then the woman recognized him as her own husband; though he had recognized her before when they gave him the scraps of food. So saith she to the Master of the Horse, "What now are we to do? This is my husband, he must be killed this very night of nights." So the Master of the Horse gave his command to the executioners, "Take ye away this prisoner. He must be slain. Bring ye us back his heart." So they led him forth outside the city, and to them made he a petition. "Let me free," quoth he, "that I may wash my hands and face and make my prayers to God before I die. So they loosed his bonds, and he

Khudā sābaṣ kun korun zāra pār ata p̄ōs yiman  
lālan satan p̄ēth yim tat' āsis gandam̄aty<sup>i</sup> mata  
yiman dopun mārāvātlan tun hata sa m̄e trāvvyu  
yela nom chu lāl sat tōr chu toh<sup>i</sup> tun zan'en tre  
chu m̄ēn tohi nish.

6. ot<sup>u</sup>tāny ka'rin tōr kathe sare pāntsim kath  
gayas mashit āu vōt panen gara beye vanān chu  
timan pāntsen zanen vanyu sa kya van'au toh<sup>i</sup>  
pānt kathe yi votus phot phērit pādshaham kate  
kathe ka'rit sare dop<sup>u</sup>nak pādshahan tōr kathe  
yimau dophas kusa kusa dop<sup>u</sup>nak pādshahan.

ās<sup>i</sup> nāv ch'ā pazi pā<sup>i</sup>thv ās<sup>i</sup>nas |

yār chu na ās<sup>i</sup>nas titi puzuy ||

zanāna sa chena paneñy yasinā pānas sā<sup>i</sup>th che  
titi puzuy |

dyār che bakār safaras titi puzuy ||

yima tōr kathe karimau sar vuñy van'ūm pānt<sup>u</sup>m  
kath dop<sup>u</sup>nas am<sup>i</sup> shakhtan phut phērit rupiya hat  
gat<sup>u</sup>em dyun dyutanas pādshahan dop<sup>u</sup>nas.

yūs rātas bēdār rōzi |

suy zvāni rāje Vikarmājiteñy kūr ||

7. pādshahan kar kām lāgun fakir gau vōt rāja  
Vikarmājitan gara nazar bāzau kar nazar khabar  
dārau niye khabar amis rājas dop<sup>u</sup>has rāja sāba  
fakira ak gomut pā<sup>i</sup>da yohoi dapān bu zvēnan rājasanz  
kūr rāja vanān chuk phut phērit az tāny kāt<sup>i</sup>ya  
rāja zāda gamat<sup>u</sup> at<sup>u</sup>e märe vun gau yi fakir havālay  
Khudā ada yā lasa yā mari gat<sup>u</sup>u khā<sup>i</sup>lyūn ku<sup>i</sup>this  
manz yat<sup>i</sup> yi rājasunz kūr ās palang trāvhas shērit  
khut fakir palangas p̄ēth amis khātūni ditan zvēr

found a little water, wherein he washed his hands and face, and made his prayers to God, the Master. As he thus did his hands fell upon the seven rubies that he had tied beneath his arm when setting forth upon his journey. Then said he to the executioners, "O sirs, let ye me go free. Here be these seven rubies. Keep ye four of them, one for each of you four, and keep the remaining three for me."

6. In this way he had tested four of the things, but the fifth he had forgotten. So he returned home, and asketh the five men, "Sirs, tell ye me what those five things were." Then up and answered that man, "Sire, how many of these things hast thou tested?" Quoth he, "Four." "Which ones?" they asked. Said the King:—

"True is it—a near relation is for when there is money.

True also is it—a friend is for when there is no money.

True also is it—thou canst only call thy wife thine own so long as she be with thee.

True also is it—money is useful on a journey.

These four things that ye told me have I tested. Now tell ye me the fifth." Replied that man to him, "A hundred rupees must thou give me." The King gave it, and he said:—

"He only will win Rājā Vikramāditya's daughter  
Who keepeth awake by night."

7. And the King did a deed. He put on the garb of a mendicant faqīr. He went forth and reached Rājā Vikramāditya's palace. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, there hath appeared a faqīr, and he saith, 'The Rājā's daughter I would win,' " And the Rājā said to them in answer, "Up to to-day, how many princes have gone to their death! Now hath this faqīr committed himself to God, that He may decide whether he live or die. Go ye, and lead ye him up to the chamber." And in the chamber where was the Rājā's daughter, a bed was ready spread. The faqīr climbed up upon it, and gave the lady a push. He conversed with her, and

ka'rin amis sā'th kathe kathe ka'rit karun kām at  
 poshākas korun shakāl insān hish pāne drāu dūr  
 pahan byūt nazari shamā chu dazān amis khātūni  
 handi shikama manza drāu azhda t̄au at poshākas  
 manz yat yi amī fakīran yinsān h̄u kurmut ās yiy  
 chu dōnān tap̄ h̄evān atī yelina insān ās beye t̄au  
 yi azhda amis khātūni shikmas manz amī fakīran  
 kar sargī balai che amis khātūni handis shikmas  
 manz nebar k̄v̄e che na āu fakīr vōt beye at palangas  
 nishi khātūnī dītan zēr kathe ka'rin amis sā'th at  
 poshākas korun beye insān h̄u gau beye fakīr  
 byūt dūri pahan. shamā chu dazānī athas k̄vet kaḍin  
 shamshēr amis khātūnī handi shikma manza log  
 nā'rini yi azhda log at poshākas manz atāni tujen  
 shamshēr chu amis azhdahas kat̄rān mōrun ka'rinas  
 gañye tunun atī palangas tal khut pāne at palangas  
 p̄v̄eth shamshēr dītan shānd tā shung.

8. rāt gaye āda subu log yini rāja Vikarmājitan  
 dop mār̄vātēlan gat̄v̄u yi fakīr āsi momut yohoi  
 vālyūn az tāñy k̄ā'tya rāja zāda gamat̄v mār̄a tā yi  
 ti āsi momut ka'it̄v at kutis manz vuchuk fakīr vāre  
 kārē zindai nazar bāzau kar nazar khabar dārau  
 niye khabar rājas dop has rāja s̄a fakīr chu zindai  
 rāja s̄ab khut pāne at kutis manz karān chu mubārak  
 amis fakīras dapān chus fakīra t̄a vante k̄v̄eta p̄ā't̄v  
 bachōk dapān chus fakīr bēdār rōzana sā'th rāja s̄a  
 kar nazar palangas tal rājan kar nazar vuchun  
 palangas tal balāya ak trau muts fakīran mā'rit  
 dapān chu fakīr amis rājas zabān kyah che karmut̄  
 rāja chus dapān puz chu Khudā chu kunuy fakīr



when they had finished conversing he did a deed. He folded his garments into the shape of a man, and went a short way off and sat down to watch. A lamp was burning, and by its light he saw a python issue from the lady's mouth.<sup>1</sup> It entered the garments which he had folded into the shape of a man. It shook them, and bit them over and over again, but when it found that there was no man within them, it retreated and again entered the lady's mouth. In this way did the faqīr satisfy himself by his perscrutation that it was within the lady that there was an evil calamity dwelling, and that there was nought else outside her. Up came the faqīr to the bed. He gave the lady a push, and held converse with her. He made his garments again into the shape of a man, and again went away a short distance to sit and watch. A lamp was burning, and in his hand he held his drawn sword. The python issued from the lady's mouth, and began to enter the garments. He raised his sword and smote it to pieces and slew it. He cut it into gobbets and thrust them under the bed. Then he climbed himself upon the bed, laid the sword beneath the pillow, and fell asleep.

8. The night came to an end, and dawn began to come, and to the executioners said Rājā Vikramāditya, "Go ye. This faqīr is surely dead. Bring him too down, as ye did the others. Up to to-day how many princes have gone to their death, and he, too, must have died!" They went up into the chamber, and saw the faqīr alive and safe and sound. The discerners then discerned him, and the newsmen gave the news to the Rājā. Said they, "Your Majesty, that faqīr is of truth alive." His Majesty, the Rājā, himself ascended to the chamber, and made him gratulations, crying, "O faqīr, tell me, prithee, how thou didst escape." Quoth the faqīr, "By remaining awake. Your Majesty, cast thou a glance below the bed." The Rājā looked, and there saw he the calamity as the faqīr had thrust it after he had killed it. Said the faqīr to the Rājā, "What was the promise made by thee?" And quoth the Rājā, "True it is. There is no God but the one God." Then

<sup>1</sup> Literally, "belly," but as the python certainly came out *viâ* the mouth I use a word more suitable for Western ears when dealing with a lady.

chus dapān yi hasā chay at<sup>i</sup> paneñy kūr maḥ diṣa  
panun nishānaḥ diṣanas vāj amis fakīras fakīrasanz  
vāj rat am<sup>i</sup> rājan.

9. drāu fakīr vōt panun shahar fakīri hund  
zhāmaḥ tunun kaḥrit pādshāhī hund poshāk purun  
dyūtun hukum lashkaḥri nēru sa m<sup>ye</sup> sāth.

10. dapān vustād gudeñyī gau at beñye haṇdis  
shaharas yi pādshah ti ās bāja tārān ami suy  
pādshahas anyin beñye paniñy thāunas bōnt<sup>a</sup> kaḥni  
sa tami dohuch ziāfat yat tami beñye mohar āsus  
p<sup>ve</sup>etha karmut<sup>s</sup> dapān chus yi ch<sup>va</sup>ā mohur chāny  
dop<sup>u</sup>nas phērit myeñyīy che dapān chus yi pādshah  
buy kya gās tami dohuk miskīn paz pāty chu  
āshnāu ās<sup>a</sup>nas.

11. hitan amis pādshahas ti lashkar dyūtun  
kadam yārasund kun vōt yāras nish yāran kaḥ  
ziāfat yiman don pādshahiyan kit. rāt kaḍuk at<sup>v</sup>  
suban drāy.

12. dyūtun kadam at h<sup>va</sup>ahara sandis shah<sup>a</sup>ras  
kun anān nād dit amis pādshahas dapān chus anuk  
sa taḥaḥ<sup>v</sup> timau chu ch<sup>va</sup>ānye rakh<sup>ve</sup> manza tūr  
rutmut su kati chuk thāumut anik taḥaḥ<sup>i</sup> dop hak  
yus tohi tūr rutu rakhi manza su kati chu thāumut  
yimau vun pādshaham asi chu kurmut havāle panenis  
afsaras mējaras anuk mējar dop has nomau taḥalyau  
kuruy havāla tūr su kati thāvut yi chuk dapān  
m<sup>ve</sup> dyūt na taḥaḥ chus karān gavāi pādshaham asi  
kur tākhīt amis havāla dop<sup>u</sup>nak am<sup>i</sup> pādshahan yus  
tami doho fakīr lāgit ās suy chuk dapān anyūk  
māravātal tōr tim vanaḥ pānai anik tim dapān

said the faqīr to him, "Here, sire, is this thy daughter. Sire, give thou me the token (that I may claim her as my wife)." Then gave the Rājā his ring to the faqīr, and took in exchange the faqīr's ring from him.

9. Then departed the faqīr and came to his own city. He put off his mendicant's weeds and clothed himself in royal robes. He gave the command to his army to set forth with him.

10. And my Master said :—

First of all went he to his sister's city. The king, her husband, was one of those that paid him tribute. He had his sister brought to him, and put before her the bowl of food that she had sent to him on that day, and on which she had set her seal. Quoth he to her, "Is this thy seal?" Replied she, "Mine it is." Then said to her the King, "It is I who was the beggar-man of that day. True it is that a near relation is for when there is money."

11. He took the army of that king also with him, and turned his footsteps towards his friend. And the friend made a feast in honour of the royalty of both these kings. The night they passed there, and at dawn they again set forth.

12. He turned his footsteps towards the city of his father-in-law. He sent for that king and said to him, "Prithee, send thou for thy grooms. They have caught a thief in the mead of thy home farm. Where have they put him?" They brought the grooms. Quoth he to them, "Where did ye put that thief whom ye seized in the mead of the home farm?" Said they, "Sire, we made him over into the hands of our officer, the Master of the Horse." They brought before him the Master of the Horse. They said to him, "These grooms made over to thy custody a certain thief. Where hast thou put him?" But he denied that he had seen him. Then the grooms gave testimony, "Sire, of a surety, we did make him over to this man's custody." Then quoth the King—the one who formerly had been dressed as a faqīr—"bring ye the four executioners. They themselves will say what happened."

chuk yi pādshah tohi nish chu amānat tas fakīrasund  
 su diyu yūr<sup>y</sup> yimau māṛavāṭalau kār kām kaḍik  
 yim lāl sat thāvik pādshahas bōnt<sup>a</sup> kani satau manṣa  
 tulin tōr kaḥinak havāla dop<sup>n</sup>ak yim kam<sup>i</sup> āsyu  
 dṛitamaty dop<sup>n</sup>has fakīran ak<sup>i</sup> tam<sup>i</sup> kami bāpat su  
 ās dyūt<sup>a</sup>mut yem<sup>i</sup> mējaran māraṇa bāpat dapān chu  
 pādshāh amis mējaras kun me chuk na parzenāvān  
 buy kya gōs su fakir yus kāḍ ostan kurmut guḍeny  
 āyī sa khātūn ziāfat h<sup>y</sup>et kheyau yek jā h<sup>r</sup>yau t<sup>y</sup>ut  
 kuru me ālau dopūm volo kāḍyau yi kh<sup>y</sup>au sōn tūt  
 tam<sup>i</sup> patā ās bo rōt m<sup>y</sup>e khyau tam<sup>i</sup> patā karu murde  
 māzā<sup>r</sup>y phutu palangas tar kurū me ālau tsa ma  
 zānak yat palangas vāt kaḥrit me dop<sup>n</sup>mau āny  
 zānenā ham sāye chum ch<sup>y</sup>ān palangas dyūt<sup>n</sup>mau  
 vāt kaḥrit am<sup>i</sup> paneñ<sup>y</sup>e zānāna parzanāvus dop<sup>n</sup>nai  
 t<sup>y</sup>e yū chu myōn khāvand yi chu āmut fakīr lāgit  
 yi gabe rātas rāt mārūn kur thas havāla noman  
 mārevāt<sup>a</sup>lan yiman āu ār myōn yimau trāu has  
 yele yiman ditim lāl sat tōr ditim tūn zanen tre  
 thāymak amānat yaḥ<sup>t</sup>y kya chyum tim lāl tre tōr  
 chim dṛūtmat noman tūan zanen ye<sup>i</sup>ty kya chūy  
 tim ti kōlnas zima tahsīr.

13. dapān vustād dyūtun hukum paneñye  
 lashka<sup>r</sup>i koḍun yi mējar ti paneñy zānāna ti  
 khanenāvun khoḍ tanaṇāvin don<sup>n</sup>vai at khudaṣ kar  
 nāviñy kañye kan at<sup>i</sup> chu lekhān sāhibi kitāb

shrāk sarp makhri zan bēvophā ।

14. drāu at<sup>i</sup> phirit yi pādshāh vōt at<sup>i</sup> rāja  
 Vikarmājītun garaḍ divān che rājas khabar pādshāh  
 chu āmut paneneñy bāsan rāja chuk dapān sa cha

They brought them, and the King said to them, "Ye have in trust a deposit made by that faqir, give ye it here and now." Then those executioners did a deed. They brought forth those seven rubies and laid them before the King. He took up four of them, and gave them to them, as he said, "Who gave you these?" Quoth they, "A certain faqir." "And for what purpose?" "This Master of the Horse had made him over to us to be slain." Then said the King to the Master of the Horse, "Dost thou not recognize me? It is I who am that faqir whom thou didst imprison. At first came that lady to thee with a dish of dainty meats. Ye ate together, and some scraps and orts remained over and above. You gave a shout and called to me, 'Come, thou prisoner, eat thou these scraps and orts of ours.' So I came and took and ate. After that you clipped and toyed together, till the joint of the bed became broken. You gave a shout and called to me, 'Haply, dost thou know how to mend this bed?' and I replied to you, 'Yea, why should I not know? My neighbours are carpenters.' I mended for you the bed, and my wife saw that it was I. Said she to thee, 'This is my husband, he must be killed this very night of nights.' Thou gavest me into the hands of these executioners, and to them came compassion for me, and they let me go free. I gave them seven rubies. Four gave I, one for each of the four, and three I left with them in deposit for me. Now, here I have these three rubies, and four have I just now given to these four men. There, in their hands, are they also for thee to see." And in this way was his guilt proved against him.

13. And moreover my Master told me :—

He gave the order to his army. He dragged forth the Master of the Horse and his own wife. He had dug a pit and had them both cast into it, and had them stoned with stones until they died. On this subject verily a master of books hath written :—

Treacherous are a knife, a serpent, and the coquetry of a woman.

14. Thenceforth went again the King and came again to Rājā Vikramāditya's palace. Then gave they the news to the Rājā, "A king hath come and asketh for his wife." Then said the Rājā,

fakīrasunz pādshahasunz che ne pādshāh chus dapān  
 buy gōs su fakīr m̃e nish chu ch̃ōn nishāṇa t̃e  
 nishi chu myōn nishāṇa dapān chus rāja tam̃i dohuch  
 fakīrī kya gaye azich pādshāhī kyah gaye dapān  
 chus pādshāh me āṣa hetamataṭa kathe pānt̃ timai  
 āsus sar karān tam̃i āsum lāg<sup>u</sup> mut fakīr rājan  
 kar kām ditinas sāṭh paneñy bāt̃ drāu vōt panenis  
 sheh̃aras manz chu karān rāj.—vu salāma vu ikrām.

“Of a faqīr she is the wife, not of a king.” Quoth the King to him, “Verily, I am no other than that faqīr. I have with me thy token, and thou hast with thee mine.” Quoth the Rājā to him, “What meant the faqīrhood of those days, and what meaneth the royalty of to-day?” Said the King to him, “I had bought five things, and them was I testing, and therefore dressed I myself as a faqīr.” Then the Rājā did a deed. He gave the King his wife to be with him. The King went forth and came to his own city, and there he swayed the sceptre of his rule. This is the end, and may peace and honour attend ye all.

XI. FORSYTH SĀHIBAN SHĀR YELI  
YARKAND ZĒNENI GAU

Yi m<sup>ye</sup> dyōt mai tih gaṭṭ ta bozān ।

Yārkand anōn zēnān ॥

1

guḍeny dup malkānye kus ka'ri yohoi kār

Fōrsat chu zōrāvār ।

rāje be Yārkand bāj<sup>a</sup> gaṭṭ tārān

Yārkand anōn zēnān ॥

2

Landana p<sup>ve</sup>ṭha Yārkand yimau kur tai

maushūr hā ṭopōr gai ।

guḍeñy Son<sup>a</sup> marga chāvān posha mādān

Yārkand<sup>o</sup> ॥

3

huk<sup>u</sup>ma mah<sup>a</sup>rāj Buṭṭanis brō drāṇ

Balti tum age jāo ।

piche jāo Kashmīr nāle chālān

Yārkand<sup>o</sup> ॥

4

rasat sai ṭopōr karhai tarfan

guḍa lug Maṛāj pargan ।

tīm vadān ās<sup>i</sup> koṭ lag<sup>i</sup> gār zān

Yārkand<sup>o</sup> ॥

5

timan Buṭṭa garān Kāshir<sup>i</sup> thāvik

Buṭṭa bāy broh n<sup>ā</sup>vik ।

gur bāṭ<sup>i</sup> dākas zumbā che gāsa sārān

Yārkand<sup>o</sup> ॥

6



# XI. THE SONG OF FORSYTH SĀHIB WHEN HE WENT TO CONQUER YĀRKAND.

*The Mission of Sir Douglas Forsyth across the Hindūkush to Kashgar took place in 1873-4. It passed through Kashmīr, where people were collected to serve in the camp. Sābir, the author of this poem, describes the events attending the impressment of these camp-followers. He evidently believes that it was a military expedition to conquer Yārkand.*

1. What I have seen, to that attend and thou shalt hear.  
“Yārkand will we conquer for ourselves.”

2. First, said the Queen of England, “Who can do this work? A mighty man is Forsyth.” To him she gave the order, “Seat thyself upon the throne of Yārkand as its king, and from it levy thou tribute. Yārkand will we conquer for ourselves.”

3. They who wielded the sceptre of authority from London unto Yārkand became famous over all the world. First halted they in Sōnamarg<sup>1</sup> to enjoy the delight of the flower-meads. “Yārkand will we conquer for ourselves.”

4. Ahead went the order of the Mahārāj of Kashmīr to Tibet.<sup>2</sup> “Ye Baltis, advance ye and then hasten ye to Kashmīr bringing passports with ye. Yārkand will we conquer for ourselves.”

5. The order for their assembling issued forth on all sides, and at first the people were collected in Marāz.<sup>3</sup> Lamenting were they and crying “Poor ignorant souls, whither are we come?” “Yārkand will we conquer for ourselves.”

6. In houses of these Tibetans were Kāshmiris quartered, and the brothers of Tibet were sent forward in advance. Horses were stationed for the post, and yaks for collecting and piling grass. “Yārkand will we conquer for ourselves.”

<sup>1</sup> A celebrated upland in the Sindh Valley of Kashmīr, famous for the beauty of its wild flowers.

<sup>2</sup> i.e. Little Tibet or Baltistān. The people of this country are excellent carriers. They are represented as being despatched in droves to the rendezvous in Kashmīr. They are furnished with passports or certificates of dispatch.

<sup>3</sup> One of the two divisions—Marāz and Kamrāz—of the Valley of Kashmīr. Marāz is the southern part of the valley, on both sides of the River Vēth above Srinagar.

ba rai khumba khas zanānan che sumbārān  
zūinte gāse vartāvān ।

aja āse pyāvāla kyē āse dujān

Yārkaṇḍ° ॥

7

guri manga nāvīhai kuḡar gāman

chuh karun yimna zānan ।

hari hari karān āsi timan pakānāvān

Yārkaṇḍ° ॥

8

kalā kaṇi dumbij ches laṭi kaṇ lākam

gāsa raz kanyek mah kam ।

gāsa gaṇḍi ta zache zīn pārit soira sāmān

Yārkaṇḍ° ॥

9

rasat kaṭṭan aṇḡhai nān gār

matī chuk pan paneṇy kār ।

gṛaja kaṭṭik krālan guḍeṇy lṛeja sārān

Yārkaṇḍ° ॥

10

krāje dupā khāvandas nā dāna krālau

kathu kit kōṇḍa vālau ।

kām hau che pakāvaṇy āmi gaṭsu trāvān

Yārkaṇḍ° ॥

11

gūr dopṇ gūr bāye donovai nērau

gaṇ kit jāy shērau ।

vuḍye pṛeṭh hṛe gāsu lāu gau gāṭan lārān

Yārkaṇḍ° ॥

12

kunṛa kṛet duḍa nut vāri hṛet bāri drāu

lōkan chu safarun thāu ।

tākīt duḍa gūr janṭtuk bāgvān

Yārkaṇḍ° ॥

13

7. Women were collected to help in distributing straw and firewood. Some of them were fresh from childbed, and others were heavy with child. "Yärkand will we conquer for ourselves."

8. Horses were demanded from villages that had naught but fowls. Their drivers knew not how to say "tchk", and could say only "hârî hârî,"<sup>1</sup> as they urged them along. "Yärkand will we conquer for ourselves."

9. When they harnessed a horse they turned the crupper towards its head, and hung the bridle by its tail. Grass ropes did they use for strong binding-straps.<sup>2</sup> All the appliances that they had were pack-saddles<sup>3</sup> of straw and saddles made of rags. "Yärkand will we conquer for ourselves."

10. Menial cultivators were impressed in proportion to the size of each village, and on the shoulder of each was laid the burden of some special duty. Like bundles of grass were they crowded together, as they carried cooking pots for the potters. "Yärkand will we conquer for ourselves."

11. Said the potter's wife to the potter, "O potter, thou art a fool. What need have we to put pots into the kiln? The business, dear, is a travelling one, and we must leave all uncooked food behind us (and bring with us our food ready cooked)." "Yärkand will we conquer for ourselves."

12. Said the cow-herd to his wife, "Let us both go forth and arrange a place for the cows. If we carry a wisp of grass upon our heads, the cows will follow at a run." "Yärkand will we conquer for ourselves."

13. He went forth, milk-pail on haunch, and carrying his load of pots. The people all were exhausted by their march, and to them the kindly milkman seemed as blessed as a garden-watcher of Paradise. "Yärkand will we conquer for ourselves."

<sup>1</sup> "Tchk" is the click made to encourage a horse, "hârî hârî" is what is said for the same purpose to a cow. The impressed drivers were unaccustomed to horses, and knew only the bovine expletive.

<sup>2</sup> The *kaññekh* is the term used for the two straps or ropes attached at the back of a Kāshmirī saddle to secure blankets, etc. (Stein).

<sup>3</sup> The *gāndī* is the term used for the Turkistān pack-saddle, which consists of two straw-filled pommels joined in front (Stein).

vāṭaḷ<sup>i</sup> dup vātūja bunai sera za  
 chim mangān dāle muy ṭa ka ।  
 tōrastā āṛ h'et m'eti hai pak<sup>a</sup>nāvān  
 Yārkand° ॥

14

(vātij vanān phērit)  
 phērit dabṛa hek vāṭaḷ gānau  
 dabzi hek aṣ<sup>i</sup>nau zānau ।  
 dapvāmak vāṭaj k'ē nai chum bōzān  
 Yārkand° ॥

15

shumār bōz hai tā'fādāraṇ  
 mang<sup>a</sup>laj ahengāraṇ ।  
 vōḍ'e p'eth yiran h'et shrānz dakhe nāvān  
 Yārkand° ॥

16

kārau ditti bārau yingar kat<sup>i</sup> t̄srau  
 vān kat<sup>i</sup> jān shērau ।  
 hāl kya kur hak nāl gara nāvān  
 Yārkand° ॥

17

khush kya gōsai amōb gau jān  
 patā nyūk nāyid chān ।  
 baṭṭa daje at<sup>i</sup> h'et patē chuk lārān  
 Yārkand° ॥

18

musḷa hat karān tim<sup>a</sup> āṣa pānevāñy  
 kusuy ka<sup>i</sup>ri nāyiz ṭa chān<sup>y</sup> ।  
 kaṭa vaṇ<sup>y</sup> ka<sup>i</sup>rit hai karau guzrān  
 Yārkand° ॥

19

Sābir tilavāñye tāmat yūtuy van  
 yāmat khabar bōzan ।  
 tāny<sup>e</sup> āṇ sāhib bā sō<sup>i</sup>ri sāmān  
 Yārkand° ॥

20

14. The sweeper said to the sweeper's wife, "I shall never remember what I have to do. They expect me to provide leather and a cobbler's laces. They are sending me off, my dear, with a leather-cutter and a cobbler's awl." "Yārkaṇḍ will we conquer for ourselves."

15. And she replied, "Thou shouldst have answered them; O pimp of a sweeper.<sup>1</sup> Thou shouldst have said, 'I know not how to use them.'" "I did, my sweeperess, say that to them, but they heard me not at all." "Yārkaṇḍ will we conquer for ourselves."

16. The roll-call was cried for the artisans, and a demand was made for workers in iron. Each came bearing his anvil on his head, and leaning on his tongs as if they were a stick. "Yārkaṇḍ will we conquer for ourselves."

17. The blacksmiths grumbled and complained, "Where are we to look for coals? How can we aright arrange our smithy?" But somehow or other the officials made a makeshift for them, and set them a-forging horseshoes. "Yārkaṇḍ will we conquer for ourselves."

18. Very pleased did I become, and mighty good it seemed to me that last of all they impressed the barber and the carpenter (of my village), and that I saw them running after the others each with a kerchief of food in his hand.<sup>2</sup> "Yārkaṇḍ will we conquer for ourselves."

19. Their wives are holding a conference with each other. Say they, "Who is, then, now to support the barber's wife and the carpenter's wife? We shall have to earn our livelihood by hiring ourselves out for spinning thread." "Yārkaṇḍ will we conquer for ourselves."

20. Sābir Oilman<sup>3</sup> only so much say, so long as they shall pay heed unto the news. At length came the Sāhib with all his retinue, saying, "Yārkaṇḍ will we conquer for ourselves."

<sup>1</sup> This is really a term of affection, much as we sometimes use abusive words in an affectionate sense, or talk of a "poor devil" in the language of pity.

<sup>2</sup> A thoroughly Kashmiri sentiment, quite in keeping with the villager's indifference to the troubles of others. The author was evidently on bad terms with the barber and carpenter of his village (Stein).

<sup>3</sup> The name of the poet.

## XII. ĀKHUNASĀNZ DALĪL

1. Tam<sup>i</sup> süy ās nechiv tōr tim<sup>a</sup> nai prūsun bo  
 bud<sup>i</sup> ās tuh<sup>i</sup> vañyu kyah kār ka<sup>i</sup>r<sup>y</sup>u ak<sup>i</sup> dopus bo  
 kare yimāmat bēy dopus bo paraṅ bāng bēy dopus  
 bo paraṅ vāz lokat hi tōrim dopus bo kare tūr doha  
 ak banyāu gau pādshahas tūri vōt yeli pādshahā  
 sund garaṅ rūd vudanye tāñy nerān tōraṅ vazīr beye  
 pādshahasānz kūr yi vuchuk at<sup>i</sup> vudañye dop<sup>u</sup>nak  
 toh<sup>i</sup> kam chu yimau dop has tu kus chuk dop<sup>u</sup>nak  
 bu chus tūr yimau dop<sup>u</sup>has a<sup>s</sup>i ti che tūr ka<sup>i</sup>rik  
 gur<sup>i</sup> zaṅ sapud savār ak yi ākhun beye yi pādshāh  
 kūr dop<sup>u</sup>nas vazīran nēryū toh<sup>i</sup> nasīyat hasaṅ karai  
 ak kat yinaṅ saṅ pādshāh kōḍ<sup>y</sup>i sāt<sup>h</sup> kat kuni karak  
 bo hasaṅ yimau pataṅ taṅ toh<sup>i</sup> nēr<sup>y</sup>ū.

2. yim chu pakān pādshāh kōr<sup>y</sup>i che naṅ khabar  
 yi chu naṅ m<sup>y</sup>e sāt<sup>h</sup> ākhun zādaṅ tas chaṅ khabar yi  
 chu vazīr gāsh lug phuleni vat<sup>y</sup> gur<sup>y</sup>au p<sup>y</sup>ethaṅ bun  
 gaye yi pādshāh kūr kul<sup>y</sup>e akis p<sup>y</sup>eth atā but chulun  
 vuchun at kul e manz lāl yi lāl tulun āy<sup>i</sup> h<sup>y</sup>et amis  
 ākhun zādas nish tas che khabar yi chu vazīr vazīr  
 kyē ās na yūt gāsh chu pholān tyūt chu yi lāl gah  
 trāvān parzaṅ nāu am<sup>i</sup> pādshāh kōr<sup>y</sup>e vazīr naṅ lāl  
 tuluk sāt<sup>h</sup> vāt<sup>i</sup> shahras akis manz at<sup>i</sup> vuchuk  
 pār<sup>y</sup>ehna at<sup>i</sup> manz b<sup>y</sup>eth<sup>i</sup>.

3. yi chu yivān amis pādshahas nish am<sup>i</sup>  
 sheharakis dapān chus bo behe naukar yi chus  
 dapān kya naukri karak dapān chus bo kare gur<sup>y</sup>en  
 hanz kismat yim che yimai kathe karān sakhta  
 ak āu lāl pharōsh amis pādshahas kanāni lāl chis

## XII. THE TALE OF THE ĀKHŪN.

1. There was once upon a time an Ākhūn,<sup>1</sup> who had four sons. One day he said to them, "I am now grown old, tell me therefore what professions you intend to follow." Said one, "I'll be a prayer-leader in a mosque." Said another, "I'll call the people to prayer." Said another, "I'll preach sermons." But the fourth and youngest said, "I'll be a thief." So one day he went off to the King's palace to steal something. As he stood outside it there came forth the Vizier and the King's daughter. When they saw him standing there he asked them who they were. "And who art thou?" said they. "I'm a thief," said he. "So are we," said they. Now they had brought out with them two horses, and he straightway mounted on one of them, while the princess got on the other. Then the Vizier said to him, "Go ye two in advance, and, sir, pay thou heed to this one piece of instruction—thou shalt not hold any love-talk with the princess. I will join you later on, but go ye two in advance."

2. So they went on, the princess thinking all the time that it was the Vizier, not the young Ākhūn, who was with her. By and by dawn began to blossom forth, and they dismounted by a stream, and to this went the princess and washed her face and hands. Her eye fell on a ruby lying in the stream. She picked it up and took it to the young Ākhūn, whom all the time she thought to be the Vizier, though it was not him at all. Then, as the dawn blossomed forth, the ruby emitted a brilliant light, and she saw for the first time that it was not the Vizier. So she kept the ruby to herself, and went on with him till they came to a certain city. There they found a small hut in which they made their lodging.

3. The young Ākhūn went to the King of that city, and asked him for employment. "What canst thou do?" asked the King. "I know how to look after horses," answered he. Now, even while they were yet speaking, there came a certain jeweller to sell precious stones to the King. He had two rubies with him. Then

<sup>1</sup> A Musalmān religious teacher.

zə yi vot<sup>i</sup> sāyist yi chus dapān pādshaham ak lāl  
 chu bēb<sup>a</sup>hā byēk chu khuṭ at manz chu kyum dapān  
 chus pādshāh ti kyata pā<sup>i</sup>th<sup>v</sup> āy te bōzana dapān  
 chus yi phirit pādshaham tākīt chus manz kyum  
 phuṭa r<sup>v</sup>ūn hargā kyum drās nā ada yi pādshahas  
 khush ka<sup>i</sup>ri ti gat<sup>v</sup>em karun har gā kyum drās  
 tela gat<sup>v</sup>em bakhshāyish diñy.

4. dapān vustād phut<sup>a</sup>ruk yi lāl am<sup>i</sup> manza  
 drāu kyum am<sup>i</sup> sātha tun has sāyist nāu nahit lāl  
 shināk pyās nāu gau yi lāl shināk panun gara doha  
 doha chu kaḍān rātas bihān chu panani ga<sup>i</sup>ri dohas  
 yivān chu lāl pasand karani amis pādshahasund  
 nāyid gatān chu mast khāsani amis lāl shinākas  
 tat<sup>i</sup> chu vuchān amisunz yi zanāna yi ās khāb  
 sūrat setā āu yi nāyid vazīras mast khās<sup>a</sup>nas dop<sup>u</sup>nas  
 ai vazīra zanāna che amis lāl shinākas yi shuybehe  
 vazīrasandi ga<sup>i</sup>ri amis karte kyēta nukhta dop<sup>u</sup>nas  
 ada kya yi vazīr gau amis pādshaha sanzi kōḍve  
 dop<sup>u</sup>nas tsa dap pādshahas m<sup>v</sup>egate yis lāl shinākan  
 guḍeñyi lāl pasand kur tat<sup>i</sup> hyu byāk lāl āsun dup  
 pādshaha sanzi kōḍvi pananis mā<sup>i</sup>lyis m<sup>v</sup>e gate lālas  
 h<sup>v</sup>u bē bahā lāl āsun āu lāl shināk dop<sup>u</sup>nas pādshahan  
 diṣa lāl anit tat lālas hyu āu vōḍa lāl shināk vōt<sup>i</sup>  
 paneñye zanāna nish byūt top<sup>a</sup> ka<sup>i</sup>rith yi chas dapān  
 zanāna ti kyā zi chuk phikri gamut dop<sup>u</sup>nas phērit  
 am<sup>i</sup> lāl shinākan pādshah chum lāl mangān bēbahā  
 su ka<sup>i</sup>ti ana dop<sup>u</sup>nas am<sup>i</sup> zanāna gat dap pādshahas  
 ritas kyut dim kharj bo dimai lāl anit pādshahan  
 dyutus kharj ritasumb yi anun panun gara chu  
 bihit khyavān nu chu gatān pādshahas nu chu gatān



the young Ākhūn, who now called himself a groom, up and said, "Your Majesty, one of these rubies is beyond price, but the other hath a flaw in it in the shape of a worm." The King asked him how he knew this. Said he in answer, "Sire, of a surety there is a worm inside it. Break it and see. If no worm then come forth from it, do unto me whatsoever your Majesty may please. But if a worm do come forth, I shall deserve a present."

4. Quoth my master :—

They broke the ruby into pieces, and sure enough a worm issued forth from it ; and from that time they gave him the title of " Royal Lapidary " instead of that of " Groom ". So the Lapidary returned home, and the days passed. By night he stayed at home, and each day he attended court to examine rubies. The King's barber came one day to shave him, and there he saw the princess, who passed as the Lapidary's wife. Now she was very fair to look upon, and the barber went off on his rounds to shave the King's Vizier. " Said he, O Vizier, that Lapidary hath a wife, and she would verily adorn the mansion of a Vizier. Thou shouldst find him guilty of some failure in his duty." Quoth the Vizier, " Willingly, and why not ? " and went off to the King's daughter. He told her to tell the King that she wanted another ruby just like the one that the Lapidary had first of all approved as beyond price. So she went to her father and quoth she, " Fain would I have another ruby beyond price, like unto the first." When the Lapidary came that day to the presence the King said to him, " Bring thou me another ruby like unto that one." The Lapidary returned home, and sat down there in silent consternation. Said the woman to him, " Why art thou so anxious ? " Replied he, " The King demandeth from me a ruby beyond price, and where am I to find it ? " Said she, " Go thou and say to the King, ' If thou wilt give me a month's expenses, I will bring thee the ruby.' " Well, the King gave him expenses sufficient for a month, and he brought the money home. There he stayed eating his food, not going to

beye kun rit gau āda divān ches yi su lāl yus tam<sup>i</sup>  
kul<sup>ve</sup> manṣa tu jān gau h<sup>vet</sup> pādshahas kar<sup>nas</sup> salām  
lāl thāu nas bōnta kani.

5. drāu phērit lāl shināk vōt panun gara rātha  
kaḍun paneni ga<sup>ri</sup> subhas āu nāyid mast khāsani  
amis lāl shinākas mast muk<sup>alāu</sup> nas khāsit ta drāu  
nāyid pānas vōt<sup>i</sup> beye amis vazīras nish dopun  
vazīras kyē ta karta amis lāl shinākas amis che  
zanāna khōb sūrat sa shūybihe vazīrasandi ga<sup>ri</sup>  
vazīr āu beye amis pādshaha sanzi kō<sup>ve</sup> dop<sup>nas</sup>  
ta mang pādshahas lālan hund truṭ dop am<sup>i</sup> pādshaha  
sanzi koḍ<sup>ve</sup> pananis mā<sup>lis</sup> me gat<sup>iv</sup> āsun lālan hund  
truṭ lāl shināk āu pādshahas nish kar<sup>nas</sup> salām  
pādshah chus dapān lāl hasa gat<sup>anai</sup> āsan<sup>i</sup> sethā  
trātis sumb āu lāl shināk vōt panun gara yi chas  
dapān zanāna lu<sup>ti</sup> pā<sup>thi</sup> kyā zi chuk bihith yi chus  
dapān phērith pādshah chum mangān az lālan hund  
truṭ su ka<sup>ti</sup> anā bo dop<sup>nas</sup> am<sup>i</sup> zanāna k<sup>ve</sup> chana  
phikir gat pādshahas gate h<sup>un</sup> tren ritan kyut  
kharj dyut<sup>nas</sup> pādshahan kharj āu panun gara  
h<sup>vet</sup>.

6. yi chu khyevān ta ch<sup>avān</sup> yuttāny yim tre  
rit gai vu chas dapān yi zanāna amis lāl shinākas  
dapān ches ye ta<sup>ti</sup> m<sup>ve</sup> tami kul<sup>ve</sup> manṣa lāl tu  
jāu tami kul<sup>ve</sup> kul<sup>ve</sup> gate khasun h<sup>ur</sup> pahan ta<sup>ti</sup>  
chiy nāg ta<sup>ti</sup> nāgas gate andas kun dob khanun  
ta<sup>iv</sup> dobas manz bih zi ka<sup>tith</sup> tath nāgas p<sup>eth</sup>  
yinai guḍeñy she za<sup>nve</sup> srān kara<sup>ni</sup> timan kyē  
ka<sup>ri</sup> zina patā yiyiy timan shen zanyen hunz ziṭh  
sa vasiy tat nāgas srān kara<sup>ni</sup> poshāk trāyiy ka<sup>rith</sup>

court or anywhere else. When a month had passed the woman gave him the ruby she had picked up out of the stream, and, taking it to the King, he laid it before him with a bow.

5. The Lapidary then left the court and returned home, where he passed the night. Next morning the barber came to shave him. When he had finished he went off to the Vizier. Said he, "Prithee, do somewhat unto that Lapidary. His wife is very beautiful. She would verily adorn the mansion of a Vizier." So the Vizier went again to the King's daughter and told her to ask the King for a ruby necklace. Quoth she to her father, "Fain would I have a ruby necklace." In due course the Lapidary came to the presence and made his bow. Said the King, "Sir, thou must bring unto me a number of rubies sufficient for a necklace." He went home, and the woman whispered to him, "Why art thou sitting here?" Replied he, "To-day the King demandeth from me a ruby necklace. Whence can I bring one?" Quoth she to him, "Thou needst not be anxious in the least. Go and take three months' expenses from the King." The King gave him the money and he returned to his house.

6. So there he stayed eating and drinking till the three months were passed. Then the woman said to him, "Thou knowest the stream from whence I picked up that ruby. Go thou up it a little way, and thou wilt come to a spring. Thou must dig a pit close to the source of the spring, and hide thyself therein. At first six females will come to bathe in the spring. Do thou nothing unto them; but afterwards thou wilt see coming the eldest sister of these six. She also will go down into the spring to bathe.

ba<sup>i</sup>ṭhis p<sup>r</sup>eṭh chōn gate gatsun tū<sup>r</sup>i pā<sup>i</sup>ṭhi gate ti poshāk tulun.

7. āye she zañye kur timau srān timan kyē vunun na yiman pata āyi sātīm<sup>y</sup> za<sup>n</sup>y trōv am<sup>i</sup> poshāk ka<sup>r</sup>ith ba<sup>i</sup>ṭhis p<sup>r</sup>eṭh pāne vut nāgās manz āy yi lāl shināk tū<sup>r</sup>i pā<sup>i</sup>ṭh<sup>y</sup> āy tā tulun yi ā<sup>i</sup>mi sund poshāk gau tā byūṭh ath dobas manz am<sup>i</sup> kur srān kaṭ ba<sup>i</sup>ṭhis p<sup>r</sup>eṭh vuchun at<sup>i</sup> na poshāk ditsun krēkh dapān che dyau chuka yinsān chuka tas khudāyesund chi khasam yim pā<sup>i</sup>dā kuruk m<sup>y</sup>e mā kar sīras phāsh yi tā gatiy ti dimai āmi kurus ālau ā<sup>i</sup>mi dob<sup>a</sup> manza dop<sup>u</sup>nas dim vādai Khudā yi bo mangai ti gat<sup>y</sup>em bōzun at<sup>i</sup> p<sup>r</sup>eṭh dyut<sup>u</sup>nas vādai Khudā dyut<sup>u</sup>nas poshāk poshāk tun am<sup>i</sup> nā<sup>i</sup>l<sup>y</sup> dop<sup>u</sup>nas kyah chum hukum dop<sup>u</sup>nas ā<sup>i</sup>mi lāl shinākan te gate h<sup>y</sup>ūn m<sup>y</sup>e sā<sup>i</sup>ṭh<sup>y</sup> pakān chu lāl shināk broh broh yi che pakān pata pata.

8. dapān vustād āmis chu nāv lāl māl pa<sup>r</sup>i vā<sup>i</sup>t<sup>i</sup> āmis lāl shinākasund gar.

9. dapān vustād yā ā<sup>i</sup>mis kathen harān lāl yā chis a<sup>r</sup>shis harān lāl doho sath sath rāth gaye āda subu āy lāl sath tu<sup>i</sup>l<sup>y</sup> lāl shinākan gau h<sup>y</sup>eth pādshahas ka<sup>r</sup>nas salām lāl sath thāy nas bōntā ka<sup>i</sup>ni pādshah gau sethā khush.

10. lāl shinākan h<sup>y</sup>ūtus rukhsat vōt panun gara patai vōtus yi nāyid ā<sup>i</sup>mi khōsus mast mast khāsīt drāy vōt yi nāyid vazīras nish āmis ti khōsun mast dapān chus hā vazī<sup>r</sup> āmis lāl shinākas gamut az pā<sup>i</sup>dā b<sup>r</sup>ēk zanāna sa che sethā khōbsūrat tamis gude nyechi handi khotā sethā khōbsūrat k<sup>r</sup>ēbā karta

She will doff her clothes and leave them on the bank. Thou must then go secretly and carry off her garments."

7. The six females came and did their bathing, but to them said he nothing. Afterwards there came the seventh female. She doffed her clothes, and leaving them on the bank descended into the spring. He came secretly and carried off her garments and hid himself again in the pit. When she had finished her bath she went up again on to the bank, and saw that her garments were no longer there. She uttered a loud cry, saying, "Be thou demon or be thou human being, I make to thee an oath by the God who created thee. Put not thou my secret parts to shame, and whate'er thou ask will I give to thee." He then called to her from the pit, "Swear thou to me by God that thou wilt hear and agree to whatsoever I shall demand from thee." When she had sworn by God he gave her her garments, and she put them on. Then quoth she, "What is thy command?" and the Lapidary replied, "Thou must come with me." So they went along, the Lapidary in front, and the fairy following behind.

8. Saith my Master:—

Her name was Lālmāl, the Fairy, and they came to the Lapidary's house.

9. And moreover saith my Master:—

I know not which it was, but either at every word she spoke a ruby dropped, or else seven rubies fell each day from her mouth. The night came to an end and dawn appeared. The Lapidary picked up seven rubies and carried them off to the King. Making his bow he laid the seven rubies before him, and mighty pleased became the King.

10. The Lapidary took his leave from the presence and returned home. In due course came the barber and shaved him. When he had finished the barber went off to the Vizier and shaved him also. Said he, "O Vizier, a second wife hath now appeared for that Lapidary. She is very fair to look upon, much more fair even than the first. Prithee do somewhat to him. One of the wives

amis lāl shinākas akh che lā<sup>i</sup>ki vazīr b<sup>yē</sup>k che m<sup>yē</sup>e  
lāyak dop<sup>u</sup>nas pyōm hasa beye vanun pādshah kōḍ<sup>yī</sup>  
gau yi vazīr dapān chu amis pādshah kōḍ<sup>yī</sup> tsa mang  
mā<sup>i</sup>lis m<sup>yē</sup>e gate āsun rutunā kuḍ gaye pādshah kūḍ  
panānis mā<sup>i</sup>lis dapān ches m<sup>yē</sup>e gate āsun rutun<sup>a</sup> kuḍ  
pagā āu lāl shināk dapān chus pādshah ansa rutun<sup>a</sup>  
kuḍ.

11. drāu lāl shināk vōt panun gara dapān chu  
yiman zanānan don pādshah chum mangān rutun<sup>a</sup>  
kuḍ su ka<sup>i</sup>ti anā bo phērith vut<sup>u</sup>s lāl māl pa<sup>i</sup>ri  
dop<sup>u</sup>nas gat pādshahas mang tren ritan k<sup>yut</sup> kharj  
dyut<sup>u</sup>nas pādshahan āu h<sup>yē</sup>eth panun gara doha doha  
chu kaḍān tre r<sup>yē</sup>eth gai āda lekhān che lāl māl  
pa<sup>i</sup>ri kākad dapān che a<sup>i</sup>mis lāl shinākas gat tath  
nāgas p<sup>yē</sup>eth ye<sup>i</sup>mi manza bo a<sup>n</sup>ythas ta<sup>i</sup>t<sup>i</sup> manz  
gata yi kākad trāvun tōḍ<sup>a</sup> khasī atho ta<sup>i</sup>t<sup>i</sup> manz  
āsi kuḍ ta<sup>i</sup>t<sup>i</sup> ka<sup>i</sup>rzi thaph pān<sup>a</sup> manz va<sup>i</sup>s<sup>i</sup> zina.

12. gau h<sup>yē</sup>eth yi kākad vōt ath nāgas p<sup>yē</sup>eth  
trāvun yi kākad ath nāgas manz h<sup>yū</sup>thuy yi kākad  
trāvun tyutuy khut āḍa atha a<sup>i</sup>t<sup>y</sup> athas manz rutunā  
kuḍ dīsun ath thaph a<sup>i</sup>m<sup>i</sup> tha<sup>i</sup>pi sā<sup>i</sup>thī āv a<sup>i</sup>mis ho<sup>t</sup>  
nē<sup>i</sup>rith ho<sup>t</sup> h<sup>yē</sup>eth ti kuḍ h<sup>yē</sup>eth ti āu pānas vōt panun  
gara rāt gaye āda subahanas gau pādshahas karun  
salām ka<sup>i</sup>ḍ<sup>i</sup>hen thāu nas bōnt<sup>a</sup> ka<sup>i</sup>ni pādshāh gōs  
sethā khush.

13. h<sup>yū</sup>tus rukhsat lāl shinākan āu panun gara  
āu beye yi nāyid khāsūn mast a<sup>i</sup>mis lāl shinākas  
mast khā<sup>i</sup>sith drāu vōt a<sup>i</sup>mis vazīras nish beye chus  
dapān yiy vazīra a<sup>i</sup>mis lāl shinākas chuk na tsa  
vātān kun<sup>i</sup>ka<sup>i</sup>n<sup>y</sup> a<sup>i</sup>mis karta kyēta gau yi vazīr a<sup>i</sup>mis

is fit for a Vizier, and the other would suit me." Replied the Vizier, "I must, sir, again speak to the King's daughter." So he went and said to her, "Thou shouldst ask of thy father a jewelled bracelet." So the princess went to her father and quoth she to him, "Fain would I have a jewelled bracelet." On the morrow came the Lapidary to the presence, and to him said the King, "Bring me, sir, a jewelled bracelet."

11. The Lapidary went forth and came to his home. Said he to the two women, "The King demandeth of me a jewelled bracelet. Whence am I to bring it?" Then up and said to him Lālmāl, the fairy, "Go thou and ask the King for three months' expenses." The King gave the money to him, and he returned with it to his house. Each day passed day by day, and the three months became completed. Then Lālmāl the Fairy took a paper and wrote upon it. Quoth she to the Lapidary, "Go thou to the spring from which thou hast brought me, and therein cast this paper. Then from the spring a hand will rise, and on it will be a jewelled bracelet. Take hold of it, but descend thou not into the spring."

12. So he went off, taking the paper with him. He flung it into the spring, and even as he did so a hand wearing a jewelled bracelet rose from the water. He grasped hold of the hand, but did so with such force that he pulled the forearm off, and went off home with it and with the bracelet. The night came to an end and at dawn he went to the King. Making his bow he laid the bracelet before him, and mighty pleased became the King.

13. The Lapidary took his leave from the presence and returned home. Again came the barber and shaved him. When he had finished his job he went straight to the Vizier, and again addressed him, "O Vizier, thou dost not in any way get at that Lapidary. Prithee, do thou something to him." The Vizier went to the King's



pādshah kōḍvi dapān chus ṣa chak pādshah khūḍ  
ṣa gatiye āsun akoy kuḍ pādshahas gate mangun  
byāk gaye yi pādshah kūḍ dopun panānis mā'lis  
m'ye gate āsun byāk kuḍ āu beye lal shināk karun  
salām dapān chus pādshah byāk kuḍ gate āsun.

14. āu lāl shināk vōṭ panun gara dapān chu  
yiman zanānan don az chum pādshah mangān byāk  
rotun<sup>a</sup> kuḍ divān ches lāl māl pa'ri paneñy vāj dapān  
ches gate tath nāgas p'ēṭh ta'ti nāgas a'kith kun chiy  
pal buḍ ta'ti hāu myēn vāj su pal vu'thi thud ta'mi  
ta'i chai vath ta'mi va'ti va'zīza bun ta'ti chai m'ēn  
vis say diyi rutunā kur.

15. drāu yi lāl shināk vōth tath jāye hāvun tath  
palas vāj pal vuth thud vuth ta'mi va'ti bun bun  
vuchin khātūnā akh ku'niy zany a'mi dop<sup>u</sup>nas ka'ti  
ōsuk a'mi dop<sup>u</sup>nas lāl māl pa'riye dopuy rutunā kur  
a'mis khātūnī pyau yād ta'misanzüy māj ās ṣa yas  
rutunā ka'ris sā'thi huṭ gayau nē'rith tas che akay  
nur tas chu dōd panānis dilas rāy kar a'mi khātūnī  
yāñy m'ēñy mōj vā'ti n'emis manoshas kheyē yi ās  
sethā khōbsurat a'mis gau shōk dilas bo kare a'mis  
sā'thi nēthar voñy yeli māje hund par tav<sup>a</sup> pyau ath  
jāye gau buñyūl a'mis dyūtun shāp kūr<sup>a</sup>nas kanye  
phul thāvun chandās vāṣus māj uth dop<sup>u</sup>nas hatai  
kūḍvi m'ye che yivān mānta buy yi chas nā h'evān  
zima kvē a'mi yeli zōr kurnas dop<sup>u</sup>nas chu manōsh  
ṣa dim gud<sup>a</sup> vāḍai Khudā bo kya karas nā kyē  
vāḍai Khudā dyūt<sup>u</sup>nas a'mi kur chanda manza kānye  
phul shāp tul<sup>u</sup>nas manōsh yūthuy ās t<sup>a</sup> tūthuy rūd



daughter, and quoth he, "Thou art a King's daughter, shouldst thou have but one bracelet? Yet another shouldst thou ask of the King?" So she departed. Quoth she to her father, "Fain would I have yet another bracelet." Again came the Lapidary to the presence, and to him said the King, "Thou must bring unto me another bracelet."

14. The Lapidary took his leave and came to his own house. Said he to these two women, "To-day doth the King demand of me another jewelled bracelet." Then Lālmāl the Fairy gave him her own ring. Quoth she, "Go thou again unto the spring. Close by one side of it thou wilt find a great rock. Show thou my ring unto that rock, and it will arise and stand upright. Thou wilt find a pathway opening at its foot. Descend thou underground by the path and thou wilt find my crony-girl. She will give to thee a jewelled bracelet."

15. The Lapidary went forth and reached the spot. He showed the ring to the rock and it arose and stood upright. Down the path he went beneath the ground, and, deep down below, he saw a certain lady sitting all alone. Quoth she to him, "Whence comest thou?" Saith he, "Lālmāl the Fairy asketh of thee a jewelled bracelet." Then memory came to the lady. It was her mother whose forearm had been pulled off together with the former jewelled bracelet, and who now had but one arm. For that cause cherished the mother wrath within her heart. So the lady thought to herself, "So soon as my mother cometh she will devour this man." Now he was a mighty personable fellow, and her heart was filled with anxiety on his account, for she had determined to herself to marry him. Just then her mother's footsteps became audible, and the place was shaken by an earthquake. Thereupon the lady uttered a spell over him. She turned him into a pebble, and put it into her pocket. Then came to her her mother, "Aha! my girl," cried she, "I smell the smell of a mortal man." But the lady refused to admit that he had been there. When at last her mother pressed her sore, she said, "There is indeed a man. But first swear thou to me by God that naught wilt thou do unto him." So the mother swore to her by God, and she drew forth the pebble from her pocket, and uttered a spell over it, so that it became a man exactly as he

dop<sup>u</sup>nas yi chu myōn ha<sup>i</sup>khi Khudai bo āsan yūhoi  
 tārān yūhoi lud<sup>a</sup>nam mā<sup>i</sup>ji Khudāyen yi ches dapān  
 mōj zab<sup>a</sup>r gau bāyen don laḍ kākad a<sup>i</sup>mi suy a<sup>i</sup>th<sup>i</sup>  
 dop<sup>u</sup>nas mā<sup>i</sup>jiy lekh tūy l<sup>u</sup>k<sup>h</sup> a<sup>i</sup>mi kākad dyūtun  
 a<sup>i</sup>mis lāl shinākas a<sup>i</sup>thi a<sup>i</sup>mi kur<sup>a</sup>nas ālau khātūnī  
 dop<sup>u</sup>nas yi an kākad yūry vuch a<sup>i</sup>mi khātūni ath  
 l<sup>u</sup>k<sup>h</sup>mut a<sup>i</sup>misānzi mā<sup>i</sup>ji chu voi m<sup>y</sup>ēn gab<sup>a</sup>r yi gaṭe  
 vāt<sup>a</sup> vunuy mārūn a<sup>i</sup>mis ōs a<sup>i</sup>mi sāṭṭa panun dōd  
 pyāmut yād su haṭ<sup>y</sup>uk yi kākad tūn<sup>a</sup>nas ṭa<sup>i</sup>tith a<sup>i</sup>mi  
 khātūnī panun l<sup>u</sup>k<sup>h</sup><sup>a</sup>nas kākad ath manz l<sup>u</sup>k<sup>h</sup><sup>a</sup>nas  
 chu vai myē bāy tuhund gaṭe jal<sup>a</sup>d yūn m<sup>y</sup>e kyā chu  
 yeñyi vāl.

16. l<sup>u</sup>k<sup>h</sup>unas kākadas zaḃāñy kur<sup>a</sup>nas na<sup>i</sup>s<sup>i</sup>yat  
 dop<sup>u</sup>nas tut yeli vātak kar<sup>a</sup> hak salām salām pā<sup>i</sup>lith  
 dīz<sup>y</sup>ek kākad tim aṇanai khyen tam ru kare ti  
 ch<sup>y</sup>ōn khyun gaṭ<sup>a</sup>ṇa badal dyūt<sup>u</sup>nas sā<sup>i</sup>th<sup>i</sup> asl kare  
 dop<sup>u</sup>nas yi khyēzi ta<sup>i</sup>ti tihund ṭaṇ<sup>a</sup>zi bebinda<sup>r</sup>i  
 trā<sup>i</sup>vith panun khyēzi ta<sup>i</sup>mi paṭa dap<sup>a</sup>nai tim kash  
 ṇa ḥana kareñy tat khyuth d<sup>y</sup>ūt<sup>u</sup>nas shast<sup>a</sup>ro panje  
 dop<sup>u</sup>nas tim chi dyav<sup>a</sup>zāth timan yiye tas<sup>a</sup>li shast<sup>a</sup>rvi  
 panje sā<sup>i</sup>thi.

17. drāṇ a<sup>i</sup>ti na<sup>i</sup>s<sup>i</sup>yat yād h<sup>y</sup>et vōth thuth karūn  
 timan salām dyūt<sup>u</sup>nak yi kākad a<sup>i</sup>mis d<sup>y</sup>ūtuk khyen  
 tam<sup>a</sup>ru kare a<sup>i</sup>m<sup>y</sup>uk tulān chu bus ṭa<sup>n</sup>nān bebind<sup>a</sup>r  
 trā<sup>i</sup>vith panun chu kaḍān ti chu khyavān a<sup>i</sup>mi paṭa  
 dop<sup>u</sup>has yimau khash<sup>a</sup>ṇa ḥa<sup>n</sup>ā kar a<sup>i</sup>m<sup>i</sup> kur yi tū<sup>i</sup>ri  
 pā<sup>i</sup>th<sup>i</sup> shast<sup>a</sup>ro pañje chuk a<sup>i</sup>mi sā<sup>i</sup>th<sup>i</sup> divān zilla  
 zilla yimau l<sup>u</sup>k<sup>h</sup>as javāb at kākadas l<sup>u</sup>k<sup>h</sup>as asi  
 ch<sup>y</sup>ena fursath hazra<sup>i</sup>ti sulaimān chu divān nād ha<sup>a</sup>  
 bismilla ka<sup>i</sup>r<sup>y</sup>u yeñyivōl.

had been before. Quoth she to her mother, "This is he who is unto me as God. For him, and only for him, have I been seeking. It is he, and he alone, O mother, whom God hath sent unto me." Then said her mother, "Good. So let it be. Send thou a letter by his hand unto thy two brethren." Quoth she, "My mother, let it be thou that writest." So the mother wrote a letter, and gave it into the hand of the Lapidary. But the lady called him to her, and asked him to give her the paper. She looked at it, and on it by her mother were written these words, "If ye be indeed my sons, on the instant that he cometh to you, must ye kill this man." The mother had written this because she still bore in her heart the memory of the pain of her lost forearm. But the lady tore the paper into little pieces, and wrote herself another, "If ye be indeed my brethren, quickly must ye come. And for why? Because it is my wedding festival."

16. She wrote for him the paper, and by word of mouth gave she him this instruction, saying, "When thou shalt arrive thither, make thou first a bow, and having louted low, give thou to them this paper. They will offer thee dinner made of leathern pease, but these thou must not eat." As a substitute she gave him real pease to take with him, and said, "These be what thou must eat. Drop thou their leathern pease into the fold of thy breast-cloth and eat thine own pease in their stead. Thereafter they will ask thee to give them a little scratching." For that purpose she gave him a set of iron claws, "For," said she, "they are of a demon race, and these iron claws will give them but a pleasant titillation."

17. Bearing these instructions in his memory he set forth, and reached their abode. He made his bow to them and gave to them the paper. They offered him a dinner of leathern pease. He raised a gobbet of it to his mouth, but let it fall into the fold of his breast-cloth, while at the same time he took out his own pease and kept eating them. Thereafter they asked him to give them a little scratching. So he secretly donned the iron claws and with them scraped and scratched them. Then wrote they an answer to the letter after this manner. "We have no time to come unto thee, for we have been summoned by the holy Solomon. Haste ye, in the name of God, and make ye the wedding festival."

18. vāt aṭh hāu nak yi kākad kākad paḍuk  
karuk a'mis sā<sup>i</sup>thi yeñy<sup>i</sup>vōl vū che yi khātūn dapān  
a'mis khāv<sup>a</sup>ndas panānis yeti rōz ka kiṇa du<sup>n</sup>ihas  
manz gatsak bu chas ṭa tā<sup>i</sup>bya a'mi dop<sup>n</sup>as duny<sup>i</sup>has  
manz gatsau dop<sup>n</sup>as a'mi khātūnī vuñy yeli nērau  
myēn mōj da<sup>i</sup>p<sup>i</sup>y khyē ṭa mangum chōny gatsas  
mangun vat<sup>a</sup>ranuk musla beye khyē ma<sup>i</sup>n<sup>g</sup>zās na  
vuñy yeli yim sakhr<sup>a</sup>ai dopuk a'mi māje mangun  
khyē ṭa dop<sup>n</sup>as dim vat<sup>a</sup>ranuk mus<sup>a</sup>la tath chu nāu  
vut<sup>a</sup>prang drāu a'ti vā<sup>i</sup>ti panun gara gara vā<sup>i</sup>tith  
karun taiyār roṭhuna kur gau h<sup>v</sup>eth pādshahas yi  
lāl shināk.

19. nāydan bōz lāl shināk vōt gatsān chus  
nāyid gar<sup>a</sup> mast kās<sup>a</sup>ni a'ti vuchān chu triyim  
khātūna drāu a'ti nāyid puth phe<sup>r</sup>ith vōt vazīras  
nish dapān chu a'mis vazīras ha vazīra a'mis lāl  
shinākas che az triyim khātūna yiman don hanḍi  
khuṭa khōb-sūrath sa che lāyiki pādshāh akh che  
lāyiki vazīr b<sup>v</sup>ēk che m<sup>v</sup>e lāyak a'mis lāl shinākas  
kar the khyē ṭa dapān chus vazīr az vane bo  
pādshahas suy pādshāh ka<sup>r</sup>i a'mis khyē ṭa va<sup>r</sup>y  
dāth su ma<sup>r</sup>i zanāna tre n<sup>v</sup>emau a<sup>s</sup>i dop vazīran  
pādshahas pādshaham a'mis lāl shinākas che zanāna  
tre tiṭa chena pādshāhī manz pādshaham ta'mis lāl  
shinākas rath ṭa kh<sup>v</sup>e ṭa nukhta su gut galun tim<sup>a</sup>  
zanāna tre kar<sup>n</sup> huk dāk<sup>h</sup>i mahala khān pādshahan  
kar fik<sup>a</sup>ra dopun manga has khyēṭa chīz ti chu anān  
sārui vuñy dapas bo m<sup>v</sup>ēnis mā<sup>i</sup>lisunz khabar gatsē  
aneñy su cha jan<sup>a</sup> tas kiṇa dōzakas.

18. He returned to the lady and her mother, and showed them the reply. They read it and carried out the wedding between him and her. Then said the lady to him who was now her husband, "Here wilt thou stay, or wilt thou return unto the world of men? Behold I am thy humble slave." So he said that he would return to the world of men, and quoth the lady to him, "Now, when we shall set forth, my mother will tell thee to ask of her a gift. And thou must ask for but one thing, a certain skin mat. Ask thou for it alone, and for naught else." So, as they were preparing for their journey her mother said to him, "Ask thou of me some gift," and he said to her "Give me the skin mat that is called the *wutsha prang*, or 'flying-couch'." Well, they went forth from there and reached his home. As soon as they arrived she made ready for him a jewelled bracelet, and the Lapidary took it to the King.

19. The barber heard that the Lapidary had come home, and goes to his house to shave him. There sees he the third lady, and straight returns he to the Vizier. Said he to him, "O Vizier, to-day that Lapidary hath a third lady, more fair to look upon than the other two. She is fit for the King. Another is fit for a Vizier, and yet another would suit me. Prithee, do thou somewhat to this Lapidary." Quoth the Vizier to him, "To-day will I tell the King, and His Majesty himself will lay some trap for him. Then he will die, and the three women will be ours." So the Vizier said to the King, "Your Majesty, that Lapidary hath women three, and women like unto them are not in the whole kingdom. Sire, prithee, seize thou upon some fault of this Lapidary, and destroy him. Then will the three women become inmates of thy harem." The King considered a while and said, "No matter what thou mayst ask of him, that all and sundry doth he bring. Now will I say unto him, "Thou must bring me news of my father, whether he be in heaven or whether he be in hell."

20. dapān vustād āṇ lāl shināk pādshahas karun salām pādshāh chus dapān az tāñy yi m<sup>ve</sup> vunmai ti bōzuth t<sup>ve</sup> az gate mē<sup>i</sup>nis mā<sup>i</sup>lisunz khabar aneñy su cha janatas manz kinā dōzakas drāṇ lāl shināk vōt panun gara dapān chu a<sup>i</sup>ti yiman zanānan tren az chum dapān pādshāh mē<sup>i</sup>nis mā<sup>i</sup>l sunz khabar aneñy bo kya kare ath su che khabar k<sup>a</sup>t<sup>ra</sup> v<sup>a</sup>ri gamut<sup>y</sup> tas mom<sup>atis</sup> yi vut<sup>as</sup> khātūn yi hoi yi yasa rothuna k<sup>a</sup>i<sup>ri</sup> ās karān s<sup>a</sup> ās p<sup>a</sup>ri ba Khudā a<sup>i</sup>mi dop<sup>nas</sup> kh<sup>ve</sup> ch<sup>a</sup> n<sup>a</sup> fik<sup>ar</sup> gat<sup>s</sup> h<sup>a</sup>s khar<sup>aj</sup> beye dapus pādshahas chōn<sup>y</sup> gate zūn somb<sup>arun</sup> mā<sup>i</sup>dānas manz zūn gate somb<sup>arun</sup> bē shumār.

21. somb<sup>arau</sup> pādshahan zūn bēshumār a<sup>i</sup>ti p<sup>reth</sup> khuṭ yi lāl shināk yi musl<sup>ahan</sup> vata<sup>i</sup>rith a<sup>i</sup>ti p<sup>reth</sup> byōth pāne a<sup>i</sup>mis dopun pādshahas t<sup>a</sup> kya gatiy anun mā<sup>i</sup>l<sup>sund</sup> nishān<sup>a</sup> yi vothus pādshah dop<sup>nas</sup> akh gatiy anun jan<sup>a</sup> tukh m<sup>ve</sup>eva beye gatiy anun m<sup>ve</sup>i<sup>nis</sup> mā<sup>i</sup>l<sup>sandi</sup> daskat<sup>a</sup> khath dopun yiman diyu yath zinis nār so p<sup>a</sup>ri.

22. dapān vustād yimau yeli ath zinis nār dyuth yivān chu n<sup>a</sup> kuni bōz<sup>ana</sup> yi lāl shināk lāl shinākan dyuth ath mus<sup>as</sup>las kas<sup>m</sup> dop<sup>nas</sup> m<sup>ve</sup> gate vātun panun gar<sup>a</sup> kah lagimn<sup>a</sup> dēshun dapān tuv<sup>i</sup>y a<sup>i</sup>m<sup>i</sup> lāl shinākan a<sup>ch</sup> mut<sup>arin</sup> t<sup>a</sup> vōt<sup>muth</sup> gara panun a<sup>i</sup>mi kh<sup>a</sup> tūnī kar k<sup>ama</sup> habjōshī karun m<sup>ve</sup>eva jan<sup>a</sup> tukh dān taiyār beye likhun khath ath karun a<sup>i</sup>mis pādshah<sup>as</sup>sandis mā<sup>i</sup>l<sup>sund</sup> daskath beye mohur a<sup>i</sup>ti manz likhun pādshahas chōn<sup>y</sup> gat<sup>a</sup> m<sup>ve</sup> nish vātun vazīr h<sup>ve</sup>eth beye nāyid h<sup>ve</sup>eth tithai p<sup>a</sup>th<sup>i</sup> yith<sup>a</sup>

20. And saith my Master :—

The Lapidary came to the King and made his bow. Quoth the King to him, "Hitherto hast thou hearkened unto whatsoever command I gave to thee. To-day must thou bring unto me news of my father, whether he be in heaven or whether he be in hell." The Lapidary departed and came to his own house. Quoth he to these three women, "To-day the King telleth me to bring news of his father. What am I to do? How know I even how many years have passed since he hath died?" Then up and spake the lady who had made the jewelled bracelet (now she was a fairy who was obedient unto God), "Let nothing prey upon thy mind. Go thou, and ask of him expenses. Then say thou to the King, 'Thou must gather together for me firewood. In the plain let there be gathered together bundles of fuel beyond count.'"

21. The King assembled and piled firewood beyond count, and the Lapidary ascended thereon. He spread upon it the skin mat, and thereon he took his seat. Quoth he to the King, "What token from thy father shall I bring?" and up and said the King, "First must thou bring unto me a fruit from the garden of paradise, and secondly must thou bring unto me a letter signed by my father." Said the Lapidary to the people standing round, "Set ye the firewood alight on all four sides."

22. And moreover saith my Master :—

When they had set the pyre alight, the Lapidary could no longer be seen for fire and smoke. He uttered a charm to the skin mat, saying, "I would arrive at mine own house, but have a care that no one see it." He closed his eyes, and when he opened them he found himself at home. Then that lady did a deed. Of the seven metals<sup>1</sup> she prepared a fruit, a pomegranate of the Garden of Heaven, and moreover she wrote a letter to which she put the signature of the King's father, and sealed it with his seal. And this was what she wrote to the King: "Thou must come unto me

<sup>1</sup> The *haft-jōsh* is an amalgam of iron, antimony, lead, gold, tin, copper, and silver.

pā<sup>i</sup>th<sup>v</sup> lāl shināk m<sup>ye</sup> nish vōt kakaḍ karun havāla  
 a<sup>i</sup>mis lāl shinākas beye dyūth<sup>u</sup>nas athas khyāth  
 yi dān.

23. atāñy gai tōr do yi nār gamut teta path  
 rōd<sup>a</sup>mut sūr yi lāl shināk drāu longū<sup>i</sup>th<sup>i</sup> ka<sup>i</sup>rith  
 sulā voth ath sūras manz divān chu duleñy naz<sup>a</sup>r  
 bāzau ka<sup>i</sup>r<sup>i</sup> naz<sup>a</sup>r khābardārau niye khab<sup>a</sup>r dop<sup>u</sup>has  
 pādshaham a<sup>i</sup>mi sūra manza gasān che sus<sup>a</sup> rārai  
 yi ma ā<sup>i</sup>s<sup>i</sup> lāl shināk āmut yim che yimai katha  
 karān nazar chak ōkun āu vōḍa lāl shināk athas  
 kh<sup>v</sup>āth h<sup>ye</sup>th dān beyes athas kh<sup>v</sup>āth h<sup>ye</sup>th khath  
 ka<sup>i</sup>rin pādshahas salām dān thā<sup>u</sup>nas bōnt<sup>a</sup> ka<sup>i</sup>ni  
 khath thā<sup>u</sup>nas bōnt<sup>a</sup> ka<sup>i</sup>ni yi khath mus<sup>a</sup>run paḍun  
 ath l<sup>v</sup>ukhmut bo kyā chus jan<sup>a</sup> tas manz chōn<sup>v</sup> gaṭa  
 vātun yūr<sup>v</sup> vazīr h<sup>ye</sup>th beye nāyid h<sup>ye</sup>th jal<sup>a</sup>d.

24. pādshāh chu karān fik<sup>a</sup>ra m<sup>ye</sup> dapyau yi lāl  
 shināk ga<sup>i</sup>li yi āu mā<sup>i</sup>lisanz m<sup>ye</sup> khabar h<sup>ye</sup>th dapān  
 pādshah a<sup>i</sup>mis lāl shinākas bu kh<sup>v</sup>ātha pā<sup>i</sup>th<sup>v</sup> vāte  
 tat jan<sup>a</sup>tas manz dop<sup>u</sup>nas lāl shinākan yūth z<sup>v</sup>ūn  
 m<sup>ye</sup> kyuth sōmb<sup>a</sup>rāvuth tīth<sup>i</sup> tre gasun sōmb<sup>a</sup>rāva<sup>i</sup>ni  
 jal<sup>a</sup>d vātak jan<sup>a</sup> tas manz sōmb<sup>a</sup> rau pādshahan z<sup>v</sup>ūn  
 bēshumār a<sup>i</sup>t<sup>i</sup> p<sup>v</sup>eth karanāvun vat<sup>a</sup>run a<sup>i</sup>t<sup>i</sup> p<sup>v</sup>eth  
 kuṭh pāne beye vazīr beye nāyid dyūthuk zinas  
 nār to pā<sup>i</sup>r<sup>i</sup>.

25. dapān vustād dud yi pādshah beye vazīr  
 beye nāyid trin<sup>a</sup> vai ga<sup>i</sup>li vōt ath lāl shinākas nish  
 su vazīr yus vazīr pādshah kūr h<sup>ye</sup>th ās talān ta  
 sam<sup>a</sup> kukh ākhun kuṭh suy vōt a<sup>i</sup>mis lāl shinākasund  
 gara pane vā<sup>i</sup>n<sup>i</sup> ka<sup>i</sup>rikh kathe bāṭha vonus a<sup>i</sup>m<sup>i</sup> lāl



with thy Vizier and with thy barber, just in the same manner as the Lapidary hath come unto me." This paper she made over to the Lapidary, and in his hand she laid the pomegranate.

23. By this time four days had passed and the fire became extinct, leaving naught but ashes. The Lapidary went forth wearing only his loin-cloth, and rolled himself in these ashes. The discerners then discerned, and the newsmen brought the news. Cried they, "Your Majesty, there cometh a sound as of rustling from the ashes. Can it be that the Lapidary is returned?" And while they were yet speaking these words and gazing towards the pyre, there came forth from it the Lapidary, in the one hand holding a pomegranate, and in the other the letter. Having made his bow to the King, he laid the pomegranate and the letter before him. The King opened the letter and read it, and this was its contents, "I, of a truth, am in heaven. Thou must come hither speedily, with thy Vizier and with thy barber."

24. The King considered awhile, "I said unto myself that this Lapidary would come to destruction, and, lo, he hath come to me with news from my father." Quoth he to the Lapidary, "How can I convey myself to that abode of bliss?" Replied the Lapidary, "Thou must gather together three times so much firewood as thou didst gather for me, and then speedily wilt thou arrive in heaven." The King gathered together fuel beyond count. Upon it he made them spread a mat, and upon it he ascended and sat, himself with the Vizier and the barber. They set the pyre alight on all four sides.

25. And my Master saith :—

Burnt up was the King, burnt up was the Vizier, and burnt up was the barber. The three became utterly destroyed. And from his home came to the Lapidary's house that first Vizier, the one who had been eloping with the princess when he met the young Ākhūn. Together held they mutual converse, and the Lapidary told him of his journey, and of all the villainy that the Vizier and the barber

shinākan yi panun safar yūs a'im<sup>i</sup> nāyidan tā vazīran  
 a'mis ās pēsh on muth dop<sup>u</sup>nas paneñy khātūn ninsa  
 pānas yesa yi lāl māl pa'r<sup>i</sup> ās tas d'ūthun rukhsath  
 yesa yi pata añyēn z'ēnith sa thāvun pānas.

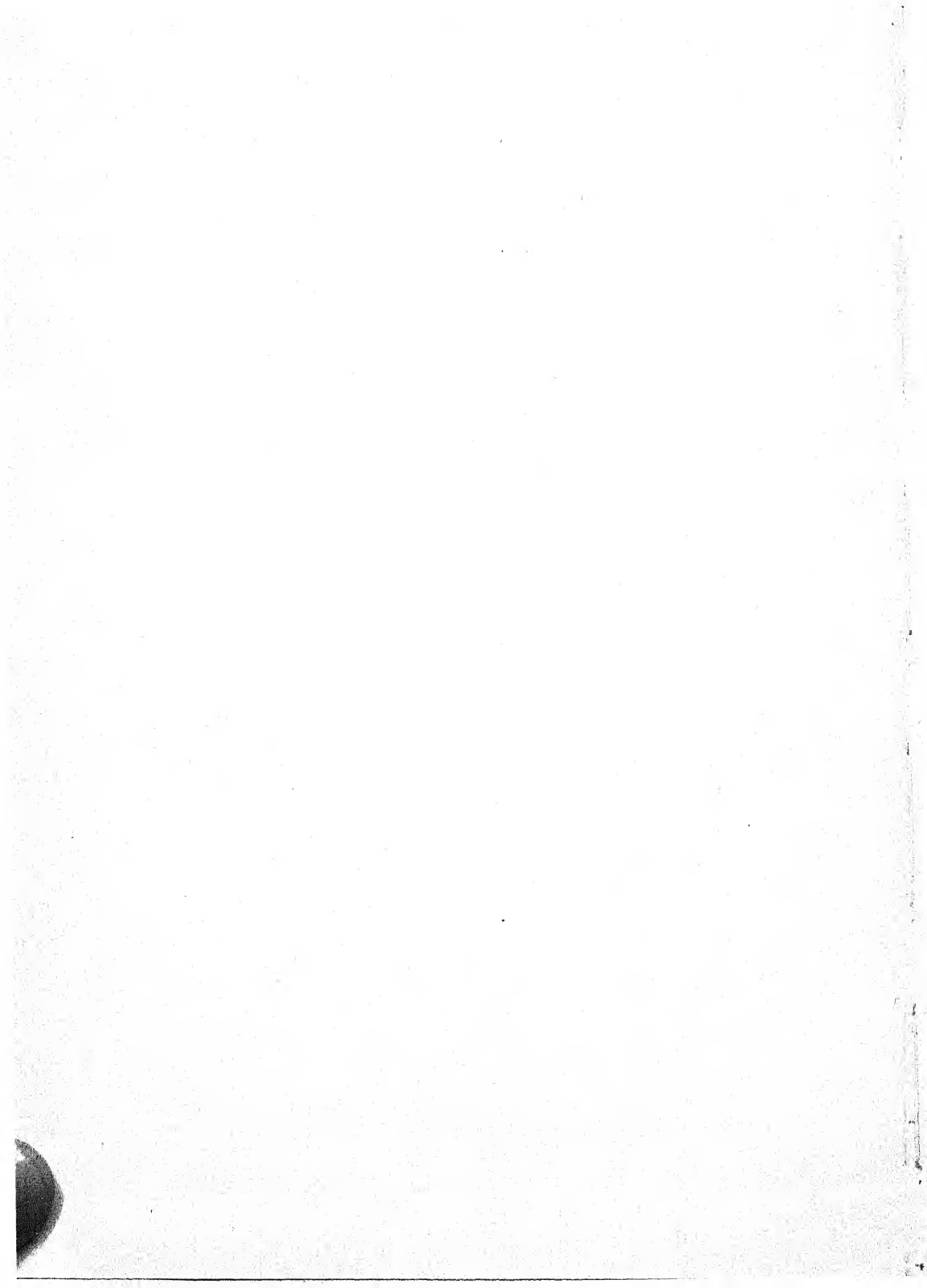
26. dapān vustād su vazīr byōth pād<sup>a</sup>shāhī kar<sup>a</sup>ni  
 lāl shināk byōth vazīrī kar<sup>a</sup>ni.—aslā malaikum vālai  
 kum salām.

had done unto him. Said he to him, "Take, sir, thine own lady to thyself." But as for Lālmāl the Fairy, he gave her leave to return to her home, while she whom last of all he had won for himself, her he kept with him as his wife.

26. And saith my Master :—

The Vizier ascended the vacant throne and ruled right royally, and the Lapidary was appointed by him to the Viziership.

And may the peace be upon you, and on you be peace.





6. **Yōra zālāh ôs<sup>u</sup> lāyān gāṭa sān**  
 Whence a-certain-net (he-)was casting skill with  
**tōra zālas ôsus-na kēh khasān.**  
 thence to-the-net was-for-him-not anything rising.
7. **Dopus shēhan “kar mē sōtin bōj<sup>i</sup>-baṭh**  
 It-was-said- by-the- “make me with sharing  
 to-him king,  
**“lāy zālāh, yād-i-Alāh dilas raṭh.”**  
 “cast a-single-net, memory-of-God to-the-heart seize.”
8. **Lōyun zālāh tōra khot<sup>u</sup> tas gāḍa-hath**  
 Was-cast- a-single- thence arose for-him fish-a-  
 by-him net hundred  
**pātashēhas bōṇṭh-kun āv suy hēth.**  
 the-king before came he-veryly having-  
 taken(-them).
9. **Gāḍa-hatas badal dyut<sup>u</sup>nas mōhara-dyār**  
 For-the-fish- in-exchange was-given-by- coin-wealth  
 hundred him-to-him  
**lāl nigīn māl mōktay wūṭha-bār.**  
 rubies jewels property pearls-veryly camel-loads.
10. **Rāth barith pātashēhan dyutus nād**  
 Night having-passed by-the-king was-given- a-summons  
 to-him  
**“t<sup>a</sup>y chukh myōn<sup>u</sup> shērīkh nāmurād.<sup>1</sup>**  
 “thou-veryly art my sharer without-hope.
11. **“Muhim kāsawun<sup>u</sup> hēkmat-i-Parwardigār,**  
 “Poverty expeller (is-)the-skill-of-Providence,  
**“tāph shēhul<sup>u</sup> sarda garam now<sup>u</sup> bāhār.**  
 “sunshine cold coolness warmth new spring.

<sup>1</sup> *Nāmurād* is the word given by Hātim. A version of the poem current in Śrīnagar has *bā-murād*, with hope. In Kāshmirī, *nā-murād* means “without hope or expectation”.

12. "Wanayĕy, 'zan banda mōnzur zāsanuy<sup>1</sup>  
 " 'kāṭa-hēkmūt<sup>u</sup> muhim tagiy kāsunuy.'"  
 " 'by-how-much-skill poverty will-be-possible- to-be-expelled-  
 for-thee verily.'"

13. Āth<sup>i</sup>-andar chuy wustādāh wanān zār,  
 This-verily-in is-verily a-certain-teacher saying prayer,  
 "jumala ālam banda Ahmad wumēdwār."  
 "(on-Him-from- world the-slave Aḥmad (is-) hopeful."  
 whom-is-)the-entire

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<sup>1</sup> The meaning of the line is unknown. Hātīm gives it as what he has learnt by tradition. As regard *zāsanuy*, informants in Śrīnagar tell me that it is not a Kāshmīrī word. Hātīm says that it is an "old" word which is unintelligible to him. The Śrīnagar version is:—

"Wanay, 'yiy zān, banda, mōnzur tē āsunuy,'  
 "I-would-say- 'this know, slave, accepted by- it-is-to-be,'  
 to-thee thee  
 which is intelligible.

## II.—TÔTA-SÛNZÛ KATH

## PARROT-OF THE-STORY

## 1. Dapān wustād,—

1. (Is) saying the-teacher,—

Shēhar akh gav, Shēhar-ē-Yirān. Tātī  
Country one went (i.e. is), the-country-of-Īrān. There

ôś<sup>u</sup> pātashēhāh; tamis<sup>u</sup>y chuh nāv  
there-was a-certain-king; to-him-verily is the-name

Bah<sup>a</sup>dūr Khān. Tām<sup>i</sup> ôś<sup>u</sup> kor<sup>u</sup>mot<sup>u</sup> bāg  
Bahādūr Khān. By-him was made a-garden

zanānan-kyut<sup>u</sup>. Tath ôś<sup>u</sup>-na wath gōrzānas.  
women-for. For-it was-not a-path for-a-stranger.

Tath bāgas-manz gav pōda phakīrah.  
That garden-in went (i.e. became) manifest a-certain-faḡīr.

Nazar-bāzav kūr<sup>u</sup> nazar. Khabar-dārav  
By-the-watchers was-made sight. By-the-informers

niyē khabar amis-pātashēhas. Dopukh,  
was-brought information to-that-king. It-was-said-by-them,

“phakīrah tāv bāgas-manz.” Būzun  
“a-certain-faḡīr entered the-garden-in.” Was-heard-by-him

pātashēhan, hyotun sōty wazīr.  
by-the-king, was-taken-by-him in-company the-vizier.

Gay tath-bāgas-manz, wuchun ati phakīr.  
They-went that-garden-in, was-seen-by-him there the-faḡīr.

2. Lachē-nōw<sup>u</sup> chuy har-wati bīnāh.

2. He-who-has-a-hundred is-verily on-every-path seeing.  
thousand-names (i.e. God)

Bōz, wōphādōrī ankāh.  
Hear, loyalty (is) a-rara-avis.



“Hā Phakīrō, yōr kōr tsākhō?

“Ho Faqīr-O, here where didst-thou-enter-O?

“Katikō chukh? Kati-pēṭha ākhō?”

“Of-where art-thou? Where-from didst-thou-come-O?”

Phakīr dapān,—

The-faqīr (is) saying,—

“Kor<sup>u</sup> mē sōlāh. Tuhond<sup>u</sup> khēv mē kyāh?”

“Was- by- a-stroll. Your was- by- what?”  
made me eaten me

Bōz, wōphādōrī ankāh.

Hear, loyalty (is) a-rara-avis.

3. Pātashēhas bōṇṭha-kani pōshē-thūr<sup>u</sup>.

To-the-king front-towards (was) a-flower-shrub.

Ath<sup>i</sup>-tal mumot<sup>u</sup> bulbulāh. Yēli

It-veryly-below (was) dead a-certain-nightingale. When

yimau amis-phakīras khashēm kor<sup>u</sup>, tēli pēv

by-them to-that-faqīr wrath was-made, then fell

phakīr pathar wasith, mumot<sup>u</sup> bulbul

the-faqīr downwards having-tumbled, the-dead nightingale

gav thod<sup>u</sup> wōthith. Pātashēhas hōwun

became erect having-arisen. To-the-king was-shown-by-him

yih vir<sup>i</sup>d. Gav nīrith; phīrith

this magic-power. He-went having-emerged; having-retained

biyē āv, bulbul mūd<sup>u</sup> biyē, phakīr

again he-came, the-nightingale died again, the-faqīr

gav biyē zinda. Hyotun nērun, yim

became again alive. It-was-begun-by-him to-go-forth, they

<b>chis</b>	<b>karān</b>	<b>zāra-pāra.</b>	<b>Dapān</b>
are-to-him	making	entreaties.	Saying

**chis,—**  
they-are-to-him,—

<b>“Hā</b>	<b>phakīra,</b>	<b>khizmath</b>	<b>karay,</b>
“Ho	Faqīr-O,	service	will-I-do-to-thee,

<b>“Dōda-harāk<sup>i</sup></b>	<b>khōs<sup>i</sup></b>	<b>hō</b>	<b>baray.</b>
“Milk-cream-of	cups	O	will-I-fill-for-thee.

<b>“Khāsa</b>	<b>pōlāv</b>	<b>macāma</b>	<b>khēkh-na?”</b>
“Special	pilaos	(and) macāmas	wilt-thou-not-eat?”

<b>Bōz,</b>	<b>wōphādōrī</b>	<b>ankāh.</b>
Hear,	loyalty	(is) a-rara-avis.

<b>4. Yus</b>	<b>vir<sup>d</sup></b>	<b>phakīras</b>	<b>ōs<sup>u</sup>,</b>	<b>suy</b>
What	magic-power	to-the-faqīr	was,	that-veryly

<b>bōwun</b>	<b>amis-pātashēhas.</b>	<b>Ām<sup>i</sup>-pātashēhan</b>
was-confided-by-him	to-that-king.	By-that-king

<b>bōw<sup>u</sup></b>	<b>wazīras.</b>
it-was-confided.	to-the-vizier.

<b>Kor<sup>u</sup></b>	<b>tarbyēth</b>	<b>pātashēhan</b>	<b>wazīras,</b>
Was-made	instruction	by-the-king	to-the-vizier,

<b>Suti</b>	<b>mah<sup>a</sup>ram</b>	<b>korun</b>	<b>ath-sīras.</b>
He-also	intimately- acquainted	was-made- by-him	for-this-secret.

<b>Gay</b>	<b>sōlas</b>	<b>shikāras</b>	<b>yēg-jāh.</b>
They-went	for-excursion	for-hunting	together.

<b>Bōz,</b>	<b>wōphādōrī</b>	<b>ankāh.</b>
Hear,	loyalty	(is) a-rara-avis.

**Tōta**      **mumot<sup>u</sup>**      **wuchukh**      **dar**      **biyābān,**  
A-parrot      dead      was-seen-by-them      in      the-forest,

“**Hā**      **wazīrō,**      **āsihē**      **shūbān.**

“Ho      Vizier-O,      it-would-have-been      beautiful.

“**Zuv**      **amis-manz**      **thāvtan**      **sāthāh.”**  
“(Thy-) soul      this-one-in      place-please-it      for-a-certain-time.”

**Bōz,**      **wōphādōrī**      **ankāh.**  
Hear,      loyalty      (is) a-rara-avis.

**Dop<sup>u</sup>**      **wazīran,**  
It-was-said      by-the-vizier,

“**Pātashēham,**      **yūt<sup>ū</sup>-kōl<sup>u</sup>**      **mumot<sup>u</sup>,**  
“King-my,      for-a-long-time      (it-is-) dead,

“**Phakh**      **chus**      **yiwān,**      **khabar**  
“Stink      is-from-it      coming,      news (i.e. who knows ?)

**kar**      **chuh**      **gamot<sup>u</sup>.**  
when      it-is      gone (dead).

“**Chusna**      **ṭaharān;**      **wanta-sa**      **kara**      **kyāh.”**  
“I-am-not      waiting (i.e. able to      say-please-sir      I-shall-do      what.”  
stay here);

**Bōz,**      **wōphādōrī**      **ankāh.**  
Hear,      loyalty      (is) a-rara-avis.

**5. Pātashēh**      **karān**      **zāra-pāra**      **wazīras**  
The king      (is) making      entreaties      to-the-vizier

**ami-bāpath.**      “**Bōh**      **wuchahan**      **tōta**      **kyuth<sup>u</sup>**”  
this-for.      “I      would-see-it      the-parrot      how

**āsihē**      **shūbān.”**      **Ām<sup>i</sup>**      **būz<sup>u</sup>nas-na**  
it-would-be      beautiful.”      By-this-one      was-heard-by-him-for-  
him-not

**wazīran**      **kēh.**  
by-the-vizier      anything.



**Dop<sup>u</sup>nakh,** “**mūd<sup>u</sup>** **wazīr,** **guri-pēṭha**  
 It-was-said-by-him-to-them, “died the vizier, horse-from  
**wasith-pēv.”**  
 having-tumbled-he-fell.”

**Khabardārav** **niyē** **say** **khabarāh.**  
 By-the-informers was-brought that-very one-piece-of-news.

**Bōz,** **wōphādōrī** **ankāh.**  
 Hear, loyalty (is) a-rara-avis.

**7. Ām<sup>i</sup>-wazīran** **yēli** **kūr<sup>u</sup>** **kōm<sup>u</sup>,** **tāv**  
 By-that-vizier when was-done the-deed, he-entered  
**pātashēha-sandis-maris-manz,** **tuj<sup>u</sup>n** **athas-kēth**  
 the-king-of-body-in, was-raised-by-him the-hand-in  
**shēmshēr,** **ath-pananis-maris** **korun** **rēza.**  
 a-sword, to-that-his-own-body was-made-by-him piece(s).  
**Ath-lashkari** **dopun,** “**nīriv** **tīrandāz** **biyē**  
 To-that-army it-was-said-by-him, “go-forth archers also  
**bandūkbāz.** **Yus** **māriwa** **tōta,** **tamis**  
 gunners. Who will-kill-of-you a-parrot, to-him  
**baniv** **bakh<sup>a</sup>cōyish.”** **Ām<sup>i</sup>-tōtan** **yēli**  
 there-will-become a-present.” By-that-parrot when  
**būz<sup>u</sup>,** **ta** **sol<sup>u</sup>.** **Gav** **tas** **phakīras-**  
 it-was-heard, then he-fled. He-went that fakīr-  
**nishē,** **yus** **tath-bāgas-manz** **ōs<sup>u</sup>** **tami-dōha.**  
 near, who that-garden-in was (on-) that-day.

**Hukum** **dyutun<sup>u</sup>y** **tīrandāzan,**  
 Order was-given-by-him-veryly to-the-archers,

“**Kan** **thāv<sup>i</sup>tav** **myānēn-nāzan.”**  
 “Ear place-ye-please to-my-blandishments.”

<b>Tōta</b>	<b>māranas</b>	<b>dyut<sup>u</sup>nakh</b>	<b>photuwāh.</b>
The-parrot	for-killing	was-given-by-him-to-them	a-certain-decision.

<b>Bōz</b>	<b>wōphādōrī</b>	<b>ankāh.</b>
Hear,	loyalty	(is) a-rara-avis.

**8. Yus as<sup>a</sup>l ôs<sup>u</sup> pātashāh, suh chuh**  
 Who real was king, he is

**tōtas-manz phakīras-nishin. Suh tōta kaīsi**  
 the-parrot-in the-fakīr-near. That parrot by-any-one

**mōr<sup>u</sup>-na. Dōha-aki drāv yih pātashēh**  
 was-killed-not. On-day-one issued this king

**sōlas shikāras. Wōt<sup>u</sup> jāyē-akis. Ati**  
 for-excursion for-hunting. He-arrived at-place-one. There

**wuch<sup>u</sup>n miñē-mür<sup>ü</sup>. Amis<sup>ü</sup>y kür<sup>ü</sup>kh**  
 was-seen-by-him a-hind. To-this-one-veryly was-made-by-them

**lār, Ūñ<sup>ü</sup>kh lashkari-manz. Dop<sup>u</sup>nakh**  
 pursuit, She-was-brought-by-them the-army-in. It-was-said-by-him-to-them

**ām<sup>i</sup>-pātashēhan, “yēs-kān<sup>i</sup> yih taliv,**  
 by-this-king, “whom-from-near she may-escape,

**tas dimav gardan.”**  
 to-him I-will-give the-neck.”

**9. Dapān wustād,—**  
 (Is) saying the-teacher,—

**Ami-miñē-mari tuj<sup>ü</sup> wōṭh, pātashēha-sandi-**  
 By-this-hind was-raised a-leap, the-king-of-

**kala-pēṭh<sup>i</sup> thuñ<sup>ü</sup>n wōṭh, tūj<sup>ü</sup>. Lōris**  
 head-over was-thrown-by-her a-leap, she-fled. They-ran-for-her

pata. Yus suh tōta ôs<sup>u</sup>, yüh ôs<sup>u</sup> phakīras-  
after. Who that parrot was, he was the-fakīr-

nishě. Phakīr ôs<sup>u</sup> sōhib-ě-āgāh. Dopun  
near. The-fakīr was a-master-intelligent. It-was-said-by-him

amis-tōtas, yěs-manz yih pātashěh ôs<sup>u</sup>,  
to-this-parrot, whom-in this king was,

dop<sup>u</sup>nas, "gath, sa, nēr. Az labakh  
it-was-said-by- "go, sir, go-forth. To-day wilt-thou-take  
him-to-him,

panun<sup>u</sup> mođ<sup>u</sup>." Yim chih amis-miñě-marě-pata  
thine-own body." Who are this-hind-after

lārān, nakha rōzān chěkhna.  
running, near remaining she-is-to-them-not.

#### 10. Dāpān wustād,—

(Is) saying the-teacher,—

Ati ôs<sup>u</sup> mumot<sup>u</sup> hāputh. Pātashāh tsāv  
Here was a-dead bear. The-king entered

amis-hāpatas-manz. Lāryāv. Yus yih  
that-bear-in. He-ran. Which this

pātashāha-sond<sup>u</sup> mor<sup>u</sup> ôs<sup>u</sup> yih trōwun  
king-of body was this was-abandoned  
by-him

atiy.  
there-veryly.

Shod<sup>u</sup> būzun tōtan. Lāryāv.  
News was-heard-by-him by-the-parrot. He-ran.

Kuli-dadari-manz-hau prāryāv.  
Tree-hole-in he-waited.

<b>Mor<sup>u</sup></b>	<b>lobun.</b>	<b>Kārītōs</b>	<b>marhabāh.</b>
The-body	was-taken-by-him.	Make-please-	a-wish-of-good-
		ye-for-him	luck.

<b>Bōz,</b>	<b>wōphādōrī</b>	<b>ankāh.</b>
Hear,	loyalty	(is) a-rara-avis.

11. **Tōta pēv atiy pathar. Yih tāv**  
 The-parrot fell there-veryly down. He entered

**pātashāh pananis maris-manz. Yus yūh wazīr**  
 the-king. his-own body-in. Who this vizier

**ōs<sup>u</sup>, suh chuh hāpatas-manz. Pātashāh as<sup>l</sup>**  
 was, he is the-bear-in. The-king real

**yus ōs<sup>u</sup>, suh khot<sup>u</sup> guris-pēth. Dopun**  
 who was, he mounted horse-upon. It-was-said-by-him

**yiman lōkan, "mōryūn hāputh." Lōy<sup>u</sup>has**  
 to-these people, "kill-ye-him the-bear." Fired-by-them-at-him

**bandūkh, phuṭ<sup>r</sup>has zang. Onukh**  
 a-gun, was-broken-by-them-for-him the-leg. He-was-brought-by-them

**raṭith pātashāhas-nish. Dop<sup>u</sup>nas pātashāhan,**  
 having-seized the-king-near. It-was-said-by-him-to-him by-the-king,

**"tē kūr<sup>u</sup>tham dagāy. Bōh mārath-na,**  
 "by-thee was-done-by-thee-to-me disloyalty. I should-kill-thee-not,

**kyāh karahö? Lōkh dapanam, 'hāputh**  
 what should-I-do? People will-say-to-me, 'a-bear

**chus wazīr.' Tsě chuy panun<sup>u</sup>**  
 is-to-him vizier.' By-thee is-by-thee thine-own



mor <sup>u</sup>	gôl <sup>u</sup> mot <sup>u</sup> .	Wumāh	thāwath.	Ts <sup>a</sup> h
body	destroyed.	Now-not	I-may-keep-thee.	Thou
hāpuṭh	wazīr.	Bōh,	hasa,	mārath."
a-bear	vizier.	I,	sir,	will-kill-thee."

## 12. Dapān wustād,—

(Is) saying the-teacher,—

Onukh	zyun <sup>u</sup> .	Zôlukh	hāpuṭh.
There-was-brought- by-them	firewood.	He-was-burnt- by-them	the-bear.

Hath	waīsi	gav,	kam	yā	jyāday,
A-hundred (years)	in-age,	went,	less	or	more,

Āv	Bah <sup>a</sup> dūr-Khānas	pyāday.
Came	to-Bahādur-Khān	the-messenger (of Death).

Kar,	Wahab-Khāra,	"Alāh,	Alāh."
Make,	Wahb-the-blacksmith-O,	"Allāh,	Allāh."

Bōz,	wōphādōrī	ankāh.
Hear,	loyalty	(is) a-rara-avis.

## III.—SÔDĀGARA-SŪNZŪ KATH

## MERCHANT-OF STORY

1. Sôdāgār gav sôdāhas. Gari ôs<sup>ūs</sup>  
 A-merchant went for-trade. At-home was-to-him
- zanāna. Say gayē mushtākḥ phakīras-  
 the-wife. She-veryly went enamoured for-mendicant-  
 (i.e. was)
- akis wārayāhas-kālas. Dôha-aki āv sôdāgār  
 one for-a-long-time On-day-one came the-merchant
- gara panun<sup>u</sup> māl hēth. Pātashēhas  
 house his-own goods having-brought. To-the-king
- gayē khabar “sôdāgar wôt<sup>u</sup>.” Pātashāh  
 went news “the-merchant arrived.” The-king
- drāv sôlas rāth-kyut<sup>u</sup>, wôt<sup>u</sup>  
 issued-forth for-an-excursion night-by, he-arrived
- sôdāgara-sond<sup>u</sup>. Chuh atiy wôdāñē,  
 (at) the-merchant's (house). He-is there-veryly standing,
- pahar chuh gamot<sup>u</sup> rôt<sup>u</sup>-hond<sup>u</sup>, yih sôdāgar-  
 a-watch is gone the-night-of, this merchant's-
- bāy wôth<sup>u</sup>, wôdi-pēth hēt<sup>u</sup>n bata-trôm<sup>u</sup>.  
 wife arose, crown-of-head-on was-taken- a-cooked-rice-  
 by-her copper-dish.
- Pātashāh chuh wuchān tūri-pōthīn.  
 The-king is watching theft-like (i.e. secretly).
- Sôdāgar-bāy drāyē brūh-brūh, pātashāh  
 The-merchant's-wife went-forth in-front-in-front, the-king
- chuh pakān pata-pata. Wôt<sup>i</sup> mōdānas-  
 is walking after-after. They-arrived a-plain-

**akis-manz.**      **Ati**      **ôś<sup>u</sup>**      **phakīr**      **nāra-han**  
 one-in.      There      was      the-mendicant      fire-a-small

**zōlith.**      **Kūr<sup>ūs</sup>**      **ami**      **salām,**      **bata**  
 having-kindled.      Was-made-  
                                  to-him      by-her      a-bow,      cooked-rice

**thow<sup>u</sup>nas**      **bōnṭha-kani,**      **dop<sup>u</sup>nas,**      **“khēh.”**  
 was-placed-by-her-      front-in,      it-was-said-by-her-      “eat.”  
                                  for-him      to-him,      to-him,

**Am<sup>i</sup>**      **tul<sup>u</sup>**      **ṣhōṭa,**      **lōyun**      **amis-sōdāgar-bāyē,**  
 By-him      was-raised      a-stick,      it-was-      to-that-to-the-merchant's-  
                                  struck-by-him      wife,

**dop<sup>u</sup>nas**      **“ṣīr<sup>i</sup>**      **kyāzi**      **āyēkh?”**      **Dop<sup>u</sup>nas**  
 it-was-said-by-      “late      why      didst-thou-come?”      It-was-said-  
                                  him-to-her      by-her-to-him

**ami**      **phīrith,**      **“az**      **ôsum**      **āmot<sup>u</sup>**      **panun<sup>u</sup>**  
 by-her      in-answer,      “to-day      was-to-me      come      my-own

**khāwand,**      **tāmiy**      **gōm**      **ṣēr,**      **khētam**  
 husband,      by-that-very      went-for-me      delay,      eat-for-me

**wuñ**      **bata.”**      **Dop<sup>u</sup>nas**      **ām<sup>i</sup>-phakīran,**  
 now      the-cooked-rice.”      It-was-said-by-      by-this-mendicant,  
                                  him-to-her

**“bōh**      **khēmay-na.**      **Gōḍaṇ**      **dim**      **anith**  
 “I      will-eat-for-thee-not.      First      give-to-me      having-brought

**amis-sōdāgāra-sond<sup>u</sup>**      **kala.**      **Ada**      **khēmay**  
 this-merchant-of      head.      Then      I-will-eat-for-thee

**bata.”**      **Pātashāh**      **ôś<sup>u</sup>**      **wuchān,**      **yih-kēnṭhāh**  
 cooked-rice.”      The-king      was      watching,      whatever

**yimav-dōyav**      **katha**      **karē,**      **tiḥ**      **būz<sup>u</sup>**  
 by-these-two      words      were-made,      that      was-heard

**pātashēhan**      **sōruy.**  
 by-the-king      all.

## 2. Dapān wustād,—

(Is) saying the-teacher,—

<b>Drāyē</b>	<b>sōdāgar-bāy,</b>	<b>wōt<sup>u</sup></b>	<b>panun<sup>u</sup></b>
Went-forth	the-merchant's-wife,	she-arrived	her-own
<b>gara,</b>	<b>khūt<sup>u</sup></b>	<b>'hyor<sup>u</sup>.</b>	<b>Pātashāh</b>
house,	she-mounted	above.	The-king
			<b>chuh</b>
			is
			<b>bōna-</b>
			below-
<b>kani.</b>	<b>Ami</b>	<b>toṭ<sup>u</sup></b>	<b>amis-sōdāgaras</b>
in.	By-her	was-cut	for-that-merchant
			<b>kala,</b>
			the-head,
<b>wūsh<sup>u</sup></b>	<b>hēth</b>	<b>rumāli-kēth.</b>	<b>Chēh</b>
she-descended	having-taken (it)	a-kerchief-in.	She-is
<b>pakān</b>	<b>brūh-brūh,</b>	<b>pātashāh</b>	<b>chuh</b>
walking	in-front-in-front,	the-king	is
			<b>pata-</b>
			after-
<b>pata.</b>	<b>Wōt<sup>u</sup></b>	<b>amis-phakīras-nish.</b>	<b>Tulun</b>
after.	She-arrived	that-mendicant-near.	Was-raised-by-him
<b>ṭhōṭa,</b>	<b>lōyun</b>	<b>amis-sōdāgar-bāyē.</b>	<b>Dop<sup>u</sup>nas,</b>
the-stick,	it-was-struck-	to-that-the-merchant's	It-was-said-
	by-him	wife.	by-him-to-her,
<b>"ṭ<sup>a</sup>h</b>	<b>sapūz<sup>u</sup>kh-na</b>	<b>amis-pananis-khāwanda-</b>	
"thou	becamest-not (the wife)	this-thine-own-husband-	
<b>sūnz<sup>u</sup>,</b>	<b>wuñ</b>	<b>sapadakha</b>	<b>myōñ<sup>u</sup> ? "</b>
of,	now	will-thou-become	mine ? "

3. Pātashāh drāv, wōt<sup>u</sup> panun<sup>u</sup> gara.  
The-king went-forth, arrived his-own house.

<b>Trōwun</b>	<b>arām.</b>	<b>Gāsh</b>	<b>phōl<sup>u</sup>,</b>	<b>wōth<sup>u</sup></b>
Was-released-	repose (i.e. he	Dawn	burst-forth,	there-
by-him	took repose).			arose
<b>krēkh.</b>	<b>Dapān</b>	<b>chih,</b>	<b>"sōdāgar</b>	<b>wāṭsāv</b>
an-outcry.	Saying	they-are,	"the-merchant	arrived

panun<sup>u</sup> gara, suy môr<sup>u</sup> t̄urav.<sup>u</sup>  
his-own house, he-veryly was-killed by-thieves."

Wōs<sup>u</sup> otuy sōdāgar-bāy, dapān chēh  
Arrived there-veryly the-merchant's-wife, saying she-is

pātashēhas, "khāwand āyām, suy  
to-the-king, "the-husband came-to-me, he-veryly

môr<sup>u</sup>ham t̄urav.<sup>u</sup> Pātashāhas chēh khabar,  
was-killed-by-them-for-me by-thieves." To-the-king is information,

"yih sōdāgar kām<sup>i</sup> môr<sup>u</sup>?" Tshārān  
"this merchant by-whom was-killed?" Seeking

chih pay, sōdāgar kām<sup>i</sup> môr<sup>u</sup>,  
they-are a-clue, the-merchant by-whom was-killed,

kaīsi chuna khasān zima.  
to-anyone is-not rising responsibility.

#### 4. Dapān wustād,—

(Is) saying the-teacher,—

Koḍukh yih sōdāgar, zōlukh.  
Was-brought-forth-by-them this merchant, he-was-burnt-by-them.

Otuy drāv pātashāh biyē sōriy chuh  
There-veryly went-forth the-king and-also all is

wuchān. Āyē am<sup>i</sup>-sūnz<sup>u</sup> kōlay, yih chēh  
seeing. She-came him-of the-wife, she is

karān gath. Dapān chēh, "bōti  
doing the-suttee-procedure. Saying she-is, "I-also

zāla pān.<sup>u</sup> Āyē, hēt<sup>u</sup>n  
will-burn (my) body." She-came, was-begun-by-her

wōth-tshunūn<sup>u</sup> nāras-manz. Pātashāh gōs,  
a-leap-to-be-taken the-fire-in. The-king went-to-her

kür<sup>u</sup>nas      thaph.      Dapān      chus      pātashāh,  
was-made-by-      hand-grasping.      Saying      is-to-her      the-king,  
him-to-her

“yiy,      ta      tih      kyāh?      Tiy,      ta      yih  
“this-if,      then      that      what?      That-if,      then      this

kyāh?“      Dop<sup>u</sup>nas,      “mě      trāv      yēla.  
what?“      It-was-said-by-      “for-me      let-go      from-restraint.  
her-to-him,

Bōh      zāla      pān.”      Dop<sup>u</sup>nas,      “nāgas-akis-  
I      will-burn      (my) body.”      It-was-said-      “spring-one-  
by-her-to-him,

pěth      chěy      myōñ<sup>u</sup>      dōda-běñě.      Say      waniy  
on      is-very      my      milk-sister.      She-very      will-tell-  
to-thee

amyuk<sup>u</sup>      măně.”      Trōv<sup>u</sup>n      yēla,  
of-this      the-meaning.”      She-was-let-go-      from-restraint,  
by-him

zōl<sup>u</sup>      ami      pān      pananis-khāwandas-sōty,  
was-burnt      by-her      (her) body      her-own-husband-with,

gayě      khalās.      Pagāh      drāv      pātashāh,  
she-went      (to) freedom      Tomorrow      went-forth      the-king,  
(from existence).

wōt<sup>u</sup>      ath-nāgas-pěth.      Wuch<sup>u</sup>n      ati  
he-arrived      that-spring-upon.      Was-seen-by-him      there

zanānāh,      amis<sup>u</sup>y      zanāni      chuy      dapān  
a-certain-woman,      to-that-very      woman      is-very      saying

pātashāh,      “tiy,      ta      yih      kyāh?      yiy,  
the-king,      “that-if,      then      this      what?      this-if,

ta      tih      kyāh?“      Dop<sup>u</sup>nas      ami      zanāni,  
then      that      what?“      Was-said-by-      by-that      woman,  
her-to-him

“**öthi-döhi**      **dapay**      **böh**      **amyuk<sup>u</sup>**      **jëwāb.**”  
 “after-eight-days      I-will-tell-      I      of-this      the-answer.”  
    to-thee

5. **Dapān wustād,**—

(Is) saying the-teacher,—

<b>Öth</b>	<b>döh</b>	<b>gay,</b>	<b>path-kun</b>	<b>pātashēhas</b>
Eight	days	went,	afterwards	to-the-king
<b>pěv</b>	<b>yād.</b>	<b>Lādyāv</b>	<b>pātashāh</b>	<b>tath-nāgas-</b>
fell	memory.	Ran	the-king	that-spring-
<b>pěth.</b>	<b>Wuch<sup>u</sup>n</b>	<b>söh</b>	<b>zanāna,</b>	<b>dop<sup>u</sup>nas,</b>
upon.	Was-seen-by-him	that	woman,	was-said-by- him-to-her,
<b>“wanum</b>	<b>tami-kathi-hond<sup>u</sup></b>	<b>mānē.”</b>	<b>Dop<sup>u</sup>nas,</b>	
“tell-to-me	that-word-of	meaning.”	Was-said-by- her-to-him,	
<b>“gath,</b>	<b>an</b>	<b>shāwul</b>	<b>biyē</b>	<b>noṭ<sup>u</sup>.”</b>
“go,	bring	a-goat	and-also	a-jar.”
				<b>Onun</b>
				Was-brought- by-him
<b>shāwul</b>	<b>ta</b>	<b>noṭ<sup>u</sup>.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“was</b>
a-goat	and	a-jar.	Was-said-by- her-to-him,	<b>“descend</b>
				<b>this-</b>
<b>nāgas-manz,</b>	<b>noṭ<sup>u</sup></b>	<b>shun-phirith.”</b>	<b>Dop<sup>u</sup>nas</b>	
spring-in,	the-jar	put-having-reversed (it).”	Was-said-by- her-to-him	
<b>biyē,</b>	<b>“anun</b>	<b>shāwul</b>	<b>kana</b>	<b>ratīth,</b>
also,	“bring-it	the-goat	by-the-ear	having-seized,
<b>thāwus</b>	<b>naṭis-pěth</b>	<b>kala.”</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“lāyus</b>
place-of-it	the-jar-upon	the-head.”	Was-said-by- her-to-him,	“strike- to-it
<b>shēmshēri-hünz<sup>ü</sup></b>	<b>tünd<sup>ü</sup>.”</b>			
a-sword-of	stroke.”			





## 8. Dapān,—

(Is) saying (the-teacher),—

<b>Gayě</b>	<b>yima</b>	<b>pari'yě</b>	<b>pānas.</b>	<b>Amis</b>
Went	these	fairies	for-themselves (i.e. away on their own business).	To-him
<b>dit<sup>u</sup>kh</b>	<b>kunz.</b>	<b>Dop<sup>u</sup>has,</b>	<b>"yith</b>	<b>kut<sup>h</sup>his</b>
was-given-by-them	a-key.	It-was-said-by-them-to-him,	"to-this	to-room
<b>thāv</b>	<b>kuluph.</b>	<b>Wōth,</b>	<b>ath</b>	<b>andar."</b>
apply (i.e. open)	the-lock.	Arise,	enter	within."
<b>Tsāv</b>	<b>andar.</b>	<b>Ati</b>	<b>wuchun</b>	<b>gur<sup>u</sup></b>
He-entered	within.	There	was-seen-by-him	a-horse
<b>zīn</b>	<b>karith.</b>	<b>Koḍun</b>	<b>nēbar</b>	<b>thaph</b>
saddle	having-made.	It-was-brought-forth-by-him	outside	hand-grasping
<b>karith.</b>	<b>Nēbar</b>	<b>yēli</b>	<b>koḍun,</b>	<b>chuh</b>
having-done.	Outside	when	it-was-brought-forth-by-him,	he-is
<b>wōdañě</b>	<b>thaph</b>	<b>karith.</b>	<b>Dop<sup>u</sup>has,</b>	
standing-still	hand-grasping	having-done.	It-was-said-by-them-to-him,	
<b>"khas</b>	<b>yimis-guris."</b>	<b>Khot<sup>u</sup></b>	<b>amis-guris.</b>	
"mount	to-this-to-horse."	He-mounted	to-that-to-horse.	
<b>Yih</b>	<b>chuh</b>	<b>wuchān,</b>	<b>satav-zamīnav-tāl<sup>i</sup></b>	
He (i.e. the king)	is	seeing,	the-seven-worlds-below	
<b>ti</b>	<b>nawav-asmanav-pēth<sup>i</sup></b>	<b>ti,</b>	<b>yih-kēnsthāh</b>	
both	the-nine-heavens-above	also,	what-ever	
<b>Khōdā-Sōban</b>	<b>pōda</b>	<b>kor<sup>u</sup>mot<sup>u</sup></b>	<b>ti<sup>h</sup></b>	<b>wuch<sup>u</sup></b>
by-God-the-Master	created	(was) made	that	was-seen
<b>pātashēhan.</b>	<b>Tath<sup>i</sup>-sōty</b>	<b>gav</b>	<b>mushtāk<sup>h</sup>.</b>	
by-the-king.	That-very-with	he-became	entranced.	

<b>Gōs</b>	<b>pōda</b>	<b>Shētān.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“kyāh</b>
Became-to-him	visible	Satan.	It-was-said-by-	“what
			him (Satan)-to-him,	

<b>chukh</b>	<b>wuchān ? ”</b>	<b>Dop<sup>u</sup>nas</b>	<b>pātashēhan,</b>
art-thou	seeing ? ”	It-was-said-by-	by-the-king,
		him-to-him	

<b>“yih-kēnthāh</b>	<b>Khōdā-Sōban</b>	<b>pōda</b>	<b>kor<sup>u</sup>,</b>
“what-ever	by-God-the-Master	created	was-made,

<b>tiḥ</b>	<b>chus</b>	<b>wuchān.”</b>	<b>Dop<sup>u</sup>nas</b>	<b>Shētānan</b>
that	I-am	seeing.”	It-was-said-by-	by-Satan
			him-to-him	

<b>pḥirith,</b>	<b>“ami-khōta</b>	<b>hāway</b>	<b>bōh.</b>	<b>Yih</b>
in-reply,	“that-than	(more) will-show-	I.	This
		to-thee		

<b>chēy</b>	<b>myōñ<sup>u</sup></b>	<b>kunz.</b>	<b>Yith-kuṭhis</b>	<b>thāv</b>
is-verbily	my	key.	To-this-room	apply

<b>kuluph.</b>	<b>Wōth,</b>	<b>aṭh</b>	<b>andar.”</b>	<b>Tsāv</b>
the-lock.	Arise,	enter	within.”	Entered

<b>pātashāh</b>	<b>andar.</b>	<b>Wuchun</b>	<b>ati</b>	<b>khar</b>
the-king	within.	Was-seen-by-him	there	an-ass

<b>gandith.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“kaḍun</b>	<b>nēbar,</b>	<b>khas</b>
bound.	It-was-said-by-	“bring-it-	outside,	mount
	him (Satan)-to-him,	forth		

<b>amis<sup>u</sup>y.</b>	<b>Yih-kēnthāh</b>	<b>Khōdā-Sōban</b>	<b>pōda</b>
to-that-very-one.	What-ever	by-God-the-Master	created

<b>kor<sup>u</sup>,</b>	<b>tami-pēth<sup>i</sup>-kani</b>	<b>wuchakh</b>	<b>biyē</b>
was-made,	that-in-addition-to	thou-shalt-see	more

<b>kēh.”</b>	<b>Khot<sup>u</sup></b>	<b>pātashāh</b>	<b>amis-kharas.</b>
something.”	Mounted	the-king	to-that-ass.

## 9. Dapān wustād,—

(Is) saying the-teacher,—

<b>Barābar</b>	<b>wātanōwun</b>	<b>panun<sup>u</sup></b>	<b>gara.</b>
At-once	he-was-caused-to-arrive- by-him (the-ass)	his-own	house.

<b>Khot<sup>u</sup></b>	<b>hyor<sup>u</sup>.</b>	<b>Phīrith</b>	<b>woth<sup>u</sup>.</b>	<b>Wuchun</b>
He-ascended	up.	Returning	he-descended.	Was-seen- by-him

<b>ati</b>	<b>na</b>	<b>khar.</b>	<b>Pātashēhas</b>	<b>āv</b>	<b>armān</b>
there	not	the-ass.	To-the-king	came	longing

<b>tami-bāguk<sup>u</sup>.</b>	<b>Wōh</b>	<b>kētha-pōth<sup>i</sup></b>	<b>wāti ?</b>
of-that-garden.	Now	how	will-he-arrive (there) ?

<b>Tot<sup>u</sup>,</b>	<b>dapān,</b>	<b>gav</b>	<b>ath<sup>i</sup>-nāgas-pēth.</b>
From-there,	(they-are-)saying,	he-went	that-very-spring-on.

<b>Dopun</b>	<b>tamis-zanāni,</b>	<b>“mē</b>	<b>wanta</b>
It-was-said-by-him	to-that-to-woman,	“to-me	please-tell

<b>iyi,</b>	<b>ta</b>	<b>tiḥ</b>	<b>kyāh ?</b>	<b>tiy,</b>	<b>ta</b>	<b>yih</b>
this-if,	then	that	what ?	that-if,	then	this

<b>kyāh ?”</b>	<b>Dop<sup>u</sup>nas</b>	<b>ami</b>	<b>zanāni,</b>	<b>“anun</b>
what ?”	It-was-said-by- her-to-him	by-that	by-woman,	“bring-him

<b>panun<sup>u</sup></b>	<b>nēcyuv<sup>u</sup>,</b>	<b>biyē</b>	<b>an</b>	<b>noṭ<sup>u</sup>,</b>	<b>biyē</b>
thine-own	son,	also	bring	a-jar,	also

<b>an</b>	<b>shēmshēr.”</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“was</b>	<b>yith-</b>
bring	a-sword.”	It-was-said-by- her-to-him,	“descend	this-

<b>nāgas-manz,</b>	<b>wālun</b>	<b>panun<sup>u</sup></b>	<b>nēcyuv<sup>u</sup>,</b>
spring-in,	bring-down-him	thine-own	son,

<b>pāwun</b>	<b>pathar,</b>	<b>thāwus</b>	<b>naṭis-pēth</b>
cause-him-to-fall	down,	place-of-him	the-jar-upon

<b>kala."</b>	<b>Kanas</b>	<b>kür<sup>ü</sup>nas</b>	<b>thaph</b>	<b>âm<sup>i</sup></b>
the-head."	To-his-ear	was-done-by- him-to-him	hand- grasping	by-that

<b>pādashēhan,</b>	<b>tuj<sup>ū</sup>n</b>	<b>shēmshēr,</b>	<b>lāyi</b>
by-king,	was-raised-by-him	the-sword,	he-will-strike

<b>amis-nēcivis,</b>	<b>kür<sup>ü</sup>s</b>	<b>ami-zanāni</b>	<b>thaph</b>
to-that-to-son,	was-made- for-him	by-that-by- woman	hand-grasping

<b>ath-shēmshēri.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>" yiy,</b>	<b>gav</b>
to-that-to-sword.	It-was-said-by- her-to-him,	" this-verily,	became (i.e. is)

<b>tiḥ;</b>	<b>tiy,</b>	<b>gav</b>	<b>yih.</b>	<b>Ts<sup>a</sup>h</b>	<b>gōkh</b>
that;	that-verily,	became (i.e. is)	this.	Thou	becamest

<b>mushtākh</b>	<b>bāgas;</b>	<b>bēñě</b>	<b>myōñ<sup>ü</sup></b>	<b>gayě</b>
enamoured	for-the-garden;	the-sister	mine	became

<b>mushtākh</b>	<b>phakīras."</b>
enamoured	for-the-mendicant."

IV.—LĀLA-MALIKUN<sup>u</sup> WON<sup>u</sup>MOT<sup>u</sup> GĒWUN

LĀL-MALLIK-OF

SPOKEN

SONG

## 1. Dapān-chuh,—

Saying-he-is,—

Dayě,

O-God,

zār

petitions

wān<sup>i</sup>may,are-said-by-me-to-  
Thee,

Khōdāyě,

O-God,

bōztam

please-to-hear-me

tay,

. . . ,

Samsār

The-world

bōz<sup>i</sup>gār.

(is) a-deceiver.

## 2. Hazrat-i-Ādam

Saint Adam

gōḍa

first

lod<sup>u</sup>namwas-sent-by-Him-  
for-me . . . ,

tay,

Malakav

By-angels

kor<sup>u</sup>hayhe-was-made-by-  
them-veryly

tayār.

complete.

Phor<sup>u</sup>Was-a-plunderer  
(i.e. ruined)

tas

for-him

Yiblis,

Satan,

tati

from-there

kor<sup>u</sup>nam<sup>1</sup>he-was-expelled-  
by-him-for-me

tay,

. . . ,

Samsār

The-world

bōz<sup>i</sup>gār.

(is) a-deceiver.

## 3. Hazrat-i-Nōh

Saint Noah

chuy

is-veryly

wōlād-i-Ādam

a-descendant-of-Adam

tay,

. . . ,

Phīrith

Having-become-  
hostile

gös

went-for-him

kuphār.

the-infidels.

<sup>1</sup> Hātīm pronounces this word *kur<sup>u</sup>nam*, but Śrīnagar paṇḍits *kuḍ<sup>u</sup>nam* or *koḍ<sup>u</sup>nam*.

Āh      tām<sup>i</sup>      kor<sup>u</sup>nay,      sār<sup>i</sup>      gav      ālam  
 A-sigh    by-him    was-made-    flooded (in    went    the-universe  
                  by-him-verily,    his tears)

tay,

• • • •

**Samsār                      bōzīgār.**  
The-world                      (is) a-deceiver.

4. Hazrat-i-Yīsāh      kēh      chuna      kam      tay,  
Saint Jesus      anything      is-not      less      . . . ,

Sōhiba-sond <sup>u</sup>	tôth <sup>u</sup>	yār.
The-Master-of	beloved	friend.

<b>Tsǝn</b>	<b>asmānan-pěth</b>	<b>tām<sup>i</sup></b>	<b>sabakh</b>	<b>dop<sup>v</sup>nam</b>
Four	heavens-upon	by-Him	lecture	was-said-by-Him-for-me.

tay,

• • • ,

**Samsār      bōzīgār.**  
The-world      (is) a-deceiver.

<b>5. Hazrat-i-Musāy</b>	<b>trôwuy</b>	<b>kadam</b>	<b>tay,</b>
Saint by-Moses	was-put-forth- verily	a-step	. . . ,

<b>Sōhiba-sond<sup>u</sup></b>	<b>kara</b>	<b>dīdār.</b>
The-Master-of	I-will-do	seeing.

<b>Kōh-i-Tōra-pēṭha</b>	<b>tām<sup>i</sup></b>	<b>katha</b>	<b>karēnam</b>
Mount-of-Sinai-from-on	by-him	words	were-made-by- him-for-me

tay,

• • • •

**Samsār                      bōzīgār.**  
The-world                      (is) a-deceiver.

6. **Hazrat-i-Yibrāhim** **kēh** **chuna** **kam** **tay,**  
 Saint Abraham anything is-not less . . . ,

**Putalēn** **korun** **nakār.**  
 (Of-) idols was-made-by-him prohibition.

**Tām<sup>i</sup>** **kor<sup>u</sup>** **dīn-i-Mahmad** **mahkam** **tay,**  
 By-him was-made the-faith-of-established . . . ,  
 Muḥammad

**Samsār** **bōz<sup>i</sup>gār.**  
 The-world (is) a-deceiver.

7. **Marith** **kabari** **yēli** **wālanam** **tay,**  
 Having-died in-the-grave when they-will-cause-  
 me-to-descend . . . ,

**Panin** **bōy<sup>i</sup>** **kyāh** **yār.**  
 My-own brethren or friends.

**Tati** **Lāla-Malikas** **kyāh** **hāwanam** **tay,**  
 There to-Lāl-Mallik what will-they-show-  
 to-me . . . ,

**Samsār** **bōz<sup>i</sup>gār.**  
 The-world (is) a-deceiver.

## V.—SŌNARA-SŪNZŪ KATH

## THE-GOLDSMITH-OF STORY

## 1. Dapān wustād,—

(Is) saying the teacher,—

<b>Shēharā</b> A-city	<b>akh</b> one	<b>chuh-ôś<sup>u</sup>mot<sup>u</sup>.</b> has-been.	<b>Tāt<sup>i</sup></b> There	<b>chuh</b> is
<b>sōnar.</b> goldsmith.	<b>Suy</b> He-verily	<b>ôś<sup>u</sup></b> was	<b>tāṭas</b> (of-) pupil	<b>bahan-hatan-hond<sup>u</sup></b> twelve-hundred-of
<b>zyuth<sup>u</sup>.</b> the-superior.	<b>Yuhuy</b> He	<b>ôś<sup>u</sup>-gadān</b> was-making	<b>wasth</b> articles	
<b>pātashēha-sanzě-kōrě-kit<sup>i</sup>.</b> the-king's-daughter-for.		<b>Tot<sup>u</sup></b> There	<b>ôs<sup>ü</sup>-gashān</b> was-going	
<b>sōnara-sūnz<sup>ü</sup></b> the-goldsmith-of	<b>zanāna</b> wife	<b>hěth.</b> carrying (them).	<b>Aki-dōha</b> On-one-day	
<b>dopus</b> it-was-said- to-her	<b>ami-pātashāh-kōri,</b> by-that-king's-daughter,	<b>“sōzun<sup>u</sup></b> “is-to-be- sent	<b>gathi</b> it-is-proper	
<b>panun<sup>u</sup></b> thine-own	<b>khāwand.”</b> husband.”	<b>Dōha-aki</b> On-day-one	<b>drāv</b> went-forth	
<b>sōnar,</b> the-goldsmith,	<b>sōna-sūnz<sup>ü</sup></b> gold-of	<b>wöj<sup>ü</sup></b> ring	<b>hěth,</b> having-taken,	
<b>pātashāha-sanzě-kōrě-kiś<sup>ü</sup>.</b> king's-daughter-for.		<b>Ami</b> By-her	<b>pasand</b> approval	
<b>kür<sup>ü</sup>sna.</b> was-made-for- it-not.	<b>Dop<sup>u</sup>nas,</b> It-was-said-by- her-to-him,	<b>“yith</b> “to-this	<b>chěy</b> is-verily	
<b>wad.”</b> crookedness.”	<b>Āv</b> He-came	<b>pot<sup>u</sup></b> (home) back	<b>phīrith.</b> returning.	<b>Wôt<sup>u</sup></b> He-arrived



panun<sup>u</sup>      gara.      Pěv      bēmār.  
his-own      house.      He-fell      sick.

2. Amis      ôsus      pātashāha-sanzě-kōrě-hond<sup>u</sup>  
To-him      was-to-him      the-king's-daughter-of

ash<sup>ě</sup>kh      gōmot<sup>u</sup>.      Pātashāh-kōrě      ôs<sup>u</sup>-gōmot<sup>u</sup>  
love      become.      To-the-king's-daughter      was-become

amis-sōnara-sond<sup>u</sup>      ash<sup>ě</sup>kh.      Dōda-mājě-kun  
this-goldsmith-of      love.      The-foster-mother-to

wanān      pātashāh-kūr<sup>ü</sup>,—  
(is) saying      the-king's-daughter,—

“Zargar-něcyuvāh      pūr<sup>u</sup>-khumār.  
“A-goldsmith-son      (is) full-of-languishment.

“Dīshith      log<sup>u</sup>m<sup>ü</sup>y,      dōda-māji,      mot<sup>u</sup>  
“Having-      is-attached-      O-foster-mother,      mad  
seen-him      to-me-veryly,

hay      amār.”  
O!      desire.”

Dōda-mōj<sup>ü</sup>      chěs-wanān      phīrith,—  
The-foster-mother      is-to-her-saying      answering,—

“May      kar,      kūr<sup>i</sup>yěy,      shur<sup>i</sup>-bāshě.  
“Do-not      make,      O-daughter,      child-talk.

“Lagakh      ash<sup>ě</sup>kañě      wālawāshi.  
“Thou-wilt-      love-of      (in-) the-net.  
be-caught

“Ōra-kani      ditay,      kūr<sup>i</sup>,      kana-dōli.  
“In-that-      give-veryly,      daughter,      ear-closing.  
direction

“Ōra      mā      lagaham      wōbāli.”  
“(So that)      not      mayst-thou-find-      in-blameworthiness.”  
from-there      thyself-not

3. Sónar chuh bēmār. Amis chuh  
The-goldsmith is sick. To-him is

ash<sup>ě</sup>kun<sup>u</sup> tab. Amis-sónara-sünz<sup>u</sup>-kölay chěh  
love-of fever. That-goldsmith's-wife is

gāṭ<sup>u</sup>j<sup>ü</sup>. Amis tog<sup>u</sup> bōzun am<sup>i</sup>-sond<sup>u</sup>  
clever. To-her it-was-possible to-understand him-of

dôd<sup>u</sup>. Dapān chēs, “t<sup>a</sup>h hěch lāyān<sup>i</sup>  
the-pain. Saying she-is-to- “thou learn to-be-thrown  
him,

rīnz<sup>i</sup>, biyě gar sōna-sānd<sup>i</sup> rīnz<sup>i</sup> z<sup>a</sup>h.”  
balls, also make gold-of balls two.”

4. Dapān wustād,—  
(Is) saying the-teacher,—

Gār<sup>i</sup> am<sup>i</sup> sōna-sānd<sup>i</sup> rīnz<sup>i</sup> z<sup>a</sup>h.  
Were-made by-him gold-of balls two.

Drāv athas-kěth hěth rīnz<sup>i</sup>. Lāyān-  
He-went-forth the-hand-in taking balls. Throwing-he-

chuh apör<sup>i</sup> ta yipör<sup>i</sup> kañiv<sup>i</sup>  
is in-that-direction and in-this-direction stone-of

ta shěstrāv<sup>i</sup>. Wôt<sup>u</sup> ot<sup>u</sup> pātashāha-sanzě-  
and iron-of (balls). He-arrived there the-king's-

dāre-tal. Löyin ati sōna-sānd<sup>i</sup> rīnz<sup>i</sup>  
window-under. Were-thrown- from-there gold-of balls  
by-him

z<sup>a</sup>h pātashāha-sanzi-kōri-halamas-manz. Ami  
two the-king's-daughter's-lap-cloth-into. By-her

hōwus ōra phīrith thüd<sup>u</sup>-kani ōna,  
was-shown- there-from turning- backwards (a) mirror,  
to-him herself

<b>biyě</b>	<b>trôwun</b>	<b>dāri-kān<sup>i</sup></b>	<b>āb,</b>	<b>biyě</b>
again	was-cast-by-her	the-window-through	water,	again

<b>trôwun</b>	<b>pōshě-gõnd<sup>u</sup>,</b>	<b>biyě</b>	<b>trôwun</b>
was-cast-by-her	(a) flower-bunch,	again	was-cast-by-her

<b>kīh,</b>	<b>biyě</b>	<b>tuj<sup>u</sup>n</b>	<b>shěstrüv<sup>u</sup></b>	<b>salay,</b>
hair,	again	was-lifted-up-by-her	a-made-of-iron	spike,

<b>dyutun</b>	<b>ath-dārě-handis-dāsas</b>	<b>khash.</b>	<b>Ām<sup>i</sup></b>
was-given-by-her	to-that-window's-sill	a-cut.	By-that

<b>sōnar<sup>1</sup></b>	<b>wuch<sup>i</sup>,</b>	<b>āv</b>	<b>phīrith,</b>
goldsmith	they-were-seen,	he-came	(home) returning,

<b>wôt<sup>u</sup></b>	<b>panun<sup>u</sup></b>	<b>gara.</b>	<b>Dop<sup>u</sup>nas</b>	<b>panañě-zanān<sup>i</sup>.</b>
he-arrived	his-own	house.	It-was-told-by-him-to-her	to-his-own-wife.

<b>Dop<sup>u</sup>nas,</b>	<b>“kě-hő</b>	<b>koruth ? ”</b>	<b>Ām<sup>i</sup></b>
It-was-said-by-him-to-him,	“what-Sir	was-done-by-thee ? ”	By-him

<b>won<sup>u</sup>nas</b>	<b>phīrith,</b>	<b>“rīnz<sup>i</sup></b>	<b>hay</b>	<b>lōy<sup>i</sup>mas.</b>
it-was-said-by-him-to-her	answering,	“the-balls	O	were-thrown-by-me-to-her.

<b>Tim</b>	<b>hay</b>	<b>gös</b>	<b>halamas-manz.</b>	<b>Tōra</b>	<b>hay</b>
They	O	went-for-her	the-lap-cloth-into.	Therefrom	O

<b>hōw<sup>u</sup>nam</b>	<b>phīrith</b>	<b>thüđ<sup>u</sup>-kani</b>	<b>öna,</b>	<b>biyě</b>
was-shown-by-her-to-me	turning-herself	backwards	(a) mirror,	again

<b>hay</b>	<b>trôw<sup>u</sup>nam</b>	<b>dāri-kān<sup>i</sup></b>	<b>āb,</b>	<b>biyě</b>
O	was-cast-by-her-to-me	the-window-through	water,	again

<sup>1</sup> *Sōnar* is here the case of the agent; the more usual form would be *sōnaran*.

<b>trôw<sup>u</sup>nam</b>	<b>pōshě-gõnd<sup>u</sup>,</b>	<b>biyě</b>	<b>trôw<sup>u</sup>nam</b>
was-cast-by-her-	(a) flower-bunch,	again	was-cast-by-her-
to-me			to-me

<b>kîh,</b>	<b>biyě</b>	<b>dyutun</b>	<b>shěstravi-salayi-söty</b>
hair,	again	was-given-by-her	a-made-of-iron-spike-with

<b>dāsas</b>	<b>khash."</b>	<b>Dop<sup>u</sup>nas</b>	<b>ami</b>	<b>phīrith,</b>
to-the-(window)	a-cut."	It-was-said-by-	by-her	answering,
sill		her-to-him		

<b>"thür<sup>u</sup>-kani</b>	<b>hav</b>	<b>hōw<sup>u</sup>nay</b>	<b>öna,</b>	<b>kus-tāñ</b>
"backwards	O	was-shown-by-	(a) mirror,	somebody
		her-to-thee		

<b>ôs<sup>u</sup>mot<sup>u</sup>-chus</b>	<b>wõpar;</b>	<b>āb</b>	<b>hav</b>	<b>trôw<sup>u</sup>nay,</b>
was-(there)-for-her	other;	water	O	was-cast-by-her-
				to-thee

<b>āb-dawa-kañ</b>	<b>gathi</b>	<b>atsun<sup>u</sup>;</b>	<b>pōshě-gõnd<sup>u</sup></b>
water-drain-by-	it-is-proper	to-enter;	flower-bunch
means-of			

<b>trôw<sup>u</sup>nay,</b>	<b>bāgas-manz</b>	<b>gathi</b>	<b>atsun;</b>
was-cast-by-her-to-thee,	the-garden-in	it-is-proper	to-enter;

<b>salayi-söty</b>	<b>hōw<sup>u</sup>nay,</b>	<b>anun<sup>u</sup></b>	<b>gathi</b>
spike-by	it-was-shown-by-her-	to-be-brought	is-proper
	to-thee,		

<b>phaharawāv,</b>	<b>tath</b>	<b>chiy</b>	<b>pōlādāv<sup>i</sup></b>	<b>nēza,</b>
(a) file,	to-it	are-veryly	made-of-steel	railings,

<b>tim</b>	<b>gathan</b>	<b>ṭaṭān<sup>i</sup>;</b>	<b>kîh</b>	<b>trôw<sup>u</sup>nay,</b>
they	are-proper	to-be-cut;	hair	was-cast-by-her-
				to-thee,

<b>"chěs</b>	<b>wālān</b>	<b>kangañ."</b>
"I-am	causing-to-descend	a-comb."

5. **Dapān wustād,—**  
 (Is) saying the-teacher,—

<b>Drāv</b>	<b>yih</b>	<b>sōnar</b>	<b>shāman-bōg<sup>i</sup>,</b>	<b>tāv</b>
Went-off	this	goldsmith	at-evening-about,	he-entered
<b>ath-bāgas-manz.</b>	<b>Wuchun</b>	<b>ati</b>	<b>palang,</b>	
that-garden-in.	Was-seen-by-him	there	a-bed,	
<b>khot<sup>u</sup></b>	<b>ath<sup>i</sup>-palangas-pěth.</b>	<b>Shikasta-sōty</b>		
he-mounted	that-very-bed-upon.	His-weakness-owing-to		
<b>pěyēs</b>	<b>nēnd<sup>a</sup>r.</b>	<b>Āyēs</b>	<b>yih</b>	<b>pātashāh-kūđ<sup>ū</sup>.</b>
there-fell-to-him	sleep.	She-came-to-him	this	king's-daughter.
<b>"Shānda</b>	<b>chēs-karān</b>	<b>khōr,</b>	<b>khōra</b>	
"From-the-pillow	she-is-for-him-making	the-feet,	from-the-foot	
<b>chēs-karān</b>	<b>shānd."</b>	<b>Yih</b>	<b>kēh</b>	<b>hushyār</b>
she-is-for-him-making	the-pillow."	He	at-all	awake
<b>gōs-na.</b>	<b>Yutān</b>	<b>gāsh</b>	<b>log<sup>u</sup></b>	<b>phōlani.</b>
became-for-her-not.	In-the-meantime	dawn	began	to-flower.
<b>Pātashāh-kūr<sup>ū</sup></b>	<b>tūj<sup>ū</sup></b>	<b>panun<sup>u</sup></b>	<b>gara,</b>	<b>path-kun</b>
The-king's-daughter	fled	her-own	house,	afterwards
<b>gav</b>	<b>hushyār</b>	<b>sōnar.</b>	<b>Yiwān-chuh</b>	<b>yiti</b>
became	awake	the-goldsmith.	Coming-he-is	from-here
<b>panun<sup>u</sup></b>	<b>gara.</b>	<b>Wanān-chēs</b>	<b>panūn<sup>ū</sup></b>	<b>kōlay,</b>
his-own	house.	Saying-she-is-to-him	his-own	wife,
<b>"kē-hō</b>	<b>koruth?"</b>	<b>Yih</b>	<b>chus-dapān</b>	<b>phīrith,</b>
"what-Sir	was-done-by-thee?"	He	is-to-her-saying	answering,
<b>"sa</b>	<b>nay</b>	<b>kēh</b>	<b>āyēm."</b>	<b>Dop<sup>u</sup>nas</b>
"she	not-even	at-all	came-to-me."	Was-said-by-her-to-him
<b>zanāni,</b>	<b>"talau</b>	<b>yūr<sup>i</sup>-hond<sup>u</sup></b>	<b>wōla."</b>	<b>Gav.</b>
woman,	"O	hither	come."	He-went.

<b>Wuchus</b>	<b>ami-panañi-zanāni</b>	<b>cēdas.</b>	<b>Wuchin</b>
Was-looked- for-him	by-this-his-own-woman	to-the-pocket.	Were-seen- by-her

<b>ati</b>	<b>rīnz<sup>i</sup></b>	<b>z<sup>ah</sup></b>	<b>sōna-sānd<sup>i</sup>,</b>	<b>timay</b>	<b>yim</b>
there	the-balls	two	gold-of,	those-very	which

<b>tami-dōha</b>	<b>lāyānas</b>	<b>halamas-manz.</b>	<b>Dop<sup>u</sup>nas,</b>
on-that-day	had-been-thrown- by-him-to-her	lap-cloth-in.	It-was-said-by- her-to-him,

<b>"sa</b>	<b>chēy</b>	<b>āmūt<sup>ū</sup>,</b>	<b>t<sup>ah</sup></b>	<b>chukhna</b>	<b>gōmot<sup>u</sup></b>
"she	is-to-thee	come,	thou	art-not	become

<b>hushyār.</b>	<b>Wuñ,</b>	<b>yēli</b>	<b>biyē</b>	<b>gathakh</b>
awake.	Now,	when	again	thou-shalt-go

<b>kālacēn,</b>	<b>tēli</b>	<b>dapay</b>	<b>bōh</b>	<b>sabakh."</b>
at-eventide,	then	I-will-say-to-thee	I	a-lesson."

## 6. Dapān wustād,—

(Is) saying the-teacher,—

<b>Nam</b>	<b>dah</b>	<b>tul<sup>i</sup>nas</b>	<b>athan-hānd<sup>i</sup>,</b>	<b>akis</b>
Nails	ten	were-raised-by- her-for-him	the-hands-of,	to-one

<b>ōs<sup>u</sup>nas</b>	<b>dyut<sup>u</sup>mot<sup>u</sup></b>	<b>sōn<sup>u</sup></b>	<b>khash.</b>	<b>Dop<sup>u</sup>nas,</b>
was-by-her-to-it	given	a-deep	cut.	It-was-said-by- him-to-her,

<b>"mōr<sup>u</sup>thas."</b>	<b>Ami</b>	<b>dop<sup>u</sup>nas</b>	<b>phīrith,</b>
"killed (i.e. wounded)- by-thee-am-I."	By-her	it-was-said-by- her-to-him	answering,

<b>"mōl<sup>i</sup></b>	<b>māji</b>	<b>chēsna</b>	<b>shuñ<sup>ū</sup>mūt<sup>ū</sup></b>	<b>nōyid</b>
"by-father	by-mother	I-am-not	put	barber's

<b>sabakas.</b>	<b>Wōñ</b>	<b>yēli</b>	<b>gathakh,</b>	<b>tēli</b>
to-lesson.	Now	when	thou-wilt-go,	then

<b>dimay</b>	<b>dawāhan."</b>	<b>Ami</b>	<b>dyut<sup>u</sup>nas</b>
I-will-give-to-thee	a-little-medicine."	By-her	was-given-by-her-to-him

<b>marta-wāgan</b>	<b>rathi-hanā,</b>	<b>biyě</b>	<b>nuna</b>	<b>rathi-</b>
of-red-pepper	a-very-little,	also	of-salt	a-very-

<b>hanā.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>" biyě</b>	<b>yěli</b>	<b>tath-palangas-</b>
little.	It-was-said-by-her-to-him,	" again	when	that-bed-

<b>pěth</b>	<b>khasakh,</b>	<b>těli</b>	<b>yiyyi,</b>	<b>něnd<sup>a</sup>r.</b>
on	thou-wilt-mount,	then	will-come-to-thee,	sleep.

<b>Yih</b>	<b>dawāh</b>	<b>rathi-han</b>	<b>gānd<sup>i</sup>zēs,</b>	<b>ada</b>
This	medicine	a-little-amount	(thou) must-bind-it,	then

<b>yiyyi</b>	<b>něnd<sup>a</sup>r</b>	<b>shěh<sup>u</sup>j<sup>u</sup>."</b>	<b>Drāv</b>	<b>ati</b>
will-come-to-thee	sleep	cool."	Went-forth	from-there

<b>sōnar,</b>	<b>dawāh</b>	<b>rathi-han</b>	<b>hěs<sup>u</sup>n</b>
the-goldsmith,	the-medicine	a-little-amount	was-taken-by-him

<b>sōty,</b>	<b>wōt<sup>u</sup></b>	<b>ath-bāgas-manz,</b>	<b>khot<sup>u</sup></b>	<b>ath-</b>
with,	he-arrived	that-garden-in,	he-mounted	that-

<b>palangas-pěth,</b>	<b>chuh</b>	<b>prārān</b>	<b>tēr</b>	<b>tān,</b>
bed-on,	he-is	waiting	long-time	during,

<b>yih</b>	<b>kuni</b>	<b>yiwān-chēs-na.</b>	<b>Hěs<sup>u</sup>nas</b>
she	at-all	coming-is-to-him-not.	There-began-for-him

<b>yiñ<sup>u</sup></b>	<b>něnd<sup>a</sup>r,</b>	<b>athas</b>	<b>chus</b>	<b>dōd<sup>u</sup>,</b>	<b>ath</b>
to-come	sleep,	to-the-hand	is-for-him	pain,	to-it

<b>chuh</b>	<b>karith</b>	<b>thaph.</b>	<b>Dopun,</b>	<b>" wuñ</b>
he-is	having-made	holding.	It-was-said-by-him,	" now-indeed

<b>āyě-na,</b>	<b>yith</b>	<b>thunahö</b>	<b>bōh</b>	<b>dōdis</b>
she-came-not,	(if) to-this	I-had-applied	I	to-the-pain

dawāh, shēh<sup>ūj</sup> karahö nēnd<sup>ar</sup>." Yuthuy  
the-medicine, (then) cool I-should- sleep." As-verily  
have-made

ath-dōdis thunun dawāh, tyuthuy  
to-that-pain was-applied-by-him the-medicine, so-veryly

pyōs wōlinjē vih, chuh lalawān  
there-fell-to-him to-the-heart poison, he-is caressing (it)

thod<sup>u</sup> wōthith.  
upright having-arisen.

### 7. Dapān wustād,—

(Is) saying the-teacher,—

Āyē yih pātashāha-sünz<sup>ū</sup> kūr<sup>ū</sup>. Amis  
Came this king's daughter. To-him

moth<sup>u</sup> sōruy dōd<sup>u</sup>. Korun amis-sōty  
was-forgotten all pain. Was-done-by-him her-with

yih karun<sup>u</sup> goth<sup>u</sup>. Pēyēkh nēnd<sup>ar</sup>.  
what to-be-done was-proper. There-fell-to-them sleep.

Yut<sup>u</sup>-tāñ gāsh log<sup>u</sup> phōlani. Kuṭ<sup>a</sup>wāl  
Here-up-to (by- dawn began to-flower. The-chief-of-  
this-time) police

chuh wasān apör<sup>i</sup>-kiñ āgayi. Wuchun  
is coming- on-that-side- for-inspection. Was-seen-  
down from by-him

ati pātashāha-sünz<sup>ū</sup> kūr<sup>ū</sup> biyē sōnar.  
there the-king's daughter and the-goldsmith.

Rāṭi āmi-kuṭ<sup>a</sup>wālan, nīn raṭith,  
They-were- by-that-chief- they-were-taken- having-  
arrested of-police, by-him arrested,

kārin hawāla trālēn, kārikh  
they-were-made- in-custody to-the-constables they-were-made-  
by-him by-them



<b>köd.</b>	<b>Ati</b>	<b>ôś<sup>u</sup></b>	<b>pakān</b>	<b>wati</b>
imprisoned.	There	there-was	going	on-the-road

<b>akhāh.</b>	<b>Amis<sup>ūy</sup></b>	<b>dopukh</b>	<b>yimav-kōdyau-</b>
a-certain-one.	To-him-verbatim	it-was-said-	by-these-prisoners-
		by-them	

<b>dōyav,</b>	<b>“t<sup>ah</sup>,</b>	<b>hasa,</b>	<b>dizi</b>	<b>krēkh</b>
two,	“thou,	Sir,	must-give	an-outcry

<b>sōnar-aṭa-pēṭha.</b>	<b>Dāp<sup>i</sup>zēkh,</b>	<b>‘pātashēhas</b>
the-goldsmiths'-market-	Thou-must-say-	‘for-the-king (the-
from.	to-them,	king's)

<b>khar</b>	<b>pēv</b>	<b>kōng-wāri.</b>	<b>Khabar</b>	<b>chyā</b>
ass	fell	in-the-saffron-field.	News	is-there? (there-
				is-not)

<b>loṭ<sup>u</sup></b>	<b>ṣaṭanasa</b>	<b>kina</b>	<b>hoṭ<sup>u</sup></b>	<b>ṣaṭanas.</b>
tail	will-they-cut-	or	throat	they-will-cut-for-
	for-him?			him.

<b>Pātashēhas</b>	<b>khar</b>	<b>pēv</b>	<b>kōng-wārē.</b>
The-king's	ass	fell	in-the-saffron-field.

<b>Pakān</b>	<b>dil</b>	<b>gōm</b>	<b>tāt<sup>i</sup></b>	<b>tārē.</b>
Going	the-heart	became-to-me	there	confused.

<b>Vir</b>	<b>hēth</b>	<b>wātun<sup>u</sup></b>	<b>goth<sup>u</sup></b>	<b>sōli-gārē.</b>
Fine-	having-	to-arrive	was-proper	at-dawn-
money	taken			time.

<b>Nata</b>	<b>tas</b>	<b>pātashāh</b>	<b>tati</b>	<b>mārē.’”</b>
Other-	him	the-king	there	will-kill.’”
wise				

<b>Būz<sup>u</sup></b>	<b>ami-sōnara-sanzi-zanāni.</b>	<b>Drāyē</b>
Was-heard	by-that-goldsmith's-wife.	She-went-forth

<b>bāzar,</b>	<b>hēṣan</b>	<b>ṣōcē,</b>	<b>lazan</b>	<b>kranjē,</b>
(to) the-market,	were-bought-	loaves,	were-placed	to-a-basket,
	by-her		by-her	

drāyě	hēth.
she-went-forth	having-taken (them).

“ Shěn-köd-khānan      tsöcě      böḡ<sup>a</sup>rēmay.  
 “ For-six-prisons      loaves      were-divided-by-me-0.

<b>Satimis</b>	<b>atsayō,</b>	<b>bār-Khōdāyō</b>	<b>hāy."</b>
To-the-	I-will-enter-O,	Great-God-O	alas."
seventh			

8. Dapān wustād,—

(Is) saying the-teacher,—

<b>Bög<sup>a</sup>rēn</b>	<b>yima-tōcē.</b>	<b>Dop<sup>n</sup>nakh,</b>	<b>“khāwand</b>
Were-divided-	these-loaves.	It-was-said-by-	“husband
by-her		her-to-them,	

<b>chum</b>	<b>bēmār.</b>	<b>Āth<sup>i</sup></b>	<b>kyāh</b>	<b>dop<sup>u</sup>ham</b>
is-to-me	sick.	Therefore	verily	It-was-said-by-them- to-me

pīrav      phakīrav,      'tōcē      gathan      bōg<sup>a</sup>rañē  
by-saints      (and) by-faḡīrs,      'loaves      are-proper      to-be-divided

satan-köd-khānan.'      Yih-kěnthāh      dapun      chuwa,  
to-seven-prisons.'      Whatever      to-be-said      is-by-you,

tiḥ	dāp <sup>2</sup> zēm	yōra	aṣawunuy.	Ōra
that	you-must-say-	from-here	even-as-I-enter.	From-there
	to-me			

nērawun <sup>u</sup>	kěh	dāp <sup>i</sup> zēm-na,	mě	gathi
as-I-go-forth	anything	you-must-say-to-	to-me	will-occur
		me-not,		

<b>shěkh."</b>	<b>Dop<sup>u</sup>nakh</b>	<b>biyě,</b>	<b>" mā</b>	<b>chuh</b>
anxiety."	It-was-said-by-her-	also,	" I-wonder-if	there-is
	to-them			

<b>kāh</b>	<b>köd<sup>i</sup></b>	<b>yiti ? "</b>	<b>Dop<sup>u</sup>has</b>	<b>yimav,</b>
any	prisoner	here ? "	It-was-said-by-them- to-her	by-them,

**“ patimi-pahara      ān<sup>i</sup>māt<sup>i</sup>      kuṭ<sup>a</sup>wālan      z<sup>a</sup>h**  
 “at-the-last-watch      (were) brought      by-the-chief-of-      two  
 (of the night)      police

**köd<sup>i</sup>.      Tim      chih      path-kun.”      Wōt<sup>ü</sup>**  
 prisoners.      They      are      at-the-back.”      She-arrived

**yiman-nish.      Dopun      amis-pananis-khāwandas,**  
 these-near.      It-was-said-by-her      to-that-her-own-to-husband,

**“ wuñ      kētha-pōṭh<sup>i</sup>      mōkali      yiti      pātashāh-**  
 “now      how      will-escape      from-here      the-king’s-

**kūr<sup>ü</sup> ?      Tagiyē      mōkalāwūñ<sup>ü</sup>      yih      pātashāh-**  
 daughter ?      Is-she-possible-      to-be-released      this      king’s-  
    for-thee

**kūr<sup>ü</sup> ? ”      Dop<sup>u</sup>nas      ām<sup>i</sup>      phīrith,      “ tih**  
 daughter ? ”      It-was-said-to-      by-him      answering,      “ that  
    her-by-him

**yēli      tagihēm,      ada      kyāzi      lagahö**  
 when (if)      it-had-been-known-      then      why      should-I-have-  
    how-for-me,      remained (in)

**köd ? ”**  
 imprisonment ? ”

9. **Dapān wustād,—**  
 (Is) saying the-teacher,—

**Koḍun      nāla      panun<sup>u</sup>      pōshākh,      ṣhunun**  
 Was-taken-off-      from-the-      her-own      garment,      it-was-put-  
    by-her      neck      was-taken-off-  
    by-her

**pātashāh-kōrē ;      pātashāh-kōrē-hond<sup>u</sup>      koḍun,**  
 to-the-king’s-daughter ;      the-king’s-daughter-of      was-taken-off-  
    by-her,

**ṣhunun      pānas.      Kründ<sup>ü</sup>      diṣ<sup>u</sup>nas**  
 was-put-on-by-her      to-herself.      The-basket      was-given-by-her-  
    to-her

wōtamukh<sup>i</sup>,      drāyē      nēbar      pātashāh-kūr<sup>u</sup>,  
upside-down,      issued      forth      the-king's-daughter,

gayē      panun<sup>u</sup>      gara.      Kuṭ<sup>a</sup>wālan      dyut<sup>u</sup>  
she-went      her-own      house.      By-the-chief-of-      was-given  
police

rapaṭ      pātashēhas.      Dop<sup>u</sup>nas,      "pātashāh-kūr<sup>u</sup>  
report      to-the-king.      It-was-said-by-      "the-king's-daughter  
him-to-him,      (was)

biyē      ôs<sup>u</sup>      sōnar      bāgas-manz.      Timay  
and      was      a-goldsmith      the-garden-in.      They-veryly

kyā      kārīm      köd."      Pātashāh      drāv  
of-course      were-made-      (in) prison."      The-king      went-forth  
by-me

adālūt<sup>u</sup>-pēṭh.      Ānikh      yim-rātāk<sup>i</sup>-köd<sup>i</sup>      z<sup>a</sup>h.  
the-court-of-      Were-brought-by-      these-of-the-night-      two.  
justice-on.      them      prisoners

Wuchikh      yim      bōts<sup>u</sup>      z<sup>a</sup>h.      Sōnara-sanzi-  
Were-seen-      these      husband-and-      two.      By-the-goldsmith's-  
by-them      wife

kōlayi      gānḍ<sup>i</sup>      gul<sup>i</sup>      z<sup>a</sup>h      pātashēhas.  
wife      were-fastened-      the-fore-arms      two      to-the-king.  
together

Dop<sup>u</sup>nas,      "pātashēham,      ās<sup>i</sup>      kyāh  
It-was-said-by-her-      "my-king,      we      of-a-truth  
to-him,

ös<sup>i</sup>      gamāt<sup>i</sup>      sālas.      Tōra      kyāh  
were      gone      to-a-marriage-feast.      From-there      of-a-truth

āy      ta      wōt<sup>i</sup>      yith-cyōnis-shēharas-manz.  
(we) came      and      arrived      this-thy-city-in.

Gav      tēr.      Ada      tās      cyōnis-bāgas-manz.  
It-became      late.      Then      (we) entered      thy-garden-in.

Ati wuch<sup>u</sup> palang, khāt<sup>i</sup> ath-pěth,  
 There was-seen a-bed, (we) mounted it-upon,  
 kor<sup>u</sup> arām, ōra āv cyōn<sup>u</sup> kuṭ<sup>a</sup>wāl.  
 was-made repose, from-there came thy chief-of-police.

Amiy kyāh niy raṭith kārīn  
 By-him- of-a-truth were-taken having-arrested (we) were-made-  
 verily by-him

köd." Wōth<sup>u</sup> kuṭ<sup>a</sup>wāl, dopun  
 (in) imprisonment." Arose the-chief-of-police, it-was-said-by-him  
 pātashēhas, "pātashēham, cyōn<sup>u</sup> kūr<sup>u</sup>  
 to-the-king, "my-king, thy daughter

karinam kasam Vig<sup>i</sup>nāh nāga-pětha.  
 let-her-make-for-me oath the-Vig<sup>i</sup>nāh Nāg-from-on.

Dapān, 'yus ati apoz<sup>u</sup> kasam karihē,  
 (People are) saying, 'he-who there untrue oath might-have-made,  
 suh wōthihē-na tāt<sup>i</sup> thod<sup>u</sup>, suh ōs<sup>u</sup>  
 he would-have-arisen-not there upright, he was

tatīy marān.'" Dop<sup>u</sup> ami-sōnara-sanzi-  
 there-veryly dying.'" It-was-said by-that-goldsmith's-

zanāni amis-sōnaras, "tagiyē yih pātashāh-  
 wife to-that-goldsmith, "is-she-possible- this king's-  
 for-thee

kūr<sup>u</sup> bacāwūn<sup>u</sup>?" Dop<sup>u</sup>nas, "hāvtam  
 daughter to-be-caused-to- It-was-said-by- "show-please-  
 escape?" him-to-her, to-me

wath." Dop<sup>u</sup>nas, "akh, trāv sōrūy  
 a-way." It-was-said-by-her-to-him, "(for) one (thing), put-off all

pōshākh, khōran ṭhun khrāv, biyē  
 (thy) garments, to-the-feet put-on clogs, and

math sūr, lāg gusōn<sup>u</sup>. Yēli ot<sup>u</sup>  
 rub ashes, appear-like a-mendicant-monk. When there

wātanāwan amis-pātashāh-kōrē, cyōn<sup>u</sup>  
 they-shall-cause-to-arrive this-king's-daughter, for-thee

**gathi** **gathun<sup>u</sup>,** **amis-pātashāh-kōrē** **karūn<sup>ū</sup>**  
 it-is-proper to-go, to-this-king's-daughter to-be-made

**gathi** **thaph** **dāmānas,** **dapun<sup>u</sup>** **gathēs,**  
 is-proper seizing to-the-skirt, to-say it-is-proper-to-her,

**'mē** **dita** **gōḍa** **khōrāth.** **Sa** **kyāh**  
 'to-me give-please first alms.' She of-course

**hāvi** **ada** **kasam,** **cyōnuy** **mōkh**  
 will-show then the-oath, thine-only face

**ratith** **dapi,** **'hā** **hāz<sup>i</sup>** **Vig<sup>i</sup>nāh-nāga,**  
 having-seized she-will-say, 'O holy O-Vig<sup>i</sup>nāh-Nāg,

**nēmis-matis** **siwāh** **kyāh** **kūr<sup>u</sup>m-na** **kōsi**  
 to-this-mad-one except certainly was-made-to- by-anyone  
 me-not

**dāmānas** **thaph."**  
 to-the-skirt seizing."

**Vig<sup>i</sup>nāh** **nāgas** **wūth<sup>ūy</sup>** **srānas.**  
 To-the-Vig<sup>i</sup>nāh Nāg she-descended-veryly for-bathing.

**"Kuwa** **zāna** **maṭi** **māh** **lod<sup>u</sup>nam** **rāh?**

"How do-I on-the I-wonder- was-loaded- the-fault?  
 know, shoulder how for-me

**Māt<sup>i</sup>** **thaph** **lōy<sup>u</sup>nam** **ḍōli-dāmānas."**  
 By-the-mad-one seizing was-struck to-the-skirt-of-the-gusset-  
 of-(my) garment."

**Kuṭ<sup>a</sup>wāl-gānas** **gudariv** **kyāh?**  
 To-the-chief-of-police- happened what?  
 the-pimp

**Sōriy** **yār** **gay** **pānas** **pānas.**  
 All friends went voluntarily voluntarily.

**Kuṭ<sup>a</sup>wāl-gānas** **gudariv** **kyāh?**  
 To-the-chief-of-police-the-pimp happened what?

**10. Pātashāh-kūr<sup>ū</sup>** **gayē** **gara,** **kuṭ<sup>a</sup>wāl**  
 The-king's-daughter went home, the-chief-of-  
 police

<b>dyutukh</b>	<b>phahi,</b>	<b>sōnara-sānd<sup>i</sup></b>	<b>bōt<sup>ü</sup></b>
was-given- by-them	on-the-empalement- stake,	the-goldsmith-of	the-husband- and-wife

<b>z<sup>a</sup>h</b>	<b>chih</b>	<b>gari-panani.</b>	<b>Sōnar</b>	<b>gav</b>
two	are	in-the-house-their-own.	The-goldsmith	became

<b>bēmār.</b>	<b>Yihōy</b>	<b>kor<sup>u</sup>nas</b>	<b>āsh<sup>ē</sup>kun<sup>u</sup></b>	<b>tab.</b>
ill.	This-verily	was-made-by- him-for-her	of-love	the-fever.

<b>Yih</b>	<b>ös<sup>ü</sup></b>	<b>sōnara-sünz<sup>ü</sup></b>	<b>zanāna</b>	<b>gāt<sup>ü</sup>j<sup>ü</sup>.</b>
This	was	the-goldsmith-of	wife	clever.

<b>Godun</b>	<b>mōhara-hatas-akis</b>	<b>rosh<sup>u</sup>.</b>	<b>Yih</b>
Was-made-by-her	(of) mohars-a-hundred-one	a-necklace.	This

<b>gondun</b>	<b>pananis-khāwandas.</b>	<b>Pāna</b>
was-tied-by-her	to-her-own-husband.	She-herself

<b>lōgun</b>	<b>saniyās.</b>	<b>Amis</b>	<b>pör<sup>ü</sup>n</b>
was-made-to-appear- like-by-her	an-ascetic.	As-for-him	she (he)-was- dressed-by-her

<b>göpöl<sup>i</sup>.</b>	<b>Wātanōw<sup>ü</sup>n</b>	<b>pātashāha-sond<sup>u</sup></b>
(as) a-dancing-girl.	She (he)-was-caused- to-arrive-by-her	the-king-of

<b>gara.</b>	<b>Dopun</b>	<b>amis-pātashēhas,</b>	<b>“yih</b>
at-the-house.	It-was-said-by-her	to-that-king,	“this (girl)

<b>chēm</b>	<b>böy<sup>i</sup>-kākañ,</b>	<b>yih</b>	<b>chěy</b>	<b>tě</b>
is-to-me	elder-brother's-wife,	she	is-to-thee	to-thee

<b>hawāla.</b>	<b>Mě</b>	<b>chuy</b>	<b>gāshun<sup>u</sup></b>	<b>böyis-nish.</b>
a-deposit.	To-me	is-verily	to-be-gone	to-the-brother- near.

<b>Suh</b>	<b>chum</b>	<b>gamot<sup>u</sup></b>	<b>sōdāhas.</b>	<b>Yih</b>
He	is-for-me	gone	for-merchanting.	This (girl)

<b>chěy</b>	<b>myōñ<sup>ü</sup></b>	<b>göpöl<sup>i</sup></b>	<b>hawāla,</b>	<b>yotāñ</b>
is-to-thee	my	dancing-girl	a-deposit,	until

ās <sup>i</sup>	yimōy.	Yih	chěy	pākh,	yih
we	shall-come-to-	She	is-verily	pure,	her
	thee.				

thöv <sup>izēn</sup>	panañē-kōrē-söty."	Āyē	phīrith
you-must-keep-	thine-own-daughter-with."	She-came	returning
her			

panun <sup>u</sup>	gara.	Kēh	kālā	gav,	āv
(to) her-own	house.	Some	a-time	went,	came

yih	sōnar	biyē	gara	panun <sup>u</sup> .
this	goldsmith	again	(to) home	his-own.

### 11. Dapān wustād,—

(Is) saying the-teacher,—

Lōgun	sōdāgār	ami	zanāni.
He-was-made-to-appear-	a-merchant	by-that	woman.
like-by-her			

Wöt <sup>i</sup>	ath-pātashēha-sandis-shēharas-manz.
They-arrived	that-king's-city-in.

Lōgu	ami	biyē	saniyās.
He (she)-was-made-to-	by-her	again	an-ascetic.
appear-like			

Khāwand	thōwun	dēras-pēth	sōdāgār
Her-husband	was-placed-by-her	a-tent-on	a-merchant

lōgith,	pāna	gayē	pātashēhas.
being-made-to-appear-	she-herself	went	to-the-king.
like,			

Gond <sup>u</sup> nas	dāwāh,	"dim	göpöl <sup>i</sup> ."
Was-bound-by-	a-claim,	"give-to-me	the-dancing-girl."
her-to-him			

Diwān	chuh	achēn	d <sup>u</sup> h.	Dapān
Giving	he-is	to-the-eyes	smoke.	Saying

chēs,	"dim	göpöl <sup>i</sup> .
she-is-to-him,	"give-to-me	the-dancing-girl.



Prārān dōh gav mē bālē.  
Waiting the-day went for-me for(-my)-girl.

Saniyās āmot<sup>u</sup> gōpālē."  
The-ascetic (is) come for-the-dancing-girl."

Yih chus dapān pātashāh phīrith,—  
This is-to-her saying the-king answering,—

"Saniyāsū, mōv lāg jēṇḍa, luh-luh.  
"O-ascetic, do-not fix the-flag (of  
your claim), luh-luh.

Khôtūnā akh dimay dandā, luh-luh."  
A-certain-lady a I-will-give-in-exchange, luh-luh."

Saniyās dapān chus phīrith,—  
The-ascetic saying is-to-him answering,—

"Saniyās chusay bēwāsta, luh-luh.  
"An-ascetic I-am-veryly without-worldly-ties, luh-luh.

Dandā hēmay dukhtar-ē-khāsa, luh-luh."  
An-exchange I-will-take-from-thee the-daughter-of-thee-thyself, luh-luh."

12. Dapān wustād,—  
(Is) saying the-teacher,—

Mōhara-hatas goḍun rosh<sup>u</sup>, gonḍun  
Of-mohars-a-hundred was-made-by-him a-necklace, it-was-tied-by-him

panañē kōḍē. Kūr<sup>ū</sup>n hawāla amis  
to-his-own daughter. She-was-made-by-him to-the-charge to-this

saniyāsas.  
to-ascetic.

**Tānana**      **tan<sup>a</sup>nana**      **tanānāy.**  
 Tānana      tananana      tanānāy.

**Yim**      **kār**      **chěh**      **karān**      **zanānāy.**  
 These      actions      are      doing      women-only.

**Niyěn**      **ta**      **kür<sup>ü</sup>n**      **hawāla**      **pananis-**  
 Was-taken-      and      was-made-      to-the-      to-her-own-  
 by-her      by-her      charge

**khāwandas.**      **Dop<sup>u</sup>nas,**      **“ṣ<sup>a</sup>h**      **zān,**      **ta**  
 husband.      It-was-said-by-her-      “thou      know,      and  
                                  to-him,

**yih**      **zān.”**  
 (thou) this-woman      know.”

# VI. YŪSŪPH-ZALĪKHĀ KATH.

## YŪSUF-ZULAIKHĀ STORY.

1. Shāh-i-Yūsūph Zalikhā, yāra, bōzakh-nā ?  
King-Yūsuf Zulaikhā, Friend, wilt-thou-not-hear ?

2. Zalikhā chēh wanān,—  
Zulaikhā is saying,—

“Sālas yikh-nā ? pōlāv khēkh-nā ?  
“To-the-feast wilt-thou-not-come ? pulāo wilt-thou-not-eat ?

Yitam gāh bēgāh; yāra,  
Come-thou- in-season out-of-season; Friend,  
please-to-me

bōzakh-nā ?  
wilt-thou-not-hear ?

3. Sath kuth<sup>i</sup> larē chim, cyāñē-  
Seven rooms in-the-house are-to-me, for-thy-  
lōhlari chim.  
longing they-are-to-me.

Bēhtam sāthā; yāra, bōzakh-nā ? ”  
Sit-please-for-me a-moment; Friend, wilt-thou-not-hear ? ”

4. Putal-khānas byon<sup>u</sup> byon<sup>u</sup> pānas  
Of-the-idol-house separately separately of-her-own-accord

Kor<sup>u</sup>nakh pardā; “yāra, bōzakh-nā ? ”  
Was-made-by-her- a-veil; “Friend, wilt-thou-not-hear ? ”  
for-them

5. "Ati kyā thôwuth, asē-kun  
"Here what was-placed-by-thee, us-before

hôwuth?"

was-shown-by-thee?"

- Dop<sup>u</sup>nas, "chum Khôdā; yāra°?"  
It-was-said-by-her- "it-is-to-me a-God; Friend, etc.?"  
to-him,

6. "Khôdā gav suy, mani-panañē  
"God is He-alone, from-the-mind-thine-  
own

kās dōy.  
expel the-belief-in-two.

- Shōlān chuh shēmāh; yāra°?  
Shining is the-lamp-flame; Friend, etc.?

7. Khôdā chuh kunuy, jalwa dith  
God is one-only, glory having-given

drāv nonuy.  
He-issued manifest.

- Kañē-manz chyā mōdā? yāra°?"  
Stone-in is-there meaning? Friend, etc.?"

8. Hazrat-i Yūsūph tsol<sup>u</sup>. Pata lādyēyēs  
Saint Yūsuf fled. After ran-to-him

Zalikhā.

Zulaikhā.

- Yūsūph tsalān, Zalikhā lārān.  
Yūsuf fleeing, Zulaikhā running.

- Dop<sup>u</sup>nas, "yī pazyā? yāra°?"  
It-was-said-by-her-to-him, "this- indeed is-it-proper? Friend, etc.?"

9. **Nālas** **thaph** **karith,** **nyūn**  
 To-the-neck seizing having-done, he-was-taken-  
 by-her

**hāshā** **kārith.**  
 an-accusation having-made.

**Gay** **pēsh-ě-pātashāh.** **Yāra° ?**  
 They-went before-of-the-king. Friend, etc. ?

10. **Azīz-i-Misar** **ôś<sup>u</sup>** **pātashāh.** **Amis**  
 Azīz-i-Misar was the-king. To-him

**ôś<sup>u</sup>** **zid** **Hazrat-i** **Yūsūpha-sond<sup>u</sup>.**  
 was hatred Saint Yūsuf-of.

**Yūsūph** **köd-khān,** **kāh** **chus-na** **bōzān.**  
 Yūsuf (in) the-prison, anyone is-to-him-  
 not listening.

**Mökali** **az-Khōdā.** **Yāra° ?**  
 He-will-be- from-God. Friend, etc. ?  
 released

11. **Yēli** **Yūsūph** **log<sup>u</sup>** **köd,** **ati**  
 When Yūsuf became imprisoned, there

**ös<sup>i</sup>** **prön<sup>i</sup>** **kēh<sup>i</sup>.** **Timau** **dyūth<sup>u</sup>**  
 were old certain-people. By-them was-seen

**khāb.** **Akis** **korun** **töbīr.** **“Tsē**  
 a-dream. To-one was-made-by- interpretation. “Thee  
 him

**māriy** **pātashāh.”** **Môr<sup>u</sup>** **pātashāhan.**  
 will-kill-certainly the-king.” He-was-killed by-the-king.

**Biyis** **korun** **töbīr.** **“Ts<sup>u</sup>h**  
 To-another was-made-by-him interpretation. “Thou

<b>sapadakh</b>	<b>pātashāha-sond<sup>u</sup></b>	<b>pēshkār.</b>	<b>Mě-ti,</b>
wilt-become	the-king-of	head-official.	Me-also

<b>hasa,</b>	<b>pöv'zi</b>	<b>yād."</b>
Sir,	please-cause-to-fall	memory."

<b>Ködyau</b>	<b>khāb</b>	<b>dyūth<sup>u</sup>,</b>	<b>töbīr</b>	<b>drākh</b>
By-the- prisoners	dream	was-seen,	interpretation	issued- for-them

**myūth<sup>u</sup>.**

sweet.

<b>Mökāliy</b>	<b>phardā ;</b>	<b>yāra° ?</b>
They-were-released- verily	on-the-morrow ;	Friend, etc. ?

<b>12. Pātashāh</b>	<b>Azīz-i-Misar</b>	<b>dēshān</b>	<b>khāb.</b>
The-king	Azīz-i-Misar	(is) seeing	a-dream.

<b>Azīz-i-Misar</b>	<b>khāba-nishē</b>	<b>abtar,</b>
Azīz-i-Misar	the-dream-from	terrified,

<b>Gav</b>	<b>bēdār,</b>	<b>wōth<sup>u</sup></b>	<b>shōra-gāh.</b>	<b>Yāra° ?</b>
Became	awake,	there-arose	an-outcry.	Friend, etc. ?

<b>13. Kamyuk<sup>u</sup></b>	<b>wōth<sup>u</sup></b>	<b>shōra-gāh ?</b>
Of-what	arose	the-outcry ?

<b>Malan,</b>	<b>bāban,</b>	<b>pīran,</b>	<b>phakīran,</b>
Of-priests,	of-calendars,	of-saints,	of-mendicants,

<b>Bani-nā</b>	<b>hakīmā ?</b>	<b>Yāra° ?</b>
Will-there-not-be	a-single-wise-man ?	Friend, etc. ?

<b>14. Kamyuk<sup>u</sup></b>	<b>hakīm,</b>	<b>ath-khābas</b>	<b>yus</b>
Of-what	wise-man,	to-this-dream	he-who

<b>mānē</b>	<b>tārihē,</b>	<b>yus</b>	<b>ām<sup>i</sup>-Azīz-i-Misaran</b>
the-meaning	might-bring-	which	by-this-Azīz-i-Misar
	out,		

<b>khāb</b>	<b>ôś<sup>u</sup></b>	<b>ḍyūṭh<sup>u</sup>mot<sup>u</sup> ?</b>	<b>Dop<sup>u</sup>nas</b>
dream	was	seen ?	It-was-said-to-him

<b>gōlāman,</b>	<b>" khābuk<sup>u</sup></b>	<b>tōbīr</b>	<b>zāni</b>
by-the-servant,	" of-the-dream	the-interpretation	will-know

<b>Hazrat-i</b>	<b>Yūsūph.</b>
Saint	Yūsuf.

<b>Khābuk<sup>u</sup></b>	<b>tōbīr</b>	<b>Yūsūphas</b>	<b>chuh</b>	<b>wōphīr.</b>
Of-dream	interpretation	to-Yūsuf	is	plentiful.

<b>Dādēn</b>	<b>chuy</b>	<b>dawā.</b>	<b>Yāra<sup>o</sup> ? "</b>
Of-pains	he-is-very	the-remedy.	Friend, etc. ? "

<b>15. Onukh</b>	<b>Hazrat-i</b>	<b>Yūsūph.</b>	<b>Dop<sup>u</sup>nas</b>
Was-brought-	Saint	Yūsuf.	It-was-said-by-
by-them			him-to-him

<b>pātashēhan,</b>	<b>" mē</b>	<b>ḍyūṭh<sup>u</sup></b>	<b>khāb.</b>	<b>Ath<sup>i</sup></b>
by-the-king,	" by-me	was-seen	a-dream.	For-it-very

<b>wanum</b>	<b>tōbīr."</b>	<b>Dop<sup>u</sup>nas</b>	<b>Yūsūphan,</b>
say-to-me	the-interpretation."	It-was-said-by-	by-Yūsuf,
		him-to-him	

<b>" kyāh</b>	<b>ḍyūṭhuth ? "</b>	<b>Dop<sup>u</sup>nas</b>	<b>pātashēhan,</b>
" what	was-seen-by-thee ? "	It-was-said-by-	by-the-king,
		him-to-him	

<b>" akh</b>	<b>ḍyūṭhum,</b>	<b>hōkh<sup>i</sup></b>	<b>nāg</b>	<b>sath</b>
" One	was-seen-by-me,	dry	springs	seven

<b>baritēn</b>	<b>nāgan</b>	<b>satan</b>	<b>cēwān.</b>	<b>Biyē</b>
full	springs	seven	(were) drinking.	Again

<b>dyūṭhum,</b>	<b>khām</b>	<b>sath</b>	<b>hēl<sup>i</sup></b>	<b>wuchim</b>
was-seen-by-me,	unripe	seven	ears-of-corn	were-seen-by-me

<b>pōkhtan</b>	<b>satan</b>	<b>hēlēn</b>	<b>ningalān.</b>	<b>Biyē</b>
ripe	seven	ears	(were) swallowing.	Again

<b>wuchēm</b>	<b>lāgar</b>	<b>gōv<sup>ū</sup></b>	<b>sath</b>	<b>yiwān,</b>
were-seen-by-me	lean	cows	seven	(were) coming,

<b>mastan</b>	<b>satan</b>	<b>gōv<sup>ū</sup>n</b>	<b>ningalān.</b>	<b>Amyuk<sup>u</sup></b>
plump	seven	cows	(were) swallowing.	Of-it

<b>wanum</b>	<b>tōbīr."</b>	<b>Dop<sup>n</sup>nas</b>	<b>Yūsūphan,</b>
tell-to-me	the-interpretation."	It-was-said-by-him-to-him	by-Yūsuf,

<b>"drāg</b>	<b>wōthi."</b>
"a-famine	will-arise."

## 16. Dapān wustād,—

(Is) saying the teacher,—

<b>Yūsūphan</b>	<b>mōkalōw<sup>u</sup></b>	<b>tōbīr</b>	<b>wanith,</b>
By-Yūsuf	was-finished	the-interpretation	having-spoken,

<b>pātashēhas</b>	<b>gav</b>	<b>asar.</b>	<b>Lūj<sup>ū</sup>s</b>	<b>bōchē.</b>
to-the-king	happened	a-result.	There-was-joined-to-him	hunger.

<b>Dop<sup>n</sup>nakh,</b>	<b>"diyūm</b>	<b>bata."</b>	<b>Ami-wakta</b>
It-was-said-by-him-to-them,	"give-ye-to-me	food."	At-that-time

<b>pātashāh</b>	<b>khēwān</b>	<b>ōs<sup>u</sup>na.</b>	<b>Ami-asara-sōty</b>
the-king	eating	was-not.	That-result-owing-to

<b>dop<sup>n</sup>nakh,</b>	<b>"jēl</b>	<b>anyūm."</b>	<b>Dapān,</b>
it-was-said-by-him-to-them,	"quickly	bring-ye-to-me."	(People are) saying,



<b>gay</b>	<b>ta</b>	<b>onukh</b>	<b>bata.</b>	<b>Yih</b>	<b>khyōn.</b>
they-went	and	was-brought-	food.	This	was-eaten-
		by-them			by-him.

<b>Dop<sup>u</sup>nakh,</b>	<b>“biyě</b>	<b>anyūm.”</b>	<b>Añēhas</b>
It-was-said-by-him-	“again	bring-ye-to-me.”	Were-brought-by-
to-them,			them-to-him

<b>dēga</b>	<b>wōkavith.</b>	<b>On<sup>u</sup>has</b>	<b>ta</b>
cauldrons	having-drawn-forth.	It-was-brought-by-	and
		them-to-him	

<b>khyōn,</b>	<b>tasalī</b>	<b>kēh</b>	<b>ās-na.</b>	<b>Dapān,</b>
it-was-eaten-	satisfaction	any	came-to-him-	(People are)
by-him,			not.	saying,

<b>ath<sup>i</sup>-bōchi-sōtiy</b>	<b>gav</b>	<b>marith.</b>	<b>Dapān,</b>
that-very-hunger-owing-	he-went	having-died.	(People are)
to-only			saying,

<b>pagāh</b>	<b>diṣ<sup>u</sup></b>	<b>wazīrau</b>	<b>wurdī,</b>	<b>“pagāh</b>
next-day	was-given	by-the-Viziers	command,	“to-morrow

<b>wasiv</b>	<b>sōriy</b>	<b>yīd<sup>i</sup>kāh.</b>	<b>Yēs</b>	<b>host<sup>u</sup></b>
descend-ye	all	(to) the-‘Īdgāh.	To-whom	the-elephant

<b>nami,</b>	<b>pōz</b>	<b>bēhi</b>	<b>nēchi,</b>	<b>suy</b>
will-bow,	the-hawk	will-sit	(on) the-thumb-	he-veryly
			ring,	

<b>sapadi</b>	<b>pātashāh.”</b>	<b>Dapān,</b>	<b>wāth<sup>i</sup></b>
shall-become	king.”	(People are) saying,	they-descended

<b>yīd<sup>i</sup>kāh,</b>	<b>āv</b>	<b>host<sup>u</sup>,</b>	<b>namyōv</b>	<b>Yūsūphas.</b>
to-the-‘Īdgāh,	came	the-elephant,	bowed	to-Yūsuf.

<b>Pōz</b>	<b>āv,</b>	<b>byūṭhus</b>	<b>nēchi.</b>	<b>Banyōv</b>
The-hawk	came,	sat-for-him	(on) the-thumb-	Became
			ring.	

<b>Yūsūph</b>	<b>pātashāh.</b>
Yūsuf	king.



# VII.—NAYĚ-HÜNZŪ KATH

REED(-FLUTE)-OF TALE

1. Bani yēs dôd<sup>u</sup>, tas chuh  
Will-happen to-whom pain, to-him is

pānas tiy nanān.  
to-himself it-veryly being-manifest.

NayĚ-hond<sup>u</sup> dôd<sup>u</sup> nay chĕh pānay  
The-reed-flute-of pain the-reed-flute is herself  
tiy wanān.  
that-veryly telling.

2. Nay chĕh dapān, “Bār-sōhib  
The-flute is saying, “The-Almighty  
chuy kunuy.  
is-veryly one-only.

Day<sup>i</sup> ta takhi-nishĕ pānas chuy  
God-only and anger-from of-His-own- will is-veryly  
byonuy.”  
distinct.”

3. Nay chĕh dapān, “Bār-sōhib munazāth.  
The-flute is saying, “The-Almighty pure.

Pānas<sup>u</sup>-y-kun chuy mushtākh dôh  
Himself-only-towards He-is-veryly yearning day  
ta rāth.  
and night.

4. Hamud gathiv tas-Khōdāyēs-kun parān,  
Praise go-ye that-God-towards reciting,

**Pöda korun thôth<sup>u</sup> Mahmad mizmān.**  
 Created was-made- the-Beloved Muḥammad the-Guest.  
 by-Him

**5. Bār-sōhiban sōty ditin sāmān.**  
 By-the-Almighty with (him) were-given-by- appliances.  
 Him

**Tsōr yār chis sōty sōty shūbān.**  
 Four friends are-of-him with with glorious.

**6. Nūra tām<sup>i</sup>-sandi pöda korun Ādam.**  
 By-the- Him-of created was-made- Adam.  
 glory by-Him

**Ādamas-sōty pöda korun yīdam."**  
 Adam-with created was-made-by-Him this (world)."

**7. Nay chēh dapān, "lodun Ādam**  
 The-flute is saying, "was-sent-forth- Adam  
 by-him

**bēnawāh.**  
 destitute.

**Ös<sup>u</sup> mashiyēth lari-tala drāyēs**  
 There-was a-wish, the-side-from- issued-for-  
 under him

**Hawāh."**  
 Eve."

**8. Nay chēh dapān, "kyāh zabar**  
 The-flute is saying, "how excellent

**ōs<sup>u</sup> suy sāth.**  
 was that-very moment.

**Yēmi-sātay pöda kür<sup>n</sup> zuryāth."**  
 At-what-time-verily created was-made- (the world with  
 by-Him its) offspring."

9.    Nay     chěh     dapān,     “hāl     myōnuy  
       The-flute     is     saying,     “condition     my-verily

būz<sup>i</sup>tav.

hear-please-ye.

Dōd<sup>i</sup>laday     chiv,     ta     sāthā     rūz<sup>i</sup>tav.”  
       Pained-if     ye-be,     then     a-moment     wait-please-ye.”

10.   Nay     chěh     dapān,     “path     wanan  
       The-flute     is     saying,     “behind     the-woods

ös<sup>u</sup>s     pinhān.  
 I-was     concealed.

Shākha-bargau     sōty     ös<sup>u</sup>s     shūbān.”  
       Branch-leaves     with     I-was     beautiful.”

11.   Nay     chěh     dapān,     “thod<sup>u</sup>     mě  
       The-flute     is     saying,     “upright     to-me

ōsum     bāla-pān.  
 was-to-me     the-youthful-body.

Sōna-kananay     grāyě     dūran     chēs  
       Of-the-golden-ears-     wavings     to-the-ear-pendants     I-am  
       verily

diwān.  
 giving.

12.   Gayēmay     gum-rōyī,     ta     tamyukuy  
       There-happened-     going-astray,     and     of-it-verily  
       to-me

gōm     badal.  
 there-happened-to-me     exchange,



16. Gayē judāh, sōy judōyī chēy  
 She-went apart (from that-very separation she-is-  
 the forest), verily

wanān.  
 telling.

Ös<sup>ü</sup> wadān, alvidāh ös<sup>ü</sup>y karān.  
 She-was lamenting, last-farewell was-she-verily making.

17. "Tati wölith wati wati  
 "From-there having-brought- on-the-road on-the-road  
 (me) down  
 tam chum diwān.  
 weariness he-is-to-me giving.

Wālawunuy tōrka-chānas chum  
 Immediately-on-bringing- to-a-private-carpenter he-is-me  
 (me) down (from the forest)

k<sup>a</sup>nān."  
 selling."

18. Nay chēh dapān, "lari phir<sup>i</sup>  
 The-flute is saying, "on-the-side turning  
 phir<sup>i</sup> chum wuchān.  
 turning he-is-me inspecting.

Dūri rūz<sup>i</sup> rūz<sup>i</sup> tōri-dab sak<sup>a</sup>th  
 At-a-distance remaining remaining adze-blows severe

chum diwān."  
 he-is-to-me giving."

19. Nay chēh dapān, "litri-sōty yēli  
 The-flute is saying, "a-saw-with when  
 göj<sup>ü</sup>nas,  
 was-caused-to-melt-by-him-I,

**A<sup>h</sup>ürü pëyëm yëli carkas khöj<sup>h</sup>nas."**  
A-wool-worm fell-on-me when to-the-lathe was-caused-to-mount-I."

<b>20.</b>	<b>Yēli</b>	<b>carkas</b>	<b>khüt<sup>ü</sup></b>	<b>amis-törka-</b>
	When	to-the-lathe	she-mounted	that-private-
<b>chānas-nishē,</b>	<b>amis</b>	<b>pēwān</b>	<b>panān<sup>i</sup></b>	<b>hamnishīn</b>
carpenter-near,	to-her	(are) falling	her-own	companions
<b>yād.</b>	<b>Yiman<sup>ü</sup>y-kun</b>	<b>chēh</b>	<b>wanān</b>	<b>kēntāh.</b>
(in) memory.	Them-only-to	she-is	saying	something.
<b>Ta</b>	<b>kyāh</b>	<b>wani?</b>		
And	what	will-she-say?		

**Nay**      **chěh**      **dapān,**      **“hamnishīn**      **myōn<sup>i</sup>**  
The-flute      is      saying,      “companions      my  
     **rūd<sup>i</sup>**      **kati?**  
     remained      where?

Wān <sup>i</sup>	bōh	dimahakh,	tūr <sup>i</sup>	mā
Messages	I	would-have-given-	there-	I-wonder-
		to-them,	verily	if
rūd <sup>i</sup>		ada-wati?		
they-remained		on-mid-way?		

[illegible]

Sīna mutarith dōd<sup>u</sup> panunuy hāwahö."  
 Bosom having-opened pain my-own-veryly I-would-show."

[illegible]





25. Wadanā      bōh,      zadě      pānas  
Shall-I-not-weep      I,      holes      to-(my) body

tör<sup>i</sup>nam,  
are-caused-to-pass-  
over-by-him-to-me.

<b>Khām-pōsan</b>	<b>zīṭh<sup>i</sup></b>	<b>atha</b>	<b>kūt<sup>i</sup></b>	<b>dör<sup>i</sup>nam.</b>
For-cheap-pice	long	arms	how-many	are-place-by- him-on-me.

26. Dapān wustād,—  
(Is) saying the-teacher,—

<b>Wōñ</b>	<b>yēli</b>	<b>khām-pōsan</b>	<b>āyē-k<sup>a</sup>nana,</b>	<b>wōñ</b>
Now	when	for-cheap-pice	she-was-sold,	now
<b>chus</b>	<b>pēwān</b>	<b>panun<sup>u</sup></b>	<b>nayistān</b>	<b>yād.</b>
is-to-her	falling	her-own	cane-brake	(in) memory.

<b>Ath<sup>i</sup></b>	<b>nayistānas-kun</b>	<b>chěh</b>	<b>wanān</b>
To-this-very	cane-brake-to	she-is	saying

kěntshāh.      Kyāh      wani?  
something.      What      will-she-say?

Nay chěh dapān, "nayistānuk" chum  
The-flute is saying, "of-the-canebrake is-to-me

tamāh.  
longing.

<b>Garza-panani</b>	<b>thājyām</b>	<b>arz-ō-samā."</b>
For-the-purpose-	was-searched-	earth-and-heaven."
my-own	by-me	

27. Nay chěh dapān, "nayistān myôn"  
The-flute is saying, "the-canebrake my

kyāh      chuh      jān;  
how      it-is      good;

Zāni kyāh tath măně būzith  
 Will-know ? of-that the-meaning having-heard  
 g'ör-zān ?"  
 an-ignorant-person ? "

28. Nay chěh dapān, "nayistān myôn"  
 The-flute is saying, "the-canebrake my  
 kyāh zabar;  
 how excellent;

Zāni kyāh tath măně būzith  
 Will-know ? of-that the-meaning having-heard  
 bē-khabar ?"  
 an-untaught-person ? "

29. Nay chěh dapān, "nayistānüc"  
 The-flute is saying, "of-the-canebrake  
 yěs chěh zān;  
 to-whom is knowledge;

Zāni suy yus āsi wôt<sup>u</sup>mot<sup>u</sup>  
 Will-know he-only who will-be arrived  
 lā-makān."  
 at-Him-Who-has-no-  
 abode-(i.e. God)."

30. Nay chěh dapān, "kyāh chěh  
 The-flute is saying, "what is  
 wün<sup>u</sup>müs<sup>u</sup> masnavī ?  
 said the-rhymed-poem ?

Zāni suy yěs āsi pēmüs<sup>u</sup>  
 Will-know he-alone to-whom will-be fallen  
 ašh<sup>ě</sup>ka chīh."  
 (of) love a-particle."

31.    **Nay**        **chěh**    **dapān,**        **"mōdur"**    **mas**  
          The-flute        is        saying,        "sweet        wine

**kōtyāh**        **cěwān,**  
          how-many        (are) drinking,

**Sōdurabalay**        **nay**        **Subhān**        **chuy**  
          In-Sōdarabal-only        the-(story-of-        Subhān        is  
    the) flute

**wanān."**  
          saying."

## VIII.—PĀTASHĒHA-SŪNZŪ KATH

## KING-OF

## STORY

1. Pātashāhā      ôs<sup>u</sup>.      Dapān      wustād,—  
A-certain-king      was.      (Is) saying      the-teacher,—

Suy      pātashāh      ôs<sup>u</sup>      nērān      prath-dōha  
That-very      king      was      going-out      every-day

ath<sup>i</sup>-zūnadabi-pēṭh.      Ath<sup>i</sup>      ôs<sup>u</sup>      pēṭha-kani  
that-very-roof-bungalow-on.      Of-it-verily      was      the-top-on

ôl<sup>u</sup>      jānāwāran-hond<sup>u</sup>.      Yim      ôs<sup>i</sup>  
the-nest      birds-of.      They (king and queen)      were

prath-dōha      yihūnz<sup>ū</sup>      bōlbōsh<sup>ū</sup>      bōzān.      Yim  
every-day      of-these      the-chirping      hearing.      They

ôs<sup>i</sup>      pātashāha-sānd<sup>i</sup>      bōts<sup>ū</sup>      z<sup>a</sup>h      sēṭhāh  
were      the-king-of      husband-and-  
wife      two      very-much

khōsh      gathān.      Dōha-aki      bōlbōsh<sup>ū</sup>      ati  
pleased      becoming.      On-a-day-one      the-chirping      there

ôs<sup>ū</sup>na      kēh      gathān.      Dop<sup>u</sup>      ami-pātashāh-bāyi  
was-not      any      occurring.      It-was-said      by-that-queen

pātashēhas,      “ az      kōna      chēh      gathān  
to-the-king,      “ to-day      why-not      is      occurring

bōlbōsh<sup>ū</sup> ? ”      Dapān      wuchukh      ath      ôlis.  
chirping ? ”      Saying      it-was-seen-by-  
them      to-that      nest.

Ath<sup>i</sup>-manz      bacē      z<sup>a</sup>h      mumāt<sup>i</sup>.      Wōlikh  
It-verily-in      young-ones      two      (were)      They-were-brought-  
dead.      down-by-them

bōn.      Sēṭhāh      phyūr<sup>u</sup>      yiman-pātashēha-sandēn-  
down.      Much      regret-occurred      to-these-king's-two-

dōn-bātsan.	Anikh	wazīr	gāṭ <sup>ā</sup> lī	gāṭ <sup>ā</sup> lī.
husband-and-wife.	Were-summoned- by-them	viziers	skilful	skilful.

<b>Dop<sup>n</sup>hakh,</b>	<b>“ nōman</b>	<b>wuch<sup>i</sup>tav,</b>	<b>kyāh</b>
It-was-said-by-them-to-	“ to-these	please-look-ye,	what
them,			

chuh	gamot <sup>u</sup> ? "	Wuch <sup>i</sup> hakh.	Yiman
is	happened ? "	They-were-seen-by- them.	To-them (was)

rôṭ <sup>u</sup> mot <sup>u</sup>	kond <sup>u</sup>	haṭis.	Dānāh-wazīran-āk <sup>i</sup>
caused-to-stick	a-thorn	to-the-throat.	By-a-wise-vizier-one

dop"nakh,	"yih	chěh	yiman	panüñ <sup>u</sup>
it-was-said-by-him-	"this	is	to-them	their-own
to-them,				

møj<sup>ü</sup>    mumüts<sup>ü</sup>.    Äm<sup>i</sup>-naran    kür<sup>ü</sup>müts<sup>ü</sup>    byēkh  
mother    dead.    By-this-male (bird)    (was) made    a-second

<b>wörüz<sup>ü</sup>.</b>	<b>Ami</b>	<b>chunakh</b>	<b>dyut<sup>u</sup>mot<sup>u</sup></b>
second-wife.	By-her	is-by-her-to-them	given

<b>āmpa-kani</b>	<b>kond<sup>u</sup>.</b>	<b>Amiy</b>	<b>chih</b>	<b>yim</b>
mouth-to-mouth- feeding-during	a-thorn.	By-this-verily	are	they

mumāt <sup>i</sup> ."	Pātashāh	wanān	pātashāh-bāyē,
dead."	The-king	(is) saying	to-the-queen,

“bōy	maray,	ts <sup>ah</sup>	kā <sup>ri</sup> -zi-na	kuni.”
“I-if	shall-die-if,	thou	must-make-not	at-all (a second marriage).”

<b>Pātashāh-bāy</b>	<b>wanān</b>	<b>pātashāhas,</b>	<b>“ böy</b>
The-queen	(is) saying	to-the-king,	“ I-if

<b>maray,</b>	<b>t<sup>ah</sup></b>	<b>kàr'izi-na</b>	<b>kuni."</b>	<b>Kor<sup>u</sup></b>
shall-die-if,	thou	must-make-not	at-all (a second marriage)."	Was-made

yimau	driy	kasam	pānawōñ.	Yih	kyāzi
by-them	a-vow	oath	mutually.	This	why

korukh	driy	kasam?	Dopukh,	"asē
was-made-by-them	vow	oath?	It-was-said-by-them,	"to-us

chih	gabar	z <sup>a</sup> h;	timan	kyāh	kari
are	sons	two;	to-them	perhaps	will-do

wōramōj <sup>ü</sup>	yā	môl <sup>u</sup>	yyi?"
a-step-mother	or	(step-)father	this-very-thing?"

2. Kēh	kālāh	gav,	pātashāh-bāy
Some	a-certain-space-of-time	went,	the-queen

mōyě.	Pātashāh	kuni	karān	chuna,
died.	The-king	at-all (a second marriage)	making	is-not,

ti-kyāzi	pānawōñ	ôsukh	dōyau	bātau
because	mutually	was-by-them	by-the-two	husband-and-wife

driy	kasam	kor <sup>u</sup> mot <sup>u</sup> .	Wārayāh	kālāh
vow	oath	made.	Very-long	a-certain-space-of-time

gav,	āy	wazīr.	Dopukh	pātashēhas,
went,	they-came	the-viziers.	It-was-said-by-them	to-the-king,

"pātashēham,	nēth <sup>a</sup> r	gathi	karun <sup>u</sup> ."
"my-king,	marriage-arrangement	is-proper	to-be-done."

Wārayāh	kāl	kēh	bōzān	chukhna.
A-very-long	space-of-time	anything	hearing	he-is-to-them-not.

<b>Kor<sup>u</sup>has</b>	<b>zōr</b>	<b>wazīrau.</b>	<b>Korun</b>
Was-made-by-them-	force	by-the-viziers.	Was-made-by-
to-him			him

**nēth<sup>a</sup>r.**

marriage-arrangement.

<b>3. Yim</b>	<b>pātashāh-zāda</b>	<b>z<sup>a</sup>h</b>	<b>ös<sup>i</sup>.</b>	<b>Tim</b>
These	princes (king's sons)	two	were.	They

<b>ös<sup>i</sup></b>	<b>parān</b>	<b>sabakh.</b>	<b>Dōha-aki</b>	<b>kür<sup>ü</sup></b>
were	reading	lesson(s).	On-day-one	was-made

<b>yimau-pānawōñ-bāranyau-dōyau</b>	<b>maṣlahath,</b>	<b>“mājě</b>
by-these-mutually-brothers-two	consultation,	“to-the-mother

<b>gashav</b>	<b>salām</b>	<b>hēth.”</b>	<b>Bür<sup>ü</sup>kh</b>	<b>tröm<sup>i</sup></b>
we-will-go	a-complimentary-	taking.”	Was-filled-by-	a-copper-
	gift		them	dish

<b>lālau</b>	<b>nigīnau.</b>	<b>Gay</b>	<b>hēth</b>
with-rubies	with-jewels.	They-went	having-taken (it)

<b>salāmi</b>	<b>mājě.</b>	<b>Tröm<sup>i</sup></b>	<b>rüt<sup>ü</sup>nakh,</b>
for-a-complimentary-	to-the-mother.	The-copper-	was-accepted-by-
present		dish	her-from-them,

<b>wuchunāh</b>	<b>kor<sup>u</sup>nakh.</b>	<b>Gay</b>	<b>yim</b>
a-certain-look	was-made-by-her-to-them.	They-went	these

<b>pātashāh-zāda</b>	<b>z<sup>a</sup>h</b>	<b>sabakas.</b>	<b>Yim</b>	<b>chih</b>
princes	two	to-their-lesson.	These	are

<b>dōhā</b>	<b>dōhā</b>	<b>yithay-pōthīn</b>	<b>karān.</b>	<b>Dōha-aki</b>
each-day	each-day	in-this-very-manner	passing.	On-day-one

<b>gav</b>	<b>amis-pātashāh-bāyě</b>	<b>khötir</b>	<b>yiman-</b>
there-occurred	to-this-queen	carnal-desire	these-

<b>wōranēcivēn-hond<sup>u</sup>.</b>	<b>Yiman</b>	<b>dopun,</b>	<b>“tōh<sup>i</sup></b>
stepsons-of.	To-them	it-was-said-by-her,	“ye





<b>Tim</b>	<b>ös<sup>i</sup></b>	<b>parān</b>	<b>sabakh</b>	<b>ṭāṭahāl.</b>
They	were	reading	lessons	(in) the-school.

<b>Dop<sup>n</sup>nakh,</b>	<b>“mārawātan</b>	<b>karyūkh</b>
It-was-said-by-him-	“to-the-executioners	make-ye-them
to-them,		

<b>hawāla.</b>	<b>Timay</b>	<b>māranakh.”</b>	<b>Dapān,—</b>
in-custody.	They-verity	will-kill-them.”	(Folk are) saying,—

<b>wôt<sup>u</sup></b>	<b>wazīr</b>	<b>yiman-pātashāhzādan-nishin.</b>
arrived	the-vizier	to-these-princes-near.

<b>Sēthāh</b>	<b>gōs</b>	<b>yinsāph.</b>	<b>Dop<sup>n</sup>nakh,</b>	<b>“wasiv</b>
Very-much	occurred-	compassion.	It-was-said-by-	“come-ye-
	to-him		him-to-them,	down

<b>bōn</b>	<b>ṭāṭahāla.”</b>	<b>Dop<sup>n</sup>nakh,</b>	<b>“ṭaliv</b>	<b>yimi</b>
down	from-the-school.”	It-was-said-by-	“flee-ye	from-this
		him-to-them,		

<b>shēhara.”</b>	<b>Tim</b>	<b>ṭāl<sup>i</sup>,</b>	<b>wazīran</b>	<b>kūr<sup>ū</sup></b>
city.”	They	fled,	by-the-vizier	was-done

<b>kōm<sup>ū</sup>.</b>	<b>Dopun</b>	<b>mārawātan,</b>	<b>“mōryūkh</b>
a-deed.	It-was-said-by-	to-the-executioners,	“kill-ye-for-
	him		them

<b>hūn<sup>i</sup></b>	<b>z<sup>a</sup>h.”</b>	<b>Mōrikh</b>	<b>hūn<sup>i</sup></b>	<b>z<sup>a</sup>h,</b>	<b>kādikh</b>
dogs	two.”	Were-killed-	dogs	two,	were-extracted-
		by-them			by-them

<b>yiman</b>	<b>wōlinjē</b>	<b>z<sup>a</sup>h,</b>	<b>lazakh</b>	<b>ṭōkis,</b>
of-them	the-hearts	two,	they-were-put-by-	to-a-tray,
			them	

<b>gay</b>	<b>hēth</b>	<b>pātashāh-bāyē.</b>	<b>Dop<sup>n</sup>has,</b>
they-went	taking (them)	to-the-queen.	It-was-said-by-them-
			to-her,

<b>“aņēy</b>	<b>nōma</b>	<b>pātashāhzādan-hanza</b>
“are-brought-to-thee	these	the-princes-of

wölinjě z<sup>a</sup>h. Thāv darwāza ta rath."   
 hearts two. Open the-door and take-hold-of (them)."

Thôw<sup>u</sup>nakh darwāza, racěn yima wölinjě   
 Was-open-by-her- the-door, were-seized- these hearts   
 for-them by-her

z<sup>a</sup>h. Dop<sup>u</sup>has, "yima chěy pātashāhzādan-   
 two. It-was-said-by- "these are-for-thee the-princes-   
 them-to-her,

dōn-hanza." Byūth<sup>u</sup> āt<sup>i</sup> pātashōhī   
 two-of." (The king) sat (i.e. remained) sovereignty   
 there

karani.   
 for-doing.

5. Yim böy<sup>i</sup>-bārān<sup>i</sup> z<sup>a</sup>h wöt<sup>i</sup> biyis-   
 These brothers-brethren two arrived another-   
 pātashēhas-akis-nish. Dop<sup>u</sup>nakh pātashēhan,   
 king-one-near. It-was-said-by-him-to- by-the-king,   
 them

"tōh<sup>i</sup> chiwa shāhzāda mě yiwān-bōzana.   
 "ye are princes by-me being-thought.

Tōh<sup>i</sup> wān<sup>i</sup>tav tōh<sup>i</sup> kētha-pōth<sup>i</sup> chiwa   
 Ye please-tell ye in-what-manner are

yōr lāg<sup>i</sup>māt<sup>i</sup>. Kyāh sabab chuwa?"   
 here arrived. What reason is-to-you?"

Timau dop<sup>u</sup>has yih panun<sup>u</sup> gudarun.   
 By-them it-was-said-by- this their-own happening.   
 them-to-him

Dop<sup>u</sup>nakh, "bēhiv mē-nish nōkarī."   
 It-was-said-by-him- "sit-ye me-near in-service."   
 to-them,





tas      gathi      kala      tsatun<sup>u</sup>,      biyě      basta  
to-him   is-proper   the-head   to-be-cut-off,   moreover   his-skin

wālūñ<sup>u</sup>.      Pātashēham,      bōh      wanay      dalilā.  
(is) to-be-brought-   My-king,   I   will-tell-   a-certain-  
down.   to-thee   story.

Ts<sup>a</sup>h      thāvtam      tath      kan."  
Thou   place-please-for-me   for-that   the-ear."

7.      Dop<sup>u</sup>nas      gōlāman,—      "suh      pātashēhā  
It-was-said-by-   by-the-servant,—   "that   a-certain-king  
him-to-him

akh      ôs<sup>u</sup>.      Suy      gav      dōha-aki      sōlas  
one   was.   He-verbily   went   on-day-one   for-excursion

shikāras      kunuy      zon<sup>u</sup>.      Sōty      ôsus      pōz,  
for-hunting   only-one   person.   With   was-to-him   a-falcon,

wōt<sup>u</sup>      jāyě-akis,      lūj<sup>u</sup>s      trēsh.      Banān  
he-arrived   at-a-place-one,   was-felt-to-him   thirst.   Becoming

chēsna      kuni.      Wuchun      jāyě-akis  
is-for-him (alleviation   anywhere.   Was-seen-by-   in-a-place-one  
of thirst)-not   him

āba-srēhā      hyuh<sup>u</sup>.      Ath<sup>i</sup>      dyutun      bār'shi-  
water-moisture   a-little.   At-it-verbily   was-given-by-   his-spear-  
him

sōty      dōba-hanā.      Koḍun      bagala-manza  
with   a-hole-small.   Was-withdrawn-by-   his-armpit-from-in  
him

pyāla.      Lodun      ath-pyālas      āb.      Hyotun  
a-cup.   Was-filled-by-   to-that-cup   water.   He-began  
him

cyon<sup>u</sup>.      Ās      pōz,      tshun<sup>u</sup>nas-trōvith.  
to-drink.   Come-to-him   the-falcon,   (the-cup) was-dashed-down-  
by-it-for-him.

<b>Biyě</b>	<b>borun</b>	<b>yih</b>	<b>āba-pyāla,</b>	<b>hyotun</b>
Again	was-filled-by-him	this	water-cup,	he-began

<b>cyon<sup>u</sup>.</b>	<b>Ās</b>	<b>biyě</b>	<b>yih</b>	<b>pöz,</b>
to-drink.	Came-to-him	again	this	falcon,

<b>ṭhun<sup>u</sup>nas-trövith.</b>	<b>Döyi-laṭi</b>	<b>ṭhun<sup>u</sup>nas-trövith.</b>
(it) was-dashed-down-by-it-for-him.	On-two-occasion(s)	it-was-dashed-down-by-it-for-him.

<b>Pātashēhas</b>	<b>khot<sup>u</sup></b>	<b>zahar.</b>	<b>Trëyimi-laṭi</b>
To-the-king	arose	poison (i.e. anger).	On-the-third-occasion

<b>borun.</b>	<b>Dachini</b>	<b>atha</b>	<b>chuh</b>	<b>ath-pyālas</b>
it-was-filled-by-him.	With-the-right	with-hand	he-is	to-that-cup

<b>thaph-karith;</b>	<b>khôwur<sup>u</sup></b>	<b>atha</b>	<b>thôwun</b>
having-held;	the-left	hand	was-placed-by-him

<b>nēbar.</b>	<b>Yuthuy</b>	<b>hyotun</b>	<b>cyon<sup>u</sup>,</b>	<b>tyuthuy</b>
outside.	Even-as	he-began	to-drink,	even-so

<b>āv</b>	<b>pöz,</b>	<b>ṭhun<sup>u</sup>nas-trövith.</b>	<b>Dit<sup>u</sup>s</b>	<b>ām<sup>i</sup></b>
came	the-falcon,	it-was-dashed-down-by-it-for-him.	Was-given-to-it	by-him

<b>thaph,</b>	<b>roṭun</b>	<b>latan-tal,</b>	<b>hēsanas</b>	<b>pakha</b>
seizing,	was-held-by-him	the-feet-below,	were-taken-by-him-of-it	the-wings

<b>z<sup>a</sup>h,</b>	<b>kād<sup>i</sup>nas</b>	<b>tān.</b>	<b>Yih</b>	<b>yēli</b>	<b>môrun,</b>
two,	were-torn-off-by-him-of-it	the-limbs.	It	when	was-killed-by-him,

<b>pata</b>	<b>phyūrus</b>	<b>ataty.</b>	<b>Wōñ</b>	<b>trēsh</b>
afterwards	regret-was-felt-to-him	in-that-very-place.	Now	(water to allay) thirst

<b>cěyēnna.</b>	<b>Gav</b>	<b>wuchani</b>	<b>‘ath-ābas</b>
was-drunk-by-him-not.	He-went	to-see	‘to-this-water

āsina	kuni	āgur ?'	Pakān	chuh
will-there-not- be	somewhere	source ?'	Going	is

pātashāh,	wōt <sup>u</sup>	jāyē-akis.	Wuchun
the-king,	he-arrived	at-a-place-one.	Was-seen-by-him

ati	shēhmārā	shōngith,	amis <sup>u</sup> y	nērān
there	a-certain-great-snake	asleep,	to-it-veryly	issuing

ōsa-kani	lāl.	Yih	āb	ōs <sup>u</sup>	zahar."
the-mouth-from	spittle.	This	water	was	poison."

Yih	chus	wanān	gōlām	amis	pātashēhas,
This	is-to-him	saying	the-servant	to-this	to-king,

"hargāh-kiy	suh	pātashāh	sa	trēsh
"if	that	king	that	(water-to-allay) thirst

cēyihē,	suh	marihē.	Wūn <sup>u</sup> y	saragī
had-drunk,	he	would-have- died.	Now-veryly	investigation (if)

karihē,	suh	pātashāh	tas-pōzas	mārihē-na.
he-had-made,	that	king	to-that-falcon	would-not-have- killed.

Pātashēham,	say	chēh	dalīl.	Saragī
My-king,	that-veryly	is	the-story.	Investigation

gathi	kariūn <sup>u</sup> ."
is-proper	to-be-made."

8. Mōkalyāv	ām <sup>i</sup> -sond <sup>u</sup>	pahar	ti.	Āv
Was-finished	this-one-of	the-watch	also.	Came

trēyum <sup>u</sup>	pahar.	Z <sup>a</sup> h	gay	pānas	bīh <sup>i</sup> .
the-third	watch.	The-two	became	at-their-own- will	seated.

Pātashāh	chuh	bēdār.	Dapan	chuh
The-king	is	awake.	Saying	he-is



amis-trëyimis-paharawölis. Dapān chus, “ay  
to-this-third-watchman. Saying he-is-to-him, “ho

gölām, yus-akhāh āgas-pēth dagāy  
servant, whoever to-the-master-on faithlessness

kari, tas kyāh wāti karun<sup>u</sup> ? ”  
may-do, to-him what will-be-proper to-be-done ? ”

Dop<sup>u</sup>nas phīrith ām<sup>i</sup>-gölāman, “suh  
It-was-said-by-him- answering by-that-servant, “he  
to-him

gathi sangsār karun<sup>u</sup>. Bāki, pātashēham,  
is-proper stoning-to death to-be-done. But, my-king,

saragī gathi karūn<sup>ū</sup>. Bōh wanay  
investigation is-proper to-be-made. I will-tell-to-thee

dalilā. Ts<sup>a</sup>h thāwum, pātashēham, kan.”  
a-certain- Thou place-for-me, my-king, ear.”  
story.

9. Dapān chus, “suh ôs<sup>u</sup> sōdāgārā  
Saying he-is-to-him, “that was a-certain-  
merchant

akh. Suy ôs<sup>u</sup> sēthāh baktāwār. Tamis  
one. He-veryly was very prosperous. To-him

pěv muhim. Tamis<sup>ū</sup>y ôs<sup>u</sup> hūn<sup>u</sup>. Byākh  
fell poverty. To-him-veryly was a-dog. Another

sōdāgārā ôs<sup>u</sup>. Dop<sup>u</sup>nas, ‘yih hūn<sup>u</sup>  
a-certain-merchant was. It-was-said-by-him- ‘this dog  
to-him,

mā k<sup>a</sup>nahan ? ’ Dop<sup>u</sup>nas, ‘k<sup>a</sup>nan.’  
I-wonder-if wilt-thou-sell-it ? ’ It-was-said-by- ‘I-will-sell-it.’  
him-to-him,

Dop<sup>u</sup>nas, 'karus möl.' Kor<sup>u</sup>nas  
 It-was-said-by-him- 'make-of-it a-price.' Was-made-by-  
 to-him, him-of-it

möl röpayě-hath. Dyut<sup>u</sup>nas möl,  
 the-price a-rupee-hundred. Was-given-by-him-to- the-price,  
 him

nyūv sōdāgāran yih hūn<sup>u</sup>. Drāv  
 was-taken by-the-merchant this dog. He-went-forth

sōdā hěth, wôt<sup>u</sup> jāyě-akis. Lūj<sup>u</sup>s  
 merchandize taking, he-arrived at-place-one. Came-on-for-him

rāth. Rāt<sup>a</sup>li tās tūr, nyūhas  
 night. By-night entered-for-him thieves, was-taken-by-them-  
 of-him

yih māl. Hūn<sup>u</sup> chuh wuchān, ām<sup>i</sup>  
 this property. The-dog is seeing, by-him

kor<sup>u</sup>-na kěh-ti sadāh. Phōl<sup>u</sup> gwāsh.  
 was-made-not any-at-all sound-a. Broke the-dawn.

Sōdāgār gav bēdār. Wuchun ta māl  
 The-merchant became awake. It-was-seen- verily property  
 by-him

na kuni. Dapān chuh, 'yith kyāh  
 not at-all. Saying he-is, 'to-this what

gōm?' Āv yih hūn<sup>u</sup>. Ām<sup>i</sup> kūr<sup>u</sup>nas  
 happened-to- Came this dog. By-it was-made-by-  
 me?' him-of-him

pōshākas thaph. Chus lamān. Hūn<sup>u</sup>  
 to-the-coat seizing. He-is-to-him pulling. The-dog

drāv brūh brūh, pata pata chus  
 went-forth in-front in-front, behind behind is-of-him

sōdāgār. Wātanōwun mōdānas-akis-manz.  
 the-merchant. He-was-caused-to-arrive- to-a-plain-to-one-in.  
 by-him

**Wuchun**      **ati**      **tūrau**      **thow<sup>u</sup>mot<sup>u</sup>**      **asond<sup>u</sup>**  
Was-seen-by-him    there    by-the-thieves    deposited    his

**māl.**      **Parzanōwun.**      **Onun**      **panun<sup>u</sup>**      **māl,**  
property.    It-was-recognized-    Was-brought-    his-own    property,  
by-him.      by-him

**yih**      **ōsus**      **ta**      **tih,**      **biyě**      **ōs<sup>u</sup>**      **yimau-**  
what    was-of-him    both    that,    also    there-was    by-these-

**tūrau**      **biyěn-sōdāgāran-hond<sup>u</sup>**      **nyūmot<sup>u</sup>,**      **ti-ti**  
thieves      other-merchants-of      taken,      that-also

**onun,**      **wātanōwun**      **pananis-ḍēras.**      **Gav**  
was-brought-    it-was-caused-    to-his-own-lodging.    He-became  
by-him,      to-arrive-by-him

**sēṭhāh**      **khōsh.**      **Dopun,**      **‘ tamis**      **sōdāgāras**  
very      happy.    It-was-said-by-    ‘ to-that    merchant  
him,

**tog<sup>u</sup>-na**      **amis**      **hūnis**      **mōl**      **karun.**  
knowledge-how-was-    to-this    dog    a-price    to-make.  
not

**Tamis**      **ōs<sup>u</sup>**      **pēmot<sup>u</sup>**      **muhim,**      **tami-mōkha**  
To-him      was      fallen      poverty,      on-that-account

**togus-na.’’**

knowledge-how-to-him-was-not.’’

# 10. Dapān wustād,—

(Is) saying the-teacher,—

**“ Amis-hūnis**      **korun**      **mōl**      **rōpayēs**  
“ For-that-dog    was-made-by-him    price    (of) rupee

**pānts**      **hath.**      **Lich<sup>u</sup>n**      **cith<sup>i</sup>.**      **Yihuy**  
five      hundred.    Was-written-    a-document.    This-verily  
by-him

**thuñ<sup>u</sup>n**      **amis-hūnis**      **nōl<sup>i</sup>.**      **Dop<sup>u</sup>nas,**  
was-put-by-him    to-that-dog    on-the-neck.    It-was-said-by-him-  
to-it,

't<sup>a</sup>h      gath      pananis-khāwandas-nishin      yih  
'thou      go      to-thine-own-master-near      this

cith<sup>i</sup>      hēth.'      Gav      hūn<sup>u</sup>,      wôt<sup>u</sup>      nazdikh  
document    having-taken.'    Went    the-dog,    arrived    near

amis-sōdāgāras.    Sōdāgāran    dyūth<sup>u</sup>.    Parzanōwun  
to-that-merchant.    By-the-merchant    he-was-  
seen.    Was-recognized-  
by-him

yih      hūn<sup>u</sup>.      Dopun      pananēn      bāsan.  
this      dog.    It-was-said-by-him    to-his-own    family-members.

Dop<sup>u</sup>nakh,      'hūn<sup>u</sup>      āv      phīrith.      Ām<sup>i</sup>  
It-was-said-by-him-to-    'the-dog    came    returning.    By-it  
them,

kor<sup>u</sup>      kyāh-tāñ      takhsīr.      Amiy  
was-done      some-or-other      fault.    For-this-very (reason)

thunukh-kadith.      Bal<sup>i</sup>ki      chus      cālān  
it-has-been-driven-out-    Moreover    there-is-to-    a-letter-of-  
by-them.    it    dispatch

nöl<sup>i</sup>.'      Sōdāgār      gav      phikiri.      'Wuñ  
on-the-neck.'    The-merchant    became    in-anxiety.    'Now

kyāh      kara?      Rōpayē-hath      gōm      khar<sup>a</sup>c.'  
what      shall-I-do?    The-rupee-hundred    went-for-me    expended.'

Koḍun      bandūkh,      lōy<sup>u</sup>nas,      ta  
Was-taken-out-by-him    a-gun,    was-aimed-by-him-at-it    and

mōrun.      Yēli      mōrun      ta      ada  
it-was-killed-by-him.    When    it-was-killed-    then    afterwards  
by-him

phyūrus.      Gōs      nīzikh.      'Bōh      wuchaha  
grief-came-to-him.    He-went-    near.    'I    would-see  
to-it

amis      kyāh      kākaz      chuh      nöl<sup>i</sup>.'      Yihuy'  
to-it      what      paper      is      on-the-neck.'    This-verily

<b>koḍ<sup>u</sup>nas</b>	<b>nāla</b>	<b>ta</b>	<b>muṣorun,</b>	<b>ta</b>
was-taken-off-by-	from-the-neck	and	it-was-opened-by-him,	and
him-of-it				

<b>wuchun</b>	<b>ath</b>	<b>lyukh<sup>u</sup>mot<sup>u</sup></b>	<b>rōpayēs</b>	<b>pāns</b>
was-seen-by- him	on-it	(was) written	(of-)rupee	five

hath.	Ada	phyūrus	sēṭhāh.	Pātashēham,
hundred.	Then	grief-came-to- him	exceedingly.	My-king,

say chēh dalil. Saragī gāshi karūñ<sup>ü</sup>.  
that-veryly is the-story. Investigation is-proper to-be-made.

<b>Hargāh-ay</b>	<b>suh</b>	<b>sōdāgār</b>	<b>gōḍañiy</b>	<b>wuchihe</b>
If	that	merchant	at-the-very-first-even	had-seen

<b>amis-hūnis</b>	<b>kyāh</b>	<b>chuh</b>	<b>nöl<sup>i</sup>,</b>	<b>suh</b>	<b>hūn<sup>u</sup></b>
to-that-dog	what	is	on-the-neck,	that	dog

mā	mārihē."	Gav	ām <sup>i</sup> -sond <sup>u</sup>	pahar.
not	he-would-have-killed."	Went	him-of	the-watch.

11. Āv    tūrimis-zān<sup>i</sup>-sond<sup>u</sup>    pahar.    Tsūrimis-  
Came    the-fourth-person-of    watch.    The-fourth-

gōlāma-sünz <sup>ii</sup>	dalīl.	Tsūrimis-gōlāmas	wanān
servant-of	story.	To-the-fourth-servant	(is) saying

pātashāh,    “ay    gōlām,    yus-akhāh    āgas-pēth  
the-king,    “ho    servant,    whoever    the-master-on

bēwōphōyī	kari,	tas	kyāh	wāti	karun <sup>u</sup> ? ”
infidelity	may-do,	to-him	what	will-be- proper	to-be-done? ”

<b>Dop<sup>u</sup>nas</b>	<b>gōlāman,</b>	<b>“ pātashēham,</b>	<b>tas</b>
It-was-said-by-him-	by-the-servant,	“ my-king,	to-him
to-him			

**gathi sar taṭun<sup>u</sup>, shēhara-manza dūr**  
 is-proper the-head to-be-cut-off, the-city-from-in distant

**kaḍun<sup>u</sup>. Pātashēham, bōh wanay**  
 (he-is) to-be-expelled. My-king, I will-tell-to-thee

**dalilā, t<sup>a</sup>h thāwum kan." Dapān**  
 a-certain-story, thou place-for-me the-ear." Saying

**chus gōlām. "suh ôs<sup>u</sup> pātashēhā**  
 is-to-him the-servant. "that was a-certain-king

**akh. Amis ôs<sup>i</sup> nēciv<sup>i</sup> z<sup>a</sup>h. Timan<sup>u</sup>y**  
 one. To-him were sons two. To-them-verbatim

**mōyē panūn<sup>ū</sup> mōj<sup>ū</sup>. Pātashēhan kūr<sup>ū</sup>**  
 died their-own mother. By-the-king was-made

**wōrüz<sup>ū</sup> zanāna. Sa gayē pātashāhzādan**  
 second-wife woman. She became to-the-princes

**dōn wōramōj<sup>ū</sup>. Yim ôs<sup>i</sup> pātashāhzāda**  
 to-the-two stepmother. These were princes

**z<sup>a</sup>h sabakas. Tōra āy, amis-wōramājē**  
 the-two at-a-lesson. Thence they-came, to-this-stepmother

**niyēkh salām, lālau nigīnau**  
 was-taken-by-them a-complimentary- (filled) with- with-jewels  
 gift, rubies

**trōm<sup>i</sup>. Thōv<sup>ū</sup>kh amis bōnṭha-kani.**  
 a-copper-dish. It-was-placed-by-them to-her in-front.

**Yim gay biyē sabakas. Dōhā dōhā**  
 These went again to-the-lesson. Each-day each-day

**chih kaḍān. Pātashāh-bāyē wuz<sup>ū</sup>**  
 they-are (thus) passing. To-the-queen was-aroused

**panūn<sup>ū</sup> rāy. Kyāh wuz<sup>ū</sup>s? 'Bōh**  
 her-own intention. What was-aroused-in-her? 'I

<b>karahö</b>	<b>yiman-pātashāhzādan-söty</b>	<b>gönäh.</b>
would-have-done	these-princes-with	sin.'

Dōha-aki          wonun          yiman-pātashāhzādan-dōn,  
On-a-day-one    it-was-said-by-her    to-these-princes-two,

<b>'mē-sōty</b>	<b>kariv</b>	<b>gōnāh.'</b>	<b>Yimav</b>	<b>dop<sup>u</sup>has,</b>
'me-with	do-ye	sin.'	By-them	was-said-by-them- to-her,

'təh      chěkh      söñ<sup>ü</sup>      möj<sup>ü</sup>;      tš      ta      asě  
'thou      art      our      mother;      for-thee      and      for-us

wāti-na.'	Pātashāhzāda	gay	sabakas.
it-will-not-be-suitable.'	The-princes	went	to-the-lesson.

<b>Pātashāh</b>	<b>āv</b>	<b>darbār</b>	<b>murkhas</b>	<b>karith.</b>
The-king	came	the-court	dismissed	having-made.

<b>Wôt<sup>u</sup></b>	<b>mahalakhân.</b>	<b>Pâtashâh-bāyi</b>
He-arrived	at-the-private-apartments.	By-the-queen

<b>trop<sup>u</sup>nas</b>	<b>darwāza.</b>	<b>Darwāza</b>	<b>chēs-na</b>
was-shut-by-her-for- him	the-door.	The-door	she-is-for-him- not

thāwān.	Dop <sup>n</sup> nas,	'yih	kyāzi ?	Wōth <sup>is</sup>
opening.	It-was-said-by-	'this	why ?	She-rose (in-
	him-to-her.			reply)-to-him

pātashāh-bāy.                      Dop<sup>n</sup>nas,                      ‘bōh                      chësa  
the-queen.                      It-was-said-by-her-to-him,                      ‘I                      am-I

cyōñ<sup>ü</sup>      kölay,      kina      cyānēn-nēcivēn-hünz<sup>ü</sup>? ' '  
of-thee      the-wife,      or      thy-sons-of? '

<b>Dop<sup>u</sup>nas</b>	<b>pātashēhan,</b>	<b>‘tīh</b>	<b>kyāh</b>
It-was-said-by-him-to-her	by-the-king,	‘that	what

gav ?'	Dop <sup>u</sup> nas,	'tim	ām
happened ?'	It-was-said-by-her-to-him,	'they	came-to-me

<b>lēkan.'</b>	<b>Pātashāh</b>	<b>chus</b>	<b>dapān,</b>
for(-using)-indecent- language.'	The-king	is-to-her	saying,

<b>'wun</b>	<b>kyāh</b>	<b>chuh</b>	<b>salāh ?'</b>	<b>Pātashāh-bāy</b>
'now	what	is	(your) advice ?'	The-queen

<b>chēs</b>	<b>dapān,</b>	<b>'mē</b>	<b>gathi</b>	<b>tihanza</b>
is-to-him	saying,	'for-me	is-necessary	their

<b>wölinjē</b>	<b>z<sup>ah</sup>.</b>	<b>Tima</b>	<b>khēma</b>	<b>bōh.</b>	<b>Ada-kyāh</b>
hearts	two.	Them	I-will-eat	I.	Then-of-course

<b>thāway</b>	<b>darwāza.'</b>	<b>Pātashēhan</b>	<b>dyut<sup>u</sup></b>
I-will-open-for-thee	the-door.'	By-the-king	was-given

<b>hukum</b>	<b>wazīras.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>'yim</b>
an-order	to-the-vizier.	It-was-said-by-him-to-him,	'these

<b>shāhzāda</b>	<b>z<sup>ah</sup></b>	<b>dikh</b>	<b>mārawātan</b>	<b>athi.</b>
princes	two	give-them	of-the-executioners	in-the-hand.

<b>Yiman</b>	<b>kaḍan</b>	<b>wölinjē</b>	<b>z<sup>ah</sup>.'</b>	<b>Gav</b>
Of-them	they-will-extract	the-hearts	two.'	Went

<b>wazīr.</b>	<b>Wôt<sup>u</sup></b>	<b>tāṭahāl,</b>	<b>yēti</b>	<b>yim</b>
the-vizier.	He-arrived	at-the-school,	where	these

<b>shāhzāda</b>	<b>z<sup>ah</sup></b>	<b>ös<sup>i</sup>.</b>	<b>Yiman-kun</b>	<b>kür<sup>u</sup>n</b>
princes	two	were.	Them-towards	was-made-by-him

<b>nazarāh.</b>	<b>Sēthāh</b>	<b>gös</b>	<b>yim</b>	<b>pātashāhzāda</b>
a-single-glance.	Exceedingly	became- to-him	these	princes

<b>z<sup>ah</sup></b>	<b>khōsh.</b>	<b>Dilas</b>	<b>pyōs</b>	<b>yinsāph.</b>
two	pleasing.	To-the-heart	fell-of-him	compassion.

<b>Dop<sup>u</sup>nakh,</b>	<b>'saliv</b>	<b>yimi-shēhara</b>	<b>dūr.'</b>
It-was-said-by-him-to- them,	'flee-ye	from-this-city	far.'

**Tsāl<sup>i</sup>."**  
They-fled."





chuh shēhmār. Yih gōlām chuh kaḍān  
is a-great-snake. This servant is drawing

shēmshēr. Amis-shēhmāras chuh karān  
a-sword. To-this-great-snake he-is making

ṭuk<sup>a</sup>ra. Ami pata chuh shēmshēri-handis  
pieces. This after he-is to-the-sword's

tēgas walān phamb. Amis-pātashāhbāyē-handis-  
blade wrapping cotton-wool. To-this-queen's-

badanas ōs<sup>u</sup> wōtharān yih zahar amis-  
body he-was wiping-off this poison that-

shēhmāra-sond<sup>u</sup>. Dopun, 'amis mā  
great-snake-of. It-was-said-by-him, 'on-her I-wonder-if

āsīm shēhmāra-sond<sup>u</sup> zahar.' Ōs<sup>u</sup>  
there-will-be-on-my the-great-snake-of poison.' He-was  
(queen)

wōtharān ta pātashāh gav bēdār.  
wiping and the-king became awake.

Dop<sup>u</sup> pātashēhan, 'yih ām mārani.'  
It-was-said by-the-king, 'he came-to-me for-killing.'

Pātashēham, say chēh dalil. Hargāh-kiy  
My-king, that-very is the-story. If

suh pātashāh sara karihē, pananēn-  
that king testing had-made, to-his-own-

nēcivēn-pēṭh mā diyihē hukum mārawāṭalan,  
sons-on not would-he the-order to-the-executioners,  
have-given

'tōh<sup>i</sup> mōryūkh.' Ada gay tim hūn<sup>i</sup>  
'ye kill-ye-them.' Afterwards went those dogs

z<sup>a</sup>h māra. Pātashēham, agar bāwar  
two to-death. My-king, if believing

<b>karakh-na,</b>	<b>suh</b>	<b>pātashāh</b>	<b>ô<sup>u</sup></b>	<b>sônuy</b>
thou-wilt-not-make,	that	king	was	our-very

<b>môl<sup>u</sup>.</b>	<b>Yih</b>	<b>pātashāh</b>	<b>gōkh</b>	<b>t<sup>a</sup>h.</b>	<b>Yit<sup>i</sup>-kyāh</b>
father.	This	king	art	thou.	Here-on-the-one-hand

<b>chěh</b>	<b>shēmshēr,</b>	<b>ât<sup>i</sup>-kyāh</b>	<b>chuy</b>	<b>palangas-tal</b>
is	the-sword,	there-on-the-other-hand	is-of-thee	the-bed-below

<b>shěhmār</b>	<b>gañě</b>	<b>karith."</b>
the-great-snake	pieces	having-made."

<b>14.</b>	<b>Sěthāh</b>	<b>gōkh</b>	<b>pātashāh</b>	<b>khōsh.</b>
	Exceedingly	became-with-them	the-king	pleased.

<b>Akh</b>	<b>bôy<sup>u</sup></b>	<b>thôwun</b>	<b>wazīr,</b>	<b>byākh</b>	<b>bôy<sup>u</sup></b>
One	brother	was-appointed-by-him	vizier,	the-other	brother

<b>banôwun</b>	<b>pātashāh.</b>
was-made-by-him	a-king.

IX.—GRĪST<sup>i</sup>-BĀYĔ-HŪNZŪ TA MĀCH-TĀLARĔ.  
FARMER'S-WIFE-OF AND HONEY-BEE-

HŪNZŪ KATH  
OF STORY

1. Dapān wustād,—

(Is) saying the-teacher,—

Yih	grīst <sup>i</sup> -bāy	ös <sup>ü</sup>	tüj <sup>ü</sup> müts <sup>ü</sup> .	Kami-
This	farmer's-wife	had	fled.	For-what-
bāpath ?	Kārdāran	ta	mukadaman	ôsus
reason ?	By-the-overseer	and	by-the-village-headman	had-been-to-her
kor <sup>u</sup> mot <sup>u</sup>	zulm.	Amiy-bāpath	chēh	tüj <sup>ü</sup> müts <sup>ü</sup> .
done	tyranny.	For-this-very-reason	she-is	fled.
Wöts <sup>ü</sup>	wanas-akis-manz.	Otuy	wöts <sup>ü</sup> s	
She-arrived	forest-one-in.	There-veryly	arrived-to-her	
māch-t <sup>a</sup> l <sup>ü</sup> r <sup>ü</sup> .	Amis	āyĔ	zabān.	Dapān
a-honey-bee.	To-it	came	speech.	Saying
chēh	amis-grīst <sup>i</sup> -bāyĔ,	“t <sup>a</sup> h	kyāzi	chēkh
she-is	to-this-farmer's-wife,	“thou	why	art
tüj <sup>ü</sup> müts <sup>ü</sup> ? ”	Dop <sup>u</sup> nas	grīst <sup>i</sup> -bāyi,	“mĕ	
fled ? ”	Was-said-by-her-to-it	by-the-farmer's-wife,	“to-me	
chuh	gömot <sup>u</sup>	zulm.”	Ami	dop <sup>u</sup> nas
is	happened	tyranny.”	By-that	was-said-by-it-to-her
phīrith	māch-t <sup>a</sup> l <sup>a</sup> ri,	“mĕ-ti	chuh	gömot <sup>u</sup>
answering	by-the-bee,	“to-me-also	is	happened
zulm.	Böħ	chēs	wadān,	t <sup>a</sup> h
tyranny.	I	am	lamenting,	thou
				please-place-for-me

kan." Wanān mäch-tal<sup>ü</sup>r<sup>ü</sup> grist<sup>i</sup>-bāyi kun.  
the-ear." Saying (is) the-bee the-farmer's-wife to.

"Yitay, vēsī, paran pēmōs,  
"Come- friend, at-feet we-will-fall-of-Him,  
please,

karōs zārapār.  
we-will-make- ejaculations.  
to-Him

Buday chēsai mäch-tal<sup>ü</sup>r<sup>ü</sup>, wanuk<sup>u</sup>  
I-veryly am-Thy honey-bee, of-the-forest

jānāwār.  
a-winged-creature.

2. Kōha-kōhai vyūr<sup>u</sup>āh aṇām, ös<sup>ü</sup>s  
From-every- flower-nectar was-brought- I-became  
mountain by-me,

ayālbār.  
possessed-of-a-large-family.

Balāy pēyin hāpath-gānas, wanan  
Calamity may-fall to-the-bear-pimp, to-the-forests

śōñ<sup>ü</sup>nam lār.  
was-brought-in- running-away.  
by-him-to-me

3. Pōtēn tasandēn öli-nāsh korun;  
To-the-young- of-it nest-destruction was-made-  
ones by-him ;

Schibō, āy-nā ār?  
O-God, did-there-not-there- pity?  
come-to-thee

<b>Buday</b>	<b>chěsay</b>	<b>māch-t<sup>a</sup>l<sup>ü</sup>r<sup>ü</sup>,</b>	<b>wanuk<sup>u</sup></b>
I-veryly	am-Thy	honey-bee,	of-the-forest

**jānāwār."**  
a-winged-creature."

<b>4. Dapān</b>	<b>amis</b>	<b>grist<sup>i</sup>-bāyě</b>	<b>yih</b>
(Is) saying	to-this	farmer's-wife	this

<b>māch-t<sup>a</sup>l<sup>ü</sup>r<sup>ü</sup>,</b>	<b>"yih</b>	<b>hāl</b>	<b>kor<sup>u</sup>nam</b>
honey-bee,	"this	condition	was-made-by-him- for-me

<b>wana-manza</b>	<b>hāpatan.</b>	<b>Wuñ</b>	<b>tajyēyēs,</b>
the-forest-from-in	by-the-bear.	Now	I-fled,

<b>wüth<sup>u</sup>s</b>	<b>grist<sup>i</sup>-garas,</b>	<b>dapyām,</b>	<b>'kara</b>
I-descended	to-a-farmer's-house,	it-was-said-by- me (long ago),	'I-will-make

<b>rahath.'</b>	<b>Wuchta</b>	<b>wuñ</b>	<b>kyāh</b>	<b>karēm</b>
ease.'	See-please	now	what	will-do-to-me

<b>yih</b>	<b>gryüst<sup>a</sup>,</b>	<b>thāvta</b>	<b>kan.</b>	<b>Bōh</b>	<b>kyāh</b>
this	the-farmer,	place-please	the-ear.	I	what

**wanay ?**  
shall-say-to-thee ?

<b>Thūñ<sup>ü</sup>ā</b>	<b>mathith</b>	<b>kuṭh<sup>a</sup>āh</b>	<b>thōw<sup>u</sup>nam,</b>
Fresh- butter	having-rubbed	a-room	was-placed-by-him- for-me,

<b>mōtūñ<sup>ü</sup></b>	<b>chēm</b>	<b>bōd<sup>i</sup>-hāl.</b>
of-death	it-is-to-me	a-prison.

<b>Bāgān<sup>i</sup>-āyēs</b>	<b>grist<sup>i</sup>-garas,</b>	<b>say</b>	<b>mě</b>
It-was-my-fate	(in) the-farmer's-house,	that-veryly	to-me

<b>gayēm</b>	<b>gāl.</b>
became-to me	shame.

5. Drāti-sötin kâsh<sup>i</sup> yēli tsāt<sup>i</sup>nam,  
A-sickle-with the-honeycombs when were-cut-by-him-  
of-me,

kōtyāh khātis mār.  
how-many arose-for-him (guilt of) murders.

Buday chēsai māch-t<sup>al</sup>ū<sup>ū</sup>, wanuk<sup>u</sup>  
I-veryly am-Thy honey-bee, of-the-forest

jānāwār."  
a-winged-creature."

6. Mōkalōw<sup>u</sup> ami-māch-t<sup>al</sup>ri wanith  
Was-finished by-this-honey-bee having-spoken  
panun<sup>u</sup> dōd<sup>u</sup>. Wuñ chēh dapān amis-  
her-own pain. Now she-is saying to-this-  
grīst<sup>i</sup>-bāyē, "chēyēy kēh gōmot<sup>u</sup>, ts<sup>a</sup>-ti  
farmer's-wife, "if-there-is-to- anything happened, thou-also  
thee

wan." Wanān chēh wuñ grīst<sup>i</sup>-bāy.  
speak." Saying is now the-farmer's-wife.

Dapān chēs, "Bōz, mē kyāh zulm  
Saying she-is-to-it, "hear, to-me what tyranny

chuh gōmot<sup>u</sup>.  
is happened."

Azal chāwun chuh samsāras, chēh  
Fate to-be-experienced is in-the-world, there-is

tal wasiū<sup>n</sup> jāy.  
below to-be-descended a-place.

Buday chēsai grīst<sup>i</sup>-bāy, yōr nay  
I-veryly am-Thy farmer's-wife, here not-veryly

rōzani āy.  
to-abide we-are-come.

7. **Sōta yēli mōtasūt<sup>i</sup> grēstēn dilāsa**  
 In-spring when the-accountants to-farmers soothing

**dini hay āy,**  
 to-give O! came,

**Mōdaryiv-kathau yēḍāh būr<sup>u</sup>kh, zālas**  
 With-sweet-words a-belly was-filled-by-them, in-a-net

**walana-āy.**  
 we-were-surrounded.

8. **Har<sup>a</sup>da-vizi dard müth<sup>u</sup>kh, lāyēni**  
 In-autumn-time the-affection was-forgotten- for-beating  
 by-them,

**tim-hay āy.**  
 they-veryly came.

**Buday chēsai grīst<sup>i</sup>-bāy, yōr nay**  
 I-veryly am-Thy farmer's-wife, here not-veryly

**rōzani āy.**  
 to-abide we-came.

9. **Yim phal wāwim mājē-zamīni,**  
 What fruits were-sown-by-me in-mother-earth,

**tim-hay papith āy,**  
 they-veryly ripened came,

**Sōmb<sup>a</sup>erith sōrith khalas kārīm,**  
 Having-collected having-piled on-the-threshing- they-were-  
 floor made-by-me,

**hatabōd<sup>i</sup>-khōris drāy.**  
 to-hundreds-of-kharwār- they-emerged.  
 weight



10. Cakla-cakla mukadam ta pathwör<sup>i</sup>  
 In-each-village- the-village-head- and the-village-  
 circuit man accountant

tōlani tim-hay āy,  
 to-weigh they-veryly came,

Buday chēsai grist<sup>i</sup>-bāy, yōr nay  
 I-veryly am-Thy farmer's-wife, here not-veryly

rōzani āy.  
 to-abide we-came.

11. Ōziz ta miskīn kötyāh, vis<sup>i</sup>yi,  
 The-poor and penniless how-many, O-friend,  
 halam dōr<sup>i</sup>-dōr<sup>i</sup> āy,  
 the-lap-cloth holding-out came,

Halām dit<sup>i</sup>makh mē bār<sup>i</sup>-bār<sup>i</sup>, suy  
 The-skirts were-given-by- by-me filling, that-veryly  
 me-to-them

chuh mōkalan pāy.  
 is for-salvation a-means.

12. Kalama sōtin sawāb likhan,  
 A-pen with the-reward-of-good- they-will-  
 actions write,  
 yith-nay lagēkh grāy.  
 so-that-not will-happen-to-them shaking.

Buday chēsai grist<sup>i</sup>-bāy, yōr nay  
 I-veryly am-Thy farmer's-wife, here not-veryly

rōzani āy.  
 to-abide we-came.

X.—RĀJĒ BIKARAMĀJĒTŪÑ<sup>ũ</sup> KATH

(In the original MSS. of this story, the Hindū word for "king" is regularly written *rājē*, instead of the more familiar *rāja* or *rāza*. This spelling is followed in the transcription.)

## 1. Dapān wustād,—

(Is) saying the-teacher,—

Mahaniv <sup>i</sup>	ṭōr	ös <sup>i</sup>	pakān	wati.
Men	four	were	going	by-road.
Ākh	brūha	mödān.	Ath <sup>i</sup>	mödānas
There-came-to- them	in-front	a-plain.	(On) this	plain
yēli	hyotukh	pakun,	lāg <sup>i</sup>	wanani
when	they-began	to-go,	they-began	to-say
pānawūn,	"talau,	wān <sup>i</sup> tav	dalilā,	yih
mutually,	"ho,	tell-ye	story-a,	this
mödān	kaḍōn."	Pata-kani	ākh	byākh
plain	we-will-pass-over- it."	Afterwards	there-came- to-them	other
shēkhtā.	Amis	dopukh,	"ṭ <sup>a</sup> h	wanta
person-a.	To-him	it-was-said-by- them,	"thou	tell-please
dalilā,	yih	mödān	mōkalāwahun."	Ām <sup>i</sup>
story-a,	this	plain	we-will-complete-it."	By-him
dop <sup>n</sup> nakh		phīrith,	"bōh,	hasa,
it-was-said-by-him-to- them		in-answer,	"I,	sirs,
wanamōwa	dalil.	Dalil,	hasa,	wanamōwa
will-tell-to-yōu	a-story.	Story,	sirs,	I-will-tell-to-you
katha	pānt.	Pāntan-kathan	gathanam	
tales	five.	For-five- tales	they-will-be-proper-to- me	

din <sup>i</sup>	rōpayēs	pānt	hath."	Yimōv
to-be-given	of-rupee	five	hundred."	By-them

dop <sup>u</sup> has	phīrith,	"tōr	hath	dimōy
it-was-said-by-	in-answer,	"four	hundred	we-will-give-
them-to-him				to-thee

tōr	zān <sup>i</sup> .	Pōntsyum <sup>u</sup>	hath	gay	panunuy.
four	persons.	The-fifth	hundred	became	thine-own-
					only.

Wan-sa	katha	pānt."	Dop <sup>u</sup> nakh.—
Tell-sir	the-ales	five."	It-was-said-by-him-to-them.—

"Dyār,	hasa,	chih	sapharas.
"Monies,	sirs,	are	for-a-journey.

Yār,	hasa,	chuh	na-āsanās.
A-friend,	sirs,	is	for-non-existence (of wealth).

Āsh <sup>ē</sup> nāv,	hasa,	chuh	āsanās.
A-near-	sirs,	is	for-existence (of wealth).
relation,			

Gayē	trih	katha.	Biyē	z <sup>a</sup> h	katha,	hasa,
Went	three	tales.	The-other	two	stories,	sirs,

chēwa,—  
are-for-you,—

Sa	zanāna	chēwana	panūn <sup>ū</sup> ,
That	woman	is-for-you-not	your-own,

yēsa	na	āsi	pānas-sōty.
who	not	will-	oneself-with.
		be	

Biyē,	hasa,—
Also,	sirs,—

Yus	rātas	bēdār	rōzi,
He-who	by-night	awake	will-remain,

suy, hasa, zēni Rājē-Bikarmājētū<sup>ū</sup>  
 he-only, sirs, will-win King-Vikramāditya's

kūr<sup>ū</sup>.  
 daughter."

Wañēnakh yima katha pānts. Yim  
 Were-said-by-him-to- these tales five. They  
 them

chis dapān, "wan-sa dalil." Yih  
 are-to-him saying, "tell-sir a-story." He

chukh dapān, "mē, hasa, wañēmōwa  
 is-to-them saying, "by-me, sirs, were-told-by-me-to-you

katha pānts." Milūv<sup>ū</sup>kh laḍōy<sup>i</sup>.  
 tales five." Was-joined-in-by-them fighting.

Yim chis dapān, "rōpayēs tōr hath  
 They are-to-him saying, "of-rupee four hundred

nīth; dalil kēh wūn<sup>ū</sup>th-na; mōdān  
 were-taken-by-thee; story any was-told-by- the-plain  
 thee-not;

chuh wuñē pakanay." Amis lôyukh  
 is still not-having-been- To-him it-was-beaten  
 walked."

yimav-tōrav-zanēv. Ām<sup>i</sup> dop<sup>ū</sup>nakh,  
 by-these-four-persons. By-him it-was-said-by-him-to-them,

"pakiv-sa yitikis-pātashēhas-nish. Yih  
 walk-ye-sirs of-here-the-king-near. What

suh dapi, tih karav."  
 he will-say, that we-will-do."

2. Dapān wustād,—  
 (Is) saying the-teacher,—

<b>Wöt<sup>i</sup></b>	<b>pātashēhas-nish.</b>	<b>Dyut<sup>u</sup></b>
They-arrived	the-king-near.	Was-given

<b>phār<sup>i</sup>yād</b>	<b>tōrav-zanēv.</b>	<b>Dop<sup>u</sup>has,</b>
a-complaint	by-the-four-persons.	It-was-said-by-them-to-him,

<b>“pātashēham,</b>	<b>yim<sup>i</sup>-shēkhtan</b>	<b>khēy</b>
“my-king,	by-this-person	were-eaten

<b>asē</b>	<b>rōpayēs</b>	<b>tōr</b>	<b>hath.</b>	<b>Dopun,</b>
for-us	of-rupee	four	hundred.	It-was-said-by-him,

<b>‘wanamōwa</b>	<b>katha</b>	<b>pānt<sup>s</sup>.’”</b>	<b>Pātashēhan</b>
‘I-will-tell-you	tales	five.’”	By-the-king

<b>dop<sup>u</sup></b>	<b>amis-shēkhtas,</b>	<b>“wan-sa</b>	<b>kyāh</b>
it-was-said	to-this-person,	“tell-sir	what

<b>won<sup>u</sup>thakh ?”</b>	<b>Yih</b>	<b>wōthus</b>
was-told-by-thee-to-them ?”	He	arose-to-him

<b>phīrith,</b>	<b>“pātashēham,</b>	<b>bōh</b>	<b>wanay</b>	<b>katha</b>
in-answer,	“my-king,	I	will-tell-to-thee	tales

<b>pānt<sup>s</sup>.</b>	<b>Rōpayēs</b>	<b>gathanam</b>	<b>din<sup>i</sup></b>
five.	Of-rupee	they-are-proper-to-me	to-be-given

<b>pānt<sup>s</sup></b>	<b>hath.</b>	<b>Ada</b>	<b>wanay</b>	<b>bōh</b>	<b>katha</b>
five	hundred.	Then	I-will-tell-to-thee	I	the-tales

<b>pānt<sup>s</sup>.’”</b>	<b>Pātashēhan</b>	<b>kāq<sup>i</sup></b>	<b>rōpayēs</b>
five.”	By-the-king	were-produced	of-rupee

<b>pānt<sup>s</sup></b>	<b>hath,</b>	<b>ditin</b>	<b>amis-shēkhtas.</b>	<b>Yim</b>
five	hundred,	they-were-given-	to-this-person.	These
		by-him		

<b>kārin</b>	<b>band,</b>	<b>pāna</b>	<b>kūr<sup>ū</sup>n</b>	<b>kōm<sup>ū</sup>āh</b>
were-made-	tied-up,	by-himself	was-done-by-	deed-a
by-him			him	

<b>ām<sup>i</sup>-pātashēhan.</b>	<b>Pātashōhī-hond<sup>u</sup></b>	<b>pōshākh</b>			
by-that-king.	Royalty-of	garment			
<b>trōwun,</b>	<b>gadōyiyě-hond<sup>u</sup></b>	<b>pōshākh</b>	<b>pūrun.</b>		
was-put-off- by-him,	beggary-of	garment	was-put-on- by-him.		
<b>Biyě</b>	<b>gānḍin</b>	<b>lāl</b>	<b>sath</b>	<b>maṣhi,</b>	
Also	were-tied-by-him	rubies	seven	on-the-arm,	
<b>drāv</b>	<b>yima</b>	<b>katha</b>	<b>pānt</b>	<b>sara</b>	<b>karani.</b>
he-went-forth	these	tales	five	testing	to-make.

### 3. Dapān wustād,—

(Is) saying the-teacher,—

<b>Gōḍañiy</b>	<b>drāv</b>	<b>běñě-handis-shēharas-kun.</b>		
At-the-very- first	he-went- forth	his-sister's-city-towards.		
<b>Gur<sup>u</sup></b>	<b>chus</b>	<b>khasun<sup>u</sup>.</b>	<b>Wôt<sup>u</sup></b>	<b>yěli</b>
A-horse	is-for-him	to-be-mounted.	He-arrived	when
<b>nīzikh</b>	<b>ath-běñě-handis-shēharas</b>	<b>lüz<sup>u</sup>n</b>		
near	to-that-sister's-city	was-sent-by-him		
<b>shēch<sup>i</sup></b>	<b>amis-běñě,</b>	<b>“mě</b>	<b>kyāh</b>	<b>chuh</b>
a-message	to-that-sister,	“to-me	verily	is
<b>pēmōt<sup>u</sup></b>	<b>muhim.</b>	<b>Bōh</b>	<b>kyāh</b>	<b>yimahō</b>
fallen	poverty.	I	of-course	should-come
<b>tūr<sup>i</sup>.”</b>	<b>Ami</b>	<b>lüz<sup>u</sup>nas</b>	<b>běñi</b>	<b>pot<sup>u</sup></b>
there-even.”	By-that	was-sent-by- her-to-him	by-the- sister	back-again
<b>phīrith</b>	<b>shēch<sup>i</sup>,</b>	<b>“mě</b>	<b>kyāh</b>	<b>rōzan</b>
in-answer	a-message,	“to-me	of-course	will-remain
<b>pāma</b>	<b>wōr<sup>i</sup>vis-manz.”</b>	<b>Pot<sup>u</sup></b>	<b>phīrith</b>	
reproaches	my-father-in-law's- house-in.”	Back-again	in-answer	

<b>lüz<sup>u</sup>nas</b>	<b>biyě</b>	<b>shěch<sup>i</sup>,</b>	<b>"mě</b>	<b>yěli</b>	<b>na</b>
was-sent-by-	again	message,	"to-me	when	not
him-to-her					

<b>bani</b>	<b>tōr</b>	<b>yun<sup>u</sup>,</b>	<b>tō-ti</b>	<b>gathēm</b>	<b>ladun<sup>u</sup></b>
will-be-	there	to-come,	nevertheless	it-is-proper-	to-be-
possible				to-me	sent

<b>naph<sup>s</sup>as</b>	<b>kěnthāh.</b>	<b>Ladaham-ay,</b>	<b>tath</b>
for-the-belly	something.	Thou-wilt-send-	to-that
		to-me-if,	

<b>gathi</b>	<b>gand</b>	<b>karun<sup>u</sup>,</b>	<b>pětha</b>	<b>gathēs</b>
it-is-proper	a-knot	is-to-be-made,	upon (it)	it-is-proper-
				for-it

<b>mōhar</b>	<b>karūn<sup>ti</sup></b>	<b>panūn<sup>u</sup>."</b>	<b>Ami</b>	<b>kūr<sup>u</sup></b>
the-seal	to-be-made	thine-own."	By-that	was-done

<b>bēni</b>	<b>kōm<sup>u</sup>āh.</b>	<b>Lodun</b>	<b>panaņě-kěnzě</b>
by-the-sister	deed-a.	Was-sent-by-her	(in) her-own-dish-cup

<b>bata-hanā,</b>	<b>yā</b>	<b>shyot<sup>u</sup></b>	<b>yā</b>	<b>shōsh.</b>
a-little-boiled-rice,	(not caring whether	impure	or	purity.
	it was) either	(leavings)		

<b>Pětha</b>	<b>kūr<sup>u</sup>nas</b>	<b>panūn<sup>u</sup></b>	<b>mōhar,</b>	<b>korun</b>
Upon (it)	was-made-by-	her-own	seal,	was-made
	her-for-it			by-her

<b>rawāna</b>	<b>amis-bōyis.</b>	<b>Tām<sup>i</sup></b>	<b>yěli</b>	<b>wuch<sup>u</sup></b>
dispatching	to-that-brother.	By-him	when	was-seen

<b>běņě-hūnz<sup>ti</sup></b>	<b>mōhar,</b>	<b>roṭun,</b>	<b>ātiy</b>
the-sister-of	the-seal,	was-taken-	in-that-
		by-him,	very-place

**thōwun-dabōvith.**  
was-buried-by-him.

4.	<b>Drāv</b>	<b>yāra-sanzi-wati.</b>	<b>Yēli</b>	<b>wôt<sup>u</sup></b>
	He-went-forth	on-a-friend's-the-road.	When	he-arrived
<b>nīzikh</b>	<b>sūzun</b>	<b>amis</b>	<b>mahanyuv<sup>u</sup>,</b>	<b>“yār,</b>
near	was-sent-by-him	to-him	a-man (saying),	“(thy) friend,
<b>hasa,</b>	<b>ôy.</b>	<b>Pātashöhī</b>	<b>chēsna.</b>	<b>Suh,</b>
sir,	is-come-to-thee.	Royalty	is-to-him-not.	He,
<b>hasa,</b>	<b>chuy</b>	<b>muhimzad.”</b>	<b>Yāran</b>	<b>yēli</b>
sir,	is-verily	struck-by-adversity.”	By-the-friend	when
<b>būz<sup>u</sup>,</b>	<b>drāv,</b>	<b>wôt<sup>u</sup></b>	<b>amis-yāras-nish.</b>	
it-was-heard,	he-went-forth,	he-arrived	that-friend-near.	
<b>Dapān</b>	<b>chus,</b>	<b>“hā</b>	<b>yāra,</b>	<b>kati</b>
Saying	he-is-to-him,	“O	friend-O,	whence
				didst-thou-become-for-me
<b>yōr</b>	<b>pōda ? ”</b>	<b>Pakān</b>	<b>chih</b>	<b>dōnaway.</b>
here	manifest ? ”	Going	they-are	both.
<b>Amis</b>	<b>ôs<sup>u</sup></b>	<b>miskīnī-hond<sup>u</sup></b>	<b>pōshākh</b>	<b>nöl<sup>i</sup>.</b>
To-that-one	was	poverty-of	garment	on-the-neck.
<b>Dapān</b>	<b>chus,</b>	<b>“yāra,</b>	<b>yih</b>	<b>khal<sup>t</sup>-ē-shöhī</b>
Saying	he-is-to-him,	“friend,	this	robe-of-royalty
<b>dita</b>	<b>mě.</b>	<b>Yih</b>	<b>myôn<sup>u</sup></b>	<b>pōshākh</b>
please-give	to-me.	This	my	garment
<b>shunta</b>	<b>t<sup>a</sup>h.”</b>	<b>Yih</b>	<b>ās-na-bōzana,</b>	<b>“yih</b>
please-put-on	thou.”	This	was-not-considered-by-him,	“this
<b>chuh</b>	<b>amis</b>	<b>miskīnī-hond<sup>u</sup></b>	<b>pōshākh ” ;</b>	
is	to-that-one	beggary-of	garment ” ;	
<b>yih</b>	<b>ās-bōzana</b>	<b>khal<sup>t</sup>-ē-shöhī ;</b>	<b>kami-mōkha ?</b>	
this	was-considered	a-robe-of-royalty ;	on-what-account ?	



**Mahabata-söty.**      **Gav.**      **Wöt<sup>i</sup>**      **yāra-sond<sup>u</sup>**  
 Affection-through.      He-went.      They-arrived      the-friend-of

**gara.**      **Yāran**      **kür<sup>u</sup>nas**      **ziyāphath**  
 house.      By-the-friend      was-made-by-      a-feast  
    him-for-him

**löyik-ě-pādashāh.**      **Sapañēs**      **ot<sup>u</sup>-tāñ**      **z<sup>a</sup>h**  
 worthy-of-a-king.      There-happened-      there-up-to      two  
    to-him

**katha**      **sara.**  
 statements      in-investigation.

**5. Drāv**      **wuñ**      **zanāni-handis-shēharas-kun.**  
 He-went-forth      now      (his) wife's-city-towards.

**Wôt<sup>u</sup>**      **ath-shēharas**      **and-kun.**      **Ati**  
 He-arrived      of-that-city      the-outskirt-towards.      There

**ös<sup>ü</sup>**      **buđ<sup>ü</sup>**      **zanānā.**      **Byūth<sup>u</sup>**      **ām<sup>i</sup>-sandi-gari.**  
 was      an-old      woman-a-certain.      He-stayed      in-her-house.

**Dopun**      **amis-bujě-zanāni,**      **"ditam**      **drôt<sup>u</sup>.**  
 It-was-said-      to-that-old-woman,      "please-give-      a-sickle.  
    by-him      to-me

**Böh**      **ana**      **yimis-guris-kyut<sup>u</sup>**      **gāsa."**      **Drāv**  
 I      will-bring      this-horse-for      grass."      He-went-forth

**gāsa**      **anani.**      **Wuchun**      **ati**      **gāsa-mödānā,**  
 grass      to-bring.      Was-seen-      there      grass-plain-a-certain,  
    by-him

**ath<sup>i</sup>**      **chuh**      **lōnān.**      **Yih**      **ös<sup>ü</sup>**      **rakh**  
 to-it-verbily      he-is      reaping.      This      was      the-private-  
    field

**pādashēha-sünz<sup>ü</sup>.**      **Ös<sup>i</sup>**      **lārān**      **taḥāl<sup>i</sup>.**  
 the-king-of.      Were      running-up      the-grooms.

<b>Nyūkh</b>	<b>raṭith</b>	<b>pananis-mējēras-nish.</b>		
He-was-taken- by-them	having-seized	their-own-master-of-the- horse-near.		

<b>Korukh</b>	<b>köd.</b>	<b>Rāth</b>	<b>āyē.</b>	<b>Amis</b>
He-was-made- by-them	imprisoned.	Night	came.	To-him

<b>chēh</b>	<b>gathān</b>	<b>pōda</b>	<b>zanānā</b>	<b>akh,</b>
is	becoming	manifest	woman-a	one,

<b>amis-mējēras</b>	<b>ziyāphathā</b>	<b>hēth.</b>	<b>Yih</b>
to-that-master-of-the- horse	dish-of-food-a	having-brought.	He

<b>chuh</b>	<b>bihith</b>	<b>cārpāyi-pēth.</b>	<b>Ziyāphath</b>
is	seated	a-bedstead-on.	The-dish-of-food

<b>thiuv<sup>ū</sup>nas</b>	<b>bōnthā-kani.</b>	<b>Ath<sup>i</sup></b>	<b>wāth<sup>i</sup></b>
was-placed-by-her- for-him	front-in.	To-it-verily	they-descended

<b>khēni</b>	<b>dōnaway.</b>	<b>Hanā</b>	<b>h<sup>a</sup>rēyēkh.</b>	<b>Yih</b>
to-eat	both.	A-little	remained-over-for- them.	This

<b>dyutukh</b>	<b>amis-kōdis.</b>	<b>Kor<sup>u</sup>has</b>	<b>ālāv,</b>
was-given-by-them	to-this-prisoner.	Was-made-by-them- to-him	a-call,

<b>"hatō</b>	<b>kōdyau,</b>	<b>yih</b>	<b>khyuh</b>	<b>sōn<sup>ū</sup></b>
"ho	prisoner-O,	this	eat	our

<b>thēth-han."</b>	<b>Kōd<sup>i</sup></b>	<b>roṭ<sup>u</sup>,</b>	<b>khyōn.</b>	<b>Ātiy</b>
waste-food- a-little."	By-the-prisoner	it-was-taken,	it-was-eaten- by-him.	There- verily

<b>chuh</b>	<b>panaṇē</b>	<b>jāyē</b>	<b>bihith.</b>	<b>Yimav-dōyav</b>
he-is	in-his-own	in-place	seated.	By-these-two

<b>kūr<sup>ū</sup></b>	<b>tamaskhurī;</b>	<b>ath-palangas</b>	<b>phūt<sup>ū</sup></b>
was-made	jesting;	to-that-bedstead	was-broken



**köd<sup>i</sup>, gathi mārūn<sup>a</sup>; wölinj<sup>ü</sup> gathšēs**  
 prisoner, he-is-proper to-be-killed; the-heart is-proper-of-him

**yūr<sup>i</sup> anūn<sup>ü</sup>." Nyūkh yih köd<sup>i</sup>**  
 here-even to-be-brought." Was-taken-by-them this prisoner

**shēharas-nēbar. Ām<sup>i</sup> dyut<sup>n</sup>nakh sawāl,**  
 the-city-outside. By-him was-given-by-him-a petition,  
 to-them

**"mē trōv<sup>i</sup>tav yēla, bōh chalahō atha**  
 "me please-to-let-me from-restraint, I would- the-hands  
 loose wash

**buth<sup>n</sup>, Khōdāyēs-kun karahō zārapār."**  
 face, God-towards I-would-make ejaculations."

**Trōwukh yēla. Wuch<sup>n</sup> āba-hanā,**  
 He-was-let-loose- from-restraint. Was-seen-by-him water-a-little,  
 by-them

**cholun atiy atha buth<sup>n</sup>. Khōdā-Sōbas-**  
 was-washed- there-indeed the-hands face. God-the-Lord-  
 by-him

**kun korun zārapār. Atha pyōs**  
 towards was-made-by-him ejaculation. The-hand fell-of-him

**yiman-lālan-satan-pēth, yim tati ösis**  
 these-rubies-seven-on, which there were-of-him

**gānd<sup>i</sup>māt<sup>i</sup> mathi. Yiman dopun mārāwātalan-**  
 tied on-the-arm. To-these it-was-said- to-executioners-  
 by-him

**šōn, "hata-sa, mē trōvyuv yēla. Nōm**  
 four, "O-sirs, me let-ye-me from-restraint. These

**chiwa lāl sath. Tsōr chiwa tōhē**  
 are-for-you rubies seven. Four are-for-you for-you

ṣōn	zanēn.	Trih	chiwa	myōn <sup>i</sup>	tōhē-
four	persons.	Three	are-for-you	mine	you-

nish."

with."

6.	Ot <sup>u</sup> -tāñ	karēn	ṣōr	katha	sara.
	There-up-to	were-made-by-him	four	statements	tested.

Pōntim <sup>u</sup>	kath	gayēs	mashith.	Āv,
The-fifth	statement	went-for-him	forgotten.	He-came,

wōt <sup>u</sup>	panun <sup>u</sup>	gara.	Biyē	wanān	chuh
he-arrived	his-own	house.	Again	saying	he-is

timan	pāntsan	zanēn,	"waniv-sa	kyāh
to-those	five	persons,	"say-ye-sirs	what

wañēwa	tōhē	pānt	katha."	Yih
were-said-by-you	by-you	five	statements."	He

wōthus	pot <sup>u</sup>	phīrith,
arose-to-him	back-again	in-answer,

"Pātashēham,	kaṣa	katha	karēth	sara?"
"My-king,	how-many	statements	were-made-by-thee	tested?"

Dop <sup>u</sup> nakh	pātashēhan,	"ṣōr	katha."
It-was-said-by-him-to-them	by-the-king,	"four	statements."

Yimav	dop <sup>u</sup> has,	"kusa	kusa?"
By-them	it-was-said-by-them-to-him,	"which	which?"

Dop <sup>u</sup> nakh	pātashēhan,
It-was-said-by-him-to-them	by-the-king,

"Āshēnāv	chih	pāz <sup>i</sup> -pōth <sup>i</sup>	āsanās.
"Relations	are	really-truly	for-existence (of wealth).

<b>Yār</b>	<b>chuh</b>	<b>na-āsanās.</b>	<b>Ti-ti</b>	<b>pozuy.</b>
A-friend	is	for-non-existence (of wealth).	That-also (is)	true-verily.

<b>Zanāna</b>	<b>sa</b>	<b>chēna</b>	<b>panūñ<sup>ū</sup>,</b>	<b>yēsa</b>	<b>na</b>
Woman	that	is-not	one's-own,	who	not

<b>pānas-sōty</b>	<b>chēh.</b>	<b>Ti-ti</b>	<b>pozuy.</b>
oneself-with	is.	That-also	true-verily.

<b>Dyār</b>	<b>chih</b>	<b>bakār</b>	<b>sapharas.</b>	<b>Ti-ti</b>
Monies	are	useful	for-a-journey.	That-also

**pozuy.**  
true-verily.

<b>Yima</b>	<b>tōr</b>	<b>katha</b>	<b>karēmav</b>
These	four	statements	were-made-by-me-for-you

<b>sara.</b>	<b>Wuñ</b>	<b>wanyūm</b>	<b>pōntim<sup>ū</sup></b>	<b>kath."</b>
tested.	Now	tell-ye-me	the-fifth	statement."

<b>Dop<sup>nas</sup></b>	<b>ām<sup>i</sup></b>	<b>shēkhtan</b>	<b>pot<sup>n</sup></b>	<b>phīrith,</b>
It-was-said-by- him-to-him	by-this	by-person	back-again	in-answer,

<b>"rōpayē</b>	<b>hath</b>	<b>gathēm</b>	<b>dyun<sup>n</sup>."</b>	<b>Dyut<sup>nas</sup></b>
"rupees	hundred	are-proper- to-me	to-be-given."	Was-given-by- him-to-him

**pātashēhan.**      **Dop<sup>nas</sup>,—**  
by-the-king.      It-was-said-by-him-to-him,—

<b>"Yus</b>	<b>rātas</b>	<b>bedār</b>	<b>rōzi,</b>
"He-who	by-night	awake	will-remain,

<b>say</b>	<b>zēni</b>	<b>Rājē-Bikarmājētūñ<sup>ū</sup></b>	<b>kūr<sup>ū</sup>."</b>
he-only	will-win	King-Vikramāditya's	daughter."

<b>7. Pātashēhan</b>	<b>kūr<sup>ū</sup></b>	<b>kōm<sup>ū</sup>.</b>	<b>Lōgun</b>
By-the-king	was-done	a-deed.	Was-imitated- by-him

phakīr. Gav, wôt<sup>u</sup> Rājē-Bikarmājētun<sup>u</sup>  
a-faīr. He-went, he-arrived King-Vikramāditya's

gara. Nazarbāzav kūr<sup>ü</sup> nazar,  
house. By-the-watchers was-done watching,

khābardārav niyē khabar amis-rājēs.  
by-the-newsmen was-brought news to-this-king.

Dop<sup>u</sup>has, "rājē-sōba, phakīrā akh  
It-was-said-by-them-to- " King-Sir, faīr-a one  
him,

gamot<sup>u</sup> pōda. Yihuy dapān, 'bōh  
(is) become manifest. He-veryly (is) saying, 'I

zēnan rājē-sünz<sup>ü</sup> kūr<sup>ü</sup>. ' " Rājē wanān  
will-win-her the-king's daughter.' " The-king saying

chukh pot<sup>u</sup> phīrith, "az-tān kötyāh  
is-to-them back-again in-answer, " today-up-to how-many  
(are)

gamāt<sup>i</sup> rājēzāda ati māra ! Wuñ gav  
gone princes here to-death ! Now is-gone

yih phakīr hawāla-y-Khōdā, ada yā  
this faīr (in) the-care-of-God, then either

lasi yā mari. Gathiv, khölyūn  
he-will-survive or he-will-die. Go-ye, cause-ye-him-to-  
mount

kuṭhis-manz. " Yēti yih rājē-sünz<sup>ü</sup> kūr<sup>ü</sup>  
the-room-in. " Where this king's daughter

ōs<sup>ü</sup>, palang trōw<sup>u</sup>has shīrith. Khoth<sup>u</sup>  
was, a-bed was-put-by-them- having-made- Ascended  
for-him ready.

yih phakīr palangas-pēṭh. Amis-khōtūni  
this faīr the-bed-on. To-this-lady

<b>di<sup>u</sup>n</b>	<b>zī<sup>ū</sup>.</b>	<b>Karēn</b>	<b>amis-sōty</b>	<b>katha.</b>
was-given-by- him	a-push.	Were-made-by- him	her-with	speeches.

<b>Katha</b>	<b>karith</b>	<b>kür<sup>ü</sup>n</b>	<b>köm<sup>ü</sup>.</b>	<b>Ath-pōshākas</b>
Speeches	having-made	was-done-by- him	a-deed.	(Of) that-garment

kür <sup>ün</sup>	shēkal	yinsān-hish <sup>ü</sup> .	Pāna
was-made-by-him	a-form	a-human-being-like.	He-himself

drāv	dūr-pahān,	byūth <sup>u</sup>	nazari.	Shēmāh
went-forth	distance-a-	he-sat	in-watch.	A-lamp-
	little.			flame

chuh      dazān.      Amis-khôtūni-handi-shikama-manza  
is      burning.      This-lady's-belly-from-in

drāv	aj <sup>a</sup> dāh.	Tsāv	ath-pōshākas-manz,
issued	a-python.	It-entered	that-garment-in,

yēth	yih	ām <sup>i</sup> -phakīran	yinsān-hyuh <sup>u</sup>
which	this	by-this-faqr	a-human-being-like

kor <sup>u</sup> mot <sup>u</sup>	ô <sup>s</sup> .	Yih	chuh	d <sup>a</sup> nān,	tāp <sup>i</sup>
made	was.	This	he-is	shaking,	bites

hěwān.      Ati      yěli      na      yinsān      ôs<sup>u</sup>,  
(he is) taking.      Here      when      not      human-being      it-was,

biyě      tāv      yih      aj<sup>a</sup>dāh      khôtūni-shikamas-  
again entered this python (of)-the-lady's-belly-

manz.	Ām <sup>i</sup> -phakīran	kūr <sup>ü</sup>	saragī.	Balāy
in.	By-this-faqīr	was-done	testing.	The-evil-spirit

chěh      amis-khôtūni-handis-shikamas-manz.      Nĕbar  
is                      this-lady's-belly-in.      External

kěh	chěna.	Āv	phakīr,	wôt <sup>u</sup>	biyě
any	is-not.	Came	the-faḳīr,	he-arrived	again



<b>ath-palangas-nishě.</b>	<b>Khôtūni</b>	<b>dit<sup>u</sup>n</b>	<b>zīr<sup>u</sup>,</b>
that-bed-near.	To-the-lady	was-given-by-	a-push,
		him	

<b>katha</b>	<b>karēn</b>	<b>amis-söty.</b>	<b>Ath-pöshākas</b>
speeches	were-made-by-him	her-with.	To-that-garment

<b>korun</b>	<b>biyě</b>	<b>yinsān-hyuh<sup>u</sup>,</b>	<b>gav</b>	<b>biyě</b>
it-was-made-by-	again	a-human-being-like,	went	again
him				

<b>phakīr,</b>	<b>byūth<sup>u</sup></b>	<b>dūri-pahān.</b>	<b>Shēmāh</b>	<b>chuh</b>
the-faqīr,	he-sat	at-a-distance-a-	A-lamp-flame	is
		little.		

<b>dazōn<sup>i</sup>.</b>	<b>Athas-kēth</b>	<b>kūḍ<sup>u</sup>n</b>	<b>shēmshēr.</b>
burning-verily.	The-hand-in	was-drawn-forth-by-	a-sword.
		him	

<b>Amis-khôtūni-handi-shikama-manza</b>	<b>log<sup>u</sup></b>	<b>nērani</b>
This-lady's-the-belly-from-in	began	to-issue

<b>yih</b>	<b>aj<sup>a</sup>dāh.</b>	<b>Log<sup>u</sup></b>	<b>ath-pöshākas-manz</b>	<b>atsani.</b>
this	python.	It-began	this-garment-in	to-enter.

<b>Tuj<sup>u</sup>n</b>	<b>shēmshēr,</b>	<b>chuh</b>	<b>amis-aj<sup>a</sup>dāhas</b>
Was-raised-by-	the-sword,	he-is	to-this-boa-constrictor
him			

<b>katarān,</b>	<b>môrun,</b>	<b>karēnas</b>	<b>gañě,</b>
cutting-to-pieces,	it-is-killed-by-	were-made-by-him-	lumps,
	him,	of-it	

<b>shunun</b>	<b>ath-palangas-tal.</b>	<b>Khot<sup>u</sup></b>	<b>pāna</b>
it-was-put-by-him	that-bed-under.	He-mounted	himself

<b>palangas-pěth,</b>	<b>shēmshēr</b>	<b>dit<sup>u</sup>n</b>	<b>shānd,</b>
the-bed-upon,	the-sword	was-put-by-him	(under) the-
			pillow,

<b>ta</b>	<b>shōng<sup>u</sup>.</b>
and	he-went-to-sleep.

8. Rāth gayē ādā, subuh log<sup>u</sup> yini.  
 The-night went (to) com- morning began to-come.  
 pletion,

Am<sup>i</sup>-Rājē-Bikarmājētan dop<sup>u</sup> mārāwātalan,  
 By-this-King-Vikramāditya it-was-said to-the-executioners,

“gathiv. Yih phakīr āsi mumot<sup>u</sup>.  
 “go-ye. This faqīr will-be dead.

Yōhay wālyūn. Az-tāñ kötyāh  
 Him-verily bring-ye-down-him. Today-up-to how-many

rājēzāda gamāt<sup>i</sup> māra, ta yi-ti  
 princes (are) gone to-death, and this-one-also

āsi mumot<sup>u</sup>.” Khāt<sup>i</sup> ath-kuṭhis-manz.  
 will-be dead.” They-ascended this-room-in.

Wuchukh phakīr wāra-kāra zinday.  
 Was-seen-by-them the-faqīr safe-sound living-verily.

Nazarabāzav kūr<sup>u</sup> nazar, khabardārav  
 By-the-watchers was-done watching, by-the-newsmen

niyē khabar rājēs. Dop<sup>u</sup>has,  
 was-brought news to-the-king. It-was-said-by-them-  
 to-him,

“Rājē-sa, phakīr chuh zinday.” Rājē-sōb  
 “King-Sir, the-faqīr is living-verily.” The-king-Sir

khot<sup>u</sup> pāna kuṭhis-manz. Karān chuh  
 ascended himself the-room-in. Doing he-is

mōbārakh amis-phakīras. Dapān chus,  
 congratulation to-this-faqīr. Saying he-is-to-him,

“phakīra, t<sup>h</sup> wanta kētha-pōṭh<sup>i</sup> bacyōkh.”  
 “faqīr-O, thou tell-please in-what-manner thou-escapedst.”

Dapān chus phakīr, “bēdār rōzana-sōty.  
 Saying is-to-him the-faqīr, “awake remaining-by.

**Rājē-sa,**      **kar**      **nazar**      **palangas-tal."**      **Rājēn**  
King-Sir,      do      looking      the-bed-under."      By-the-king

**kūr<sup>ū</sup>**      **nazar.**      **Wuchun**      **palangas-tal**  
was-done      looking.      Was-seen-by-him      the-bed-under

**balāyā**      **akh.**      **Trōv<sup>ū</sup>mūt<sup>ū</sup>**      **phakīran**      **mōrith.**  
evil-spirit-a      one.      (It-was) put      by-the-faḳīr      having-killed.

**Dapān**      **chuh**      **phakīr**      **amis-rājēs,**      **"zabān**  
Saying      is      the-faḳīr      to-this-king,      "promise

**kyāh**      **chēy**      **kūr<sup>ū</sup>mūt<sup>ū</sup> ? "**      **Rājē**      **chus**  
what      is-by-thee      made ? "      The-king      is-to-him

**dapān,**      **"poz<sup>u</sup>**      **chuh,**      **Khōdāy**      **chuh**  
saying,      "true      is,      God-verbly      is

**kunuy."**      **Phakīr**      **chus**      **dapān,**      **"yih,**  
one-only."      The-faḳīr      is-to-him      saying,      "this,

**hasa,**      **chēy**      **āt<sup>i</sup>**      **panūn<sup>ū</sup>**      **kūr<sup>ū</sup>.**      **Mē**  
Sir,      is-to-thee      here-verbly      thine-own      daughter.      To-me

**di-sa**      **panun<sup>u</sup>**      **nishāna."**      **Dit<sup>ū</sup>nas**      **wōj<sup>ū</sup>**  
give-Sir      thine-own      token."      Was-given-by-him-  
to-him      a-ring

**amis-phakīras.**      **Phakīra-sūnz<sup>ū</sup>**      **wōj<sup>ū</sup>**      **rūt<sup>ū</sup>**  
to-this-faḳīr.      The-faḳīr's      ring      was-taken

**ām<sup>i</sup>-rājēn.**  
by-this-king.

**9. Drāv**      **phakīr,**      **wōt<sup>u</sup>**      **panun<sup>u</sup>**      **shēhar.**  
Went-forth      the-faḳīr,      he-arrived      his-own      city.

**Phakīriyē-hond<sup>u</sup>**      **jāma**      **shunun-kaḍith.**  
Faḳīrhood-of      coat      was-doffed-by-him.

<b>Pātashōhī-hond<sup>u</sup></b>	<b>pōshākh</b>	<b>pūrun.</b>	<b>Dyutun</b>
Royalty-of	robe	was-put-on- by-him.	Was-given- by-him

<b>hukum</b>	<b>lashkari,</b>	<b>“nīriv-sa</b>	<b>mě</b>	<b>sōty.”</b>
order	to-the-army,	“go-ye-forth-sirs	me	with.”

### 10. Dapān wustād,—

(Is) saying the-teacher,—

<b>Goḍañiy</b>	<b>gav</b>	<b>ath-bēñě-handis-shēharas.</b>	<b>Yih</b>
At-the-very-first	he-went	to-that-sister's-city.	This

<b>pātashāh-ti</b>	<b>ô<sup>u</sup></b>	<b>bāj</b>	<b>tārān</b>	<b>amis<sup>u</sup>-y-pātashēhas.</b>
king-also	was	tribute	paying	to-this-very-king.

<b>Ūñ<sup>u</sup>n</b>	<b>bēñě</b>	<b>panūñ<sup>u</sup>,</b>	<b>thūv<sup>u</sup>nas</b>	<b>bōñṭha-kani</b>
Was-brought- by-him	the-sister	his-own,	was-placed- by-him-to-her	in-front

<b>sa</b>	<b>tami-dōhūc<sup>u</sup></b>	<b>ziyāphath,</b>	<b>yēth</b>	<b>tami-</b>
that	of-that-day	present-of-food,	to-which	by-that-

<b>bēñi</b>	<b>mōhar</b>	<b>ôs<sup>u</sup>s</b>	<b>pēṭha</b>	<b>kūr<sup>u</sup>mūs<sup>u</sup>.</b>
sister	seal	was-for-it	on	made.

<b>Dapān</b>	<b>chus,</b>	<b>“yih</b>	<b>chyā</b>	<b>mōhar</b>	<b>cyōñ<sup>u</sup> ? ”</b>
Saying	he-is-to-her,	“this	is	seal	thine ? ”

<b>Dop<sup>u</sup>nas</b>	<b>phīrith,</b>	<b>“myōñ<sup>u</sup>-y</b>	<b>chēh.”</b>	<b>Dapān</b>
It-was-said- by-her-to-him	in-answer,	“mine-veryly	it-is.”	Saying

<b>chus</b>	<b>yih</b>	<b>pātashāh,</b>	<b>“bōy</b>	<b>kyāh</b>	<b>gōs</b>
is-to-her	this	king,	“I-veryly	of-a-surety	am

<b>tami-dōhuk<sup>u</sup></b>	<b>miskīn.</b>	<b>Pāzī-pōṭh<sup>i</sup></b>	<b>chuh</b>	<b>āsh<sup>ě</sup>nāv</b>
of-that-day	the-beggar.	Truly	is	a-relation

**āsanas.”**

for-existence (of wealth).”

11. Hēs<sup>u</sup>n amis-pātashēhas-ti lashkar,  
Was-taken-by-him of-that-king-also the-army,

dyutun kadam yāra-sond<sup>u</sup> kun. Wôt<sup>u</sup>  
was-put-by-him footstep the-friend-of direction. He-arrived

yāras-nish. Yāran kür<sup>u</sup> ziyāphath  
the-friend-near. By-the-friend was-made a-feast

yiman-dōn pātashōhiyēn-kis<sup>u</sup>. Rāth küd<sup>u</sup>kh  
these-two kingdoms-for. Night was-passed-  
by-them

āt<sup>i</sup>, sub<sup>a</sup>han drāy.  
there, at-dawn they-went-  
forth.

12. Dyutun kadam ath-hihara-sandis-shēharas-kun.  
Was-put- footstep that-the-father-in-law's-the-city-towards.  
by-him

Anān chuh nād dith amis-pātashēhas.  
Bringing he-is call having-given to-this-king.

Dapān chus, "anukh-sa ṭahāl<sup>i</sup>. Timav  
Saying he-is-to-him, "bring-them-Sir the-grooms. By-them

chuh cyāñē-rakhi-manza tūr roṭ<sup>u</sup>mot<sup>u</sup>. Suh  
is thy-private-field-from-in a-thief seized. He

kati chukh thōw<sup>u</sup>mot<sup>u</sup>?" Ānikh ṭahāl<sup>i</sup>,  
where is-by-them put?" Were-brought- the-grooms,  
by-them

dop<sup>u</sup>hakh, "yus tōhē tūr roṭ<sup>u</sup>wa  
it-was-said-by- "what by-you thief was-seized-  
them-to-them, by-you

rakhi-manza, suh kati chuwa  
the-private-field-from-in, he where is-by-you

thôw<sup>u</sup>mot<sup>u</sup> ? " Yimav won<sup>u</sup>, "pātashēham,  
put ? " By-them it-was-said, "my-king,

asē chuh kor<sup>u</sup>mot<sup>u</sup> hawāla pananis-  
by-us he-is made in-custody to-our-own-

apsaras-mējēras." Onukh mējēr. Dop<sup>u</sup>has,  
officer-the-master-of- Was-brought- the-master-of- Was-said-by-  
the-horse." by-them the-horse. them-to-him,

"nōmav ṭahalyav koruy hawāla sūr,  
"by-these grooms was-made- in-custody a-thief,  
to-thee

suh kati thōwuth ? " Yih chukh dapān,  
he where was-put-by-thee ? " He is-to-them saying,

"mē dyūth<sup>u</sup>-na." Tahāl<sup>i</sup> chis karān  
"by-me he-was-seen-not." The-grooms are-to-him making

gawōy<sup>i</sup>, "pātashēham, asē kor<sup>u</sup> tāhkhith  
witnessing, "my-king, by-us was-made certainly

amis hawāla." Dop<sup>u</sup>nakh ām<sup>i</sup>-pātashēhan,  
to-him in-custody." Was-said-by- by-this-king,  
him-to-them

yus tami-dōha phakīr lōgith ôs<sup>u</sup>,  
he-who on-that-day faqīr having-made-himself- was,  
to-resemble

suy chukh dapān, "anyūkh mārāwātal  
he-veryly is-to-them saying, "bring-ye-them the-executioners

tōr. Tim wanan pānay." Ānikh tim.  
four. They will-say themselves- Were-brought- they.  
verily." by-them

Dapān chukh yih pātashāh, "tōhē-nish  
Saying is-to-them this king, "you-near

chuh amānath tas-phakīra-sond<sup>u</sup>, suh  
is a-deposit-in-trust of-that-faḡīr, that

diyiv yūr<sup>i</sup>. Yimav-mārawātalau kūr<sup>u</sup>  
give-ye here-verity." By-these-executioners was-done

kōm<sup>u</sup>. Kādikh yim lāl sath, thōvikh  
a-deed. Were-produced- these rubies seven, were-put-  
by-them by-them

pātashēhas bōṇṭha-kani. Satav-manza  
to-the-king in-front. The-seven-from-in

tulin tōr, kār<sup>i</sup>nakh hawāla. Dop<sup>u</sup>nakh,  
were-lifted- four, were-made-by- in-charge. It was-said-by-  
by-him him-to-them him-to-them,

"yim kām<sup>i</sup> ōs<sup>i</sup>wa dit<sup>i</sup>māt<sup>i</sup>?" Dop<sup>u</sup>has,  
"these by-whom were-to- given?" Was-said-by-  
you them-to-him,

"phakīran-āk<sup>i</sup>." "Tām<sup>i</sup> kami bāpath?"  
"by-faḡīr-one." "By-him on-what account?"

"Suh ōs<sup>u</sup> dyut<sup>u</sup>mot<sup>u</sup> yim<sup>i</sup>-mējēran  
"He was given by-this-master-of-  
the-horse

mārana-bāpath." Dapān chuh pātashāh  
killing-for." Saying is the-king

amis-mējēras-kun, "mē chukhnā parzanāwān?  
this-master-of-the-horse-to, "me art-thou-not recognizing?

Bōy kyāh gōs suh phakīr yus  
I-verity certainly am that faḡīr who

kōd ōs<sup>u</sup>than kor<sup>u</sup>mot<sup>u</sup>. Gōḍaṇ āyē  
imprisoned was-by-thee-he made. At-first came

sa khōtūna ziyāphath hēth. Khēyēv  
that lady a-dish-of-food taking. Was-eaten

yēkh-jāh.	H <sup>a</sup> ryōv	ṣhyoṭ <sup>u</sup> .	Kor <sup>u</sup> wa	mě
in-one-place.	Remained-	waste-food.	Was-made-	to-me
	over		by-you	

ālav ;	dop <sup>u</sup> wam,	wōla	kōdyau,	yih
a-call ;	it-was-said-by-	'come	prisoner-O,	this
	you-to-me,			

khyō	sōn <sup>u</sup>	ṣhyoṭ <sup>u</sup> .'	Tami-pata	ās	bōh.
eat	our	waste-food.'	That-after	came	I.

Roṭ <sup>u</sup>	mě	ta	khyauv.	Tami-pata
Was-taken	by-me	and	was-eaten.	That-after

kür <sup>u</sup> wa	murdamāzōr <sup>i</sup> .	Phūt <sup>u</sup> wa	palangas
was-made-	laughing-joking.	Was-broken-	of-the-bedstead
by-you		for-you	

tür <sup>u</sup> .	Kor <sup>u</sup> wa	mě	ālav,	'ṣ <sup>a</sup> h	mā
the-tenon.	Was-made-	to-me	a-call,	'thou	I-wonder-
	by-you				if

zānakh	yith-palangas	wāṭh	karith ?'
thou-wilt-know	to-this-bedstead	joining	having-made ?'

Mě	dopum <sup>a</sup> wa,	'āñ,	zāna-nā ?	Hamsāyē
By-me	it-was-said-by-	'yes,	shall-I-not-	A-neighbour
	me-to-you,		know ?	

chum	chān.'	Palangas	dyutum <sup>a</sup> wa
is-to-me	a-carpenter.'	To-the-bedstead	was-given-by-
			me-for-you

wāṭh	karith.	Ami-panañi-zanāni	parzanôwus.
joining	having-made.	By-this-my-own-wife	I-was-recognized.

Dop <sup>u</sup> nay	ṣē,	'yüh	chuh	myôn <sup>u</sup>
It-was-said-by-	to-thee,	'this	is	my
her-to-thee				

khāwand.	Yih	chuh	āmot <sup>u</sup>	phakīr
husband.	He	is	come	a-faqīr



lögith. Yih gathi rātas-rāth mārūn<sup>u</sup>.  
 having-made- He is-proper this-very-night to-be-killed.  
 himself-to-resemble.

Kor<sup>u</sup>thas hawāla nōman-mārawātan.  
 Was-made-by-thee-I in-charge to-these-executioners.

Yiman āv ār myōn<sup>u</sup>. Yimav trōw<sup>u</sup>has  
 To-them came pity of-me. By-them was-let-by-them-I

yēla. Yiman ditim lāl sath. Tsōr  
 from-restraint. To-them were-given- rubies seven. Four  
 by-me

ditim tsōn-zanēn, trih thōv<sup>i</sup>māt<sup>i</sup> amānath.  
 were-given- to-four-persons, three placed as-deposit.  
 by-me

Yit<sup>i</sup>-kyāh chim tim lāl trih, tsōr  
 Here-in-fact are-to-me those rubies three, four

chim dit<sup>i</sup>māt<sup>i</sup> nōman-tsōn-zanēn. Yit<sup>i</sup>-kyāh  
 are-by-me given to-these-four-persons. Here-in-fact

chiy tim ti." Khōl<sup>u</sup>nas zima  
 are-verity those also." Was-caused-to-mount- the-  
 by-him-on-him responsibility

takhsīr.  
 (for) the-crime.

### 13. Dapān wustād,—

(Is) saying the-teacher,—

Dyutun hukum panañi-lashkari. Koḍun  
 Was-given- the-order to-his-own-army. Was-dragged-  
 by-him out-by-him

yih mējēr ti, yih panūñ<sup>u</sup> zanāna  
 this master-of- both, this his-own wife  
 the-horse

ti.	Khananôwun	khôḍ,	ṭhananövin
and.	Was-caused-to-be-dug-	a-pit,	were-caused-to-be-cast
	by-him		

dônaway	ath-khōḍas,	karanöv <sup>u</sup> n	kañě-kün <sup>u</sup> .
both	(into) that-pit,	was-caused-to-be-	lapidation.
		done-by-him	

Atiy	chuh	likhān	sōhib-i-kitāb,—
Here-verbatim	is	writing	a-master-of-books,—
"Shrākh,		sar <sup>a</sup> ph,	maḵh <sup>a</sup> r-i-zan,
"A-knife,		a-serpent,	coquetry-of-a-woman,
	bē-wōphā."		
	treacherous."		

14.	Drāv	ati	phīrith	yih	pātachāh.
	Went-	from-	returning	this	king.
	forth	there			

Wôt <sup>u</sup>	ot <sup>u</sup>	Rājě-Bikarmājētun <sup>u</sup>	gara.
He-arrived	there	King-Vikramāditya's	house.

Diwān	chih	rājěs	khabar,	"pātachāh
Giving	they-are	to-the-king	news,	"a-king

chuh	āmot <sup>u</sup>	pananěn-bātsan."	Rājě	chukh
is	come	for-his-own-people-of-	The-king	is-to-them
		the-house (i.e. wife)."		

dapān,	"sa	chěh	phakīra-sünz <sup>u</sup> .
saying,	"she	is	a-faḳīr-of.

Pātachāha-sünz <sup>u</sup>	chěna."	Pātachāh	chus
A-king-of	she-is-not."	The-king	is-to-him

dapān,	"böy	gōs	suh	phakīr.	Mě-nishě
saying,	"I-verbatim	am	that	faḳīr.	Me-near

chuh	cyôn <sup>u</sup>	nishāna,	ṭě-nishě	chuh
is	thy	token,	thee-near	is

<b>myô<sup>u</sup></b>	<b>nishāna."</b>	<b>Dapān</b>	<b>chus</b>	<b>rājē,</b>
my	token."	Saying	is-to-him	the-king,

<b>"tami-dōhūc<sup>u</sup></b>	<b>phakīrī</b>	<b>kyāh</b>	<b>gayē?</b>	<b>azic<sup>u</sup></b>
"of-that-day	faqīrhood	why	was?	of-today

<b>pādashōhī</b>	<b>kyāh</b>	<b>gayē?"</b>	<b>Dapān</b>	<b>chus</b>
royalty	why	became?"	Saying	is-to-him

<b>pātashāh,</b>	<b>"mē</b>	<b>āsa</b>	<b>hēsamata</b>	<b>katha</b>
the-king,	"by-me	were	taken	statements

<b>pānt</b>	<b>mōl<sup>i</sup>.</b>	<b>Timay</b>	<b>ôsus</b>	<b>sara</b>	<b>karān.</b>
five	at-a-price.	Them-verily	I-was	tested	making.

<b>Tamiy</b>	<b>ôsum</b>	<b>lôg<sup>u</sup>mot<sup>u</sup></b>	<b>phakīr."</b>	<b>Rājēn</b>
Therefore	was-by-me	taken-the-semblance-of	a-faqīr."	By-the-king

<b>kūr<sup>u</sup></b>	<b>kōm<sup>u</sup>.</b>	<b>Dit<sup>i</sup>nas</b>	<b>sōty</b>	<b>panān<sup>i</sup></b>
was-done	a-deed.	Were-given-by-him-to-him	in-company	his-own

<b>bōts<sup>u</sup>.</b>	<b>Drāv,</b>	<b>wôt<sup>u</sup></b>	<b>pananis-shēharas-</b>
people-of-the-house (i.e. wife).	He-went-forth,	he-arrived	his-own-city-

<b>manz.</b>	<b>Chuh</b>	<b>karān</b>	<b>rājy.</b>	<b>Wa-salām,</b>
in.	He-is	doing	ruling.	And-the-peace,

**wa-yikrām.**  
and-respect.

XI.—PHŌRSAT SÖHIBUN<sup>U</sup> SHĀR YĒLI

XL.—FORSYTH SĀHIB-OF POEM WHEN

## YĀRKAND ZĒNANI GAV

YĀRKAND TO-CONQUER HE-WENT

Yiy	mě	dyūth <sup>u</sup> may,	tī	gash <sup>u</sup> ta
What- verily	by-me	was-seen-by-me-verily,	that- verily	please-go- thou

bōzān.

hearing.

Yārkand	anōn	zēnān.	1
Yārkand	we-shall-bring-it	conquering.	1

Ġōḍaṇ	dop <sup>u</sup>	Māl <sup>i</sup> kāṇi,	“kus	kari
First	was-said	by-the-Queen,	“who	will-do

yuhay	kār ?
this-very	work ?

Phōrsat	chuh	zōrāwār.
Forsyth	is	powerful.

Rājē,	bēh	Yārkand,	bāj	gath
O-king,	sit-thou	(in) Yārkand,	tribute	go

tārān.

taking.

Yārkand	anōn	zēnān.”	2
Yārkand	we-shall-bring-it	conquering.”	2

Landana-pēṭha	Yārkand	yimav	kor <sup>u</sup>
London-from	(up to) Yārkand	by-whom	was-done

tay.

authority.

<b>Mashhūr,</b>	<b>hā,</b>	<b>ṭōpôr<sup>u</sup></b>	<b>gay.</b>
Celebrated,	Ha.	on-all-sides	they-became.

<b>Gōḍañ</b>	<b>Sōnamargi</b>	<b>chāwān</b>	<b>pōshē-mōḍān.</b>
First	at-Sonamarg	(they-were) enjoying	(the-odours-of) the- flower-meadows.

Yārkand	anōn	zēnān.	3
Yārkand	we-shall-bring-it	conquering.	3

<b>Hukm-i-Māhrāj</b>	<b>Bōṭanis</b>	<b>brōh</b>	<b>drāv,</b>
The-order-of-the-Mahārāja	to-Tibet	in-advance	issued,

" Baltī,	tum	āgē	jāv.
" O-Baltīs,	you	ahead	go-ve.

Pīchē	jāwō	Kashmīr	nālē	cālān.” <sup>1</sup>
Afterwards	go-ye	to-Kashmīr	with	a-certificate- of-dispatch.”

Yārkand	anōn	zēnān.	4
Yārkand	we-shall-bring-it	conquering.	1

<b>Rasad</b>	<b>say</b>	<b>ṣōpôr<sup>u</sup></b>	<b>kür<sup>u</sup>hay</b>	<b>taraphan.</b>
Assembling	that-	on-all-	was-made-by-	in-(all)
	very	sides	them-for-you	directions.

<b>Gōḍa</b>	<b>log<sup>u</sup></b>	<b>Marāz-i-Pargan.</b>
At-first	was-reached	Marāz-of-the-Pargana.

Tim      wadān      ösī,      “kot<sup>u</sup>      lāg<sup>i</sup>      gör-zān?”  
They      lamenting      were,      “where      (are we)      ignorant-  
   arrived      ones?”

Yārkand	anōn	zēnān.	5
Yārkand	we-shall-bring-it	conquering.	5

<b>Timan</b>	<b>Böṭa-garan</b>	<b>Köshir<sup>i</sup></b>	<b>thöv<sup>ik</sup></b>
In-those	Tibetan-houses	Kāshmirīs (were)	stationed,

<sup>1</sup> This speech of the Mahārāja of Kashmīr is meant to be in Hindi.

<b>Bōṭa-böy<sup>i</sup></b>	<b>brūh</b>	<b>nyöv<sup>i</sup>k<sup>i</sup>.</b>
The-Tibetan-brothers	in-advance (were)	dispatched.

<b>Gur<sup>i</sup></b>	<b>bīth<sup>i</sup></b>	<b>dākas,</b>	<b>zōmba</b>	<b>chih</b>
Horses	were-stationed	for-the-post,	yaks	are

<b>gāsa</b>	<b>sārān.</b>
grass	conveying-and-piling.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>6</b>
Yārkand	we-shall-bring-it	conquering.	6

<b>Barāyē</b>	<b>kōmbakas</b>	<b>zanānan</b>	<b>chih</b>
In-the-way-of	for-reinforcement	women	they-are

**sōmb<sup>a</sup>rān,**  
collecting,

<b>Zyun<sup>u</sup></b>	<b>ta</b>	<b>gāsa</b>	<b>wartāwān.</b>
Firewood	and	grass	distributing.

<b>Ajē</b>	<b>āsa</b>	<b>pyāwal,</b>	<b>kēh</b>	<b>āsa</b>	<b>dujān.</b>
Half (i.e. some)	were	fresh-from-childbed,	some	were	pregnant.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>7</b>
Yārkand	we-shall-bring-it	conquering.	7

<b>Gur<sup>i</sup></b>	<b>manganöv<sup>i</sup>hay</b>	<b>kōkar-gāman,</b>
Horses	were-demanded-by-them	(in)-fowl-villages,

<b>“ Chuh ”</b>	<b>karun<sup>u</sup></b>	<b>yim</b>	<b>na</b>	<b>zānan.</b>
“ Tchik ” (is)	to-be-made (by-those)	who	not	know (how to make the sound).

<b>“ Hār<sup>i</sup> hār<sup>i</sup> ”</b>	<b>karān</b>	<b>ös<sup>i</sup></b>	<b>timan</b>
“ Hār <sup>i</sup> hār <sup>i</sup> ”	making	they-were	them

**pakanāwān.**  
causing-to-go.

<b>Yārkaṇḍ</b>	<b>anōṇ</b>	<b>zēnān.</b>	<b>8</b>
Yārkaṇḍ	we-shall-bring-it	conquering.	8

<b>Kala</b>	<b>kān<sup>i</sup></b>	<b>dōmbij<sup>u</sup></b>	<b>chēs,</b>	<b>laṭi</b>
Head	in-the-direction	crupper	is-to-it,	tail

<b>kān<sup>i</sup></b>	<b>lākam,</b>
in-the-direction	bridle,

<b>Gāsa-raz</b>	<b>kaññēkh</b>	<b>mahkam.</b>
A-grass-rope	the-rear-binding-	strong.
(was)	rope <sup>1</sup>	

<b>Gāsa-gāṇḍ<sup>i</sup></b>	<b>ta</b>	<b>zacē-zīn</b>	<b>pūrith</b>	<b>sōruy</b>
Grass-packsaddles <sup>2</sup>	and	rag-saddles	having-	entire
			saddled	

**sāmān.**  
appliance.

<b>Yārkaṇḍ</b>	<b>anōṇ</b>	<b>zēnān.</b>	<b>9</b>
Yārkaṇḍ	we-shall-bring-it	conquering.	9

<b>Rasad</b>	<b>kār<sup>i</sup>than</b>	<b>ān<sup>i</sup>hay</b>	<b>nān-gār,</b>
Proportionate-	having-	were-brought-	menial-
division	made	by-them	cultivators,

<b>Maṭi</b>	<b>chikh</b>	<b>panān<sup>i</sup>-panān<sup>i</sup></b>	<b>kār.</b>
On-the-	are-to-	each-his-own	works.
shoulder	them		

<b>Gējē</b>	<b>karēkh</b>	<b>krālan</b>	<b>gōḍaṇ</b>	<b>lējē</b>
Bundles-of-	were-made-	for-the-	at-first	cooking-
grass	by-them	potters		pots

**sārān.**  
conveying-and-piling.

<sup>1</sup> *Kaññēkh* is the term used for the two ropes attached at the back of a Kāshmirī saddle, to secure blankets, etc. (Stein).

<sup>2</sup> *gāṇḍi* is the term used for the Turkestan packsaddle, which consists of two straw-filled pommels joined in front (Stein).

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>10</b>
Yārkand	we-shall-bring-it	conquering.	10

<b>Krāji</b>	<b>dop<sup>u</sup></b>	<b>khāwandas,</b>	<b>“nādāna</b>
By-the-potter's- wife	it-was- said	to-the-husband,	“foolish

krālau,  
potter-O,

<b>Kathō-kit<sup>i</sup></b>	<b>kōndi</b>	<b>wālav ?</b>
What-for (pots)	into-the- potter's-oven	shall-we-bring- down ?

<b>Kōm<sup>ū</sup>,</b>	<b>hav,</b>	<b>chēh</b>	<b>pakawūn<sup>ū</sup>,</b>	<b>ōm<sup>i</sup></b>
The-business,	O,	is	one-that- marches,	uncooked (things)

<b>gaṣhu</b>	<b>trāwān.”</b>
go	leaving-behind.”

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>11</b>
Yārkand	we-shall-bring-it	conquering.	11

<b>Gūr<sup>i</sup></b>	<b>dop<sup>u</sup></b>	<b>gūr<sup>i</sup>-bāyě,</b>	<b>“dōnaway</b>
By-the- cowherd	it-was-said	to-the-cowherd's- wife,	“both

nērav,  
let-us-go-forth,

<b>Gōv<sup>ū</sup>-kit<sup>ū</sup></b>	<b>jāy</b>	<b>shērav.</b>
Cow-for	a-place	we-will-arrange.

<b>Wōḍi</b>	<b>pēṭh</b>	<b>hēh</b>	<b>gāsa-lôw<sup>u</sup>,</b>	<b>gōv<sup>ū</sup></b>
The-head	on	carry	a-grass-handful,	the-cows

<b>gathan</b>	<b>lārān.”</b>
will-go	running.”



<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>12</b>
Yārkand	we-shall-bring-it	conquering.	12

<b>Khōni</b>	<b>kēth</b>	<b>dōda-noṭ<sup>u</sup></b>	<b>wārē</b>	<b>hēth</b>
The-haunch	on	a-milk-pail	earthen-pots	taking

<b>bāri</b>	<b>drāv.</b>
in-a-load	he-went-forth.

<b>Lōkan</b>	<b>chuh</b>	<b>sapharun<sup>u</sup></b>	<b>tāv.</b>
To-the-people	is	of-the-journey	exhaustion.

<b>Tāhkhīth</b>	<b>dōda-gūr<sup>u</sup></b>	<b>Jēnatuk<sup>u</sup></b>	<b>bāgwān.</b>
Of-a-certainty	the-milk-herd	of-Paradise	(is) the-garden-watcher.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>13</b>
Yārkand	we-shall-bring-it	conquering.	13

<b>Wātāl<sup>i</sup></b>	<b>dop<sup>u</sup></b>	<b>wāt<sup>a</sup>jě,</b>	<b>“bō-nay</b>	<b>sara</b>
By-the-Mihtar	it-was-said	to-the-Mihtar's-wife,	“I-not	shall-remember

**zāh.**  
ever.

<b>Chim</b>	<b>mangān</b>	<b>dālomuy</b>	<b>ta</b>	<b>kāh.</b>
They-are-from-me	asking	leather-only	and	cobbler's-lace.

<b>Tsōrath</b>	<b>ta</b>	<b>ör<sup>ü</sup></b>	<b>hēth,</b>	<b>mě-ti,</b>
Leather-cutter	and	awl	having-taken,	me-also,

**hay,**                      **pakanāwān.”**  
O,                      (they are) causing-to-go.”

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>14</b>
Yārkand	we-shall-bring-it	conquering.	14

<b>“Phīrith</b>	<b>dāp<sup>i</sup>zihēkh,</b>	<b>wātal-gānau,</b>
“In-answer	you-should-have-said-to-them,	Mihtar-pimp-O,

**Dāp<sup>i</sup>zihēkh,**      ‘āsi      nau      zānav.’”  
 You-should-have-      ‘we      not      know (how-to-  
 said-to-them,      use-them.’”)

“**Dapyāmakh,**      wātājī,      kēh      nay  
 “It-was-said (long ago)      O-Mihtar’s-      any-thing      not  
 by-me-to-them,      wife,  
**chim**      bōzān.”  
 they-are-to-me      listening.”

**Yārkand**      anōn      zēnān.      15  
 Yārkand      we-shall-bring-it      conquering.      15

**Shumār**      būz<sup>ū</sup>,      hay,      tōyiphdāran.  
 Counting      was-heard,      O,      of-the-artisans.

**Mang**      lūj<sup>ū</sup>      ahan-gārān.  
 A-request      was-made      for-iron-workers.

**Wōdi**      pēth      yīran      hēth      shranz  
 The-head      on      the-anvil      having-taken      the-tongs

**dakhanāwān.**  
 leaning-upon.

**Yārkand**      anōn      zēnān.      16  
 Yārkand      we-shall-bring-it      conquering.      16

**Khārav**      dit<sup>i</sup>      bārav,      “yēngar      kati  
 By-the-      were-      grumbings,      “charcoals      from-  
 blacksmiths      given      where

**shārav ?**

shall-we-search-for ?

**Wān**      kati      jān      shērav ? ”  
 A-shop      where      good      shall-we-arrange ? ”  
 (i.e. smithy)

**Hāl**      kyāh      kor<sup>u</sup>hakh,      nāl  
 Arrangement      somehow-      was-made-by-      horse-shoes  
                                  or-other      them-for-them,

**garanāwān.**  
 getting-made.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>17</b>
Yārkand	we-shall-bring-it	conquering.	17

<b>Khōsh</b>	<b>kyāh</b>	<b>gōsay,</b>	<b>amôb<sup>u</sup></b>	<b>gav</b>
Pleased	certainly	I-became-veryly,	very	it-became
<b>jān.</b>				
good.				

<b>Pata</b>	<b>nyūkh</b>	<b>nöyid</b>	<b>ta</b>	<b>chān.</b>
Afterwards	was-taken- by-them	barber	and	carpenter.

<b>Bata-düj<sup>ü</sup></b>	<b>athi</b>	<b>hēth</b>	<b>pata</b>	<b>chikh</b>
Food-kerchief	in-the- hand	taking (others)	after	are-to-them

**lārān.**  
running.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>18</b>
Yārkand	we-shall-bring-it	conquering.	18

<b>Maṣlahath</b>	<b>karān</b>	<b>tima</b>	<b>āsa</b>	<b>pānawōñ.</b>
Consultation	making	they (fem.)	were	amongst- themselves.

<b>“Kusuy</b>	<b>kari</b>	<b>nāyēz<sup>ü</sup></b>	<b>ta</b>	<b>chōñ<sup>ü</sup> ?</b>
“Who	will-do (i.e. support)	the-barber’s- wife	and	the-carpenter’s- wife ?

<b>Katawañ</b>	<b>karith,</b>	<b>hay,</b>	<b>karav</b>
The-wages- of-spinning	having-done,	O,	we-shall-make

**guzarān.”**  
a-livelihood.”

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>19</b>
Yārkand	we-shall-bring-it	conquering.	19

<b>Söbir</b>	<b>Tilawāñi,</b>	<b>tāmāth</b>	<b>yutuy</b>	<b>wan,</b>
O-Şābir	Oilseller,	so-long	this-much	say,

<b>Yāmāth</b>	<b>khabār</b>	<b>bōzan.</b>
As-long-as	the-news	they-will-hear.

<b>Tāñ</b>	<b>āv</b>	<b>Söhib</b>	<b>bā-sôruy-sāmān.</b>
At-length	came	the-Sāhib	with-all-pomp.

<b>Yārkand</b>	<b>anōn</b>	<b>zēnān.</b>	<b>20</b>
Yārkand	we-will-bring-it	conquering.	20

## XII.—ÔKHUNA-SÛNZÛ

## DALÎL.

## XII.—RELIGIOUS-TEACHER-OF THE-STORY.

1.	Ôkhunā	akh	ôsu	Tamis <sup>u</sup> y	ôs <sup>i</sup>
1.	Religious-teacher- a-certain	one	was.	To-him- verily	were
nēciv <sup>i</sup>	tōr.	Timan <sup>u</sup> y	pryuthun,	“bōh	
sons	four.	To-them- verily	it-was-asked- by-him,	“I	
budyōs,	tōh <sup>i</sup>	waniv	kyāh	kariv.”	
am-grown-old,	ye	say-ye	what	ye-will-do.”	
Āk <sup>i</sup>	dopus,	“bōh	kara	yimāmāth.”	
By-one	it-was-said- to-him,	“I	will-do	leading-prayers- in-a-mosque.”	
Biy <sup>i</sup>	dopus,	“bōh	para	bāg.”	
By-the- second	it-was-said- to-him,	“I	will-recite	the-call- to-prayers.”	
Biy <sup>i</sup>	dopus,	“bōh	para	wāz.”	
By-another	it-was-said- to-him,	“I	will-recite	sermons.”	
Lōk <sup>ā</sup> t <sup>i</sup> -hih <sup>i</sup>	tūrim <sup>i</sup>	dopus,	“bōh	kara	
By-the-youngest	by-the- fourth	it-was-said- to-him,	“I	will-do	
tūr <sup>u</sup> .”	Dōhā	akh	banyāv,	gav	
thieving.”	Day-a-certain	one	happened,	he-went	
pātashēhas	tūri.	Wôt <sup>u</sup>	yēli	pātashēha-sond <sup>u</sup>	
to-the-king	for- thieving.	He- arrived	when	the-king's	
gara,	rūd <sup>u</sup>	wōdañē,	tāñ	nērān	tōra
house,	(while) he- remained	standing,	in-the- meantime	(was)-coming- forth	from- there

<b>wazīr</b> the-vizier	<b>biyē</b> and-also	<b>pātashēha-sünz<sup>ii</sup></b> the-king's	<b>kūr<sup>ii</sup>.</b> daughter.	<b>Yih</b> He	
<b>wuchukh</b> was-seen- by-them	<b>ati</b> there	<b>wōdañě.</b> standing.	<b>Dop<sup>n</sup>nakh,</b> It-was-said-by- him-to-them,	<b>“tōh<sup>i</sup></b> “you	
<b>kam</b> who	<b>chiwa ? ”</b> are ? ”	<b>Yimau</b> By-them	<b>dop<sup>n</sup>has,</b> it-was-said-by- them-to-him,	<b>“t<sup>a</sup>h</b> “thou	
<b>kus</b> who	<b>chukh ? ”</b> art ? ”	<b>Dop<sup>n</sup>nakh,</b> It-was-said-by- him-to-them,	<b>“bōh</b> “I	<b>chus</b> am	
<b>tūr.”</b> a-thief.”	<b>Yimau</b> By-them	<b>dop<sup>n</sup>has,</b> it-was-said-by- them-to-him,	<b>“ās<sup>i</sup>-ti</b> “we-also	<b>chih</b> are	
<b>tūr.”</b> thieves.”	<b>Kādikh</b> Were-brought- out-by-them	<b>gur<sup>i</sup></b> horses	<b>z<sup>a</sup>h.</b> two.	<b>Sapod<sup>u</sup></b> He-became	
<b>sawār</b> mounted	<b>akh</b> one	<b>yih</b> this	<b>ōkhun,</b> religious- teacher,	<b>biyē</b> and-the- other	<b>yih</b> this
<b>pātashāh-kūr<sup>ii</sup>.</b> king's-daughter.	<b>Dōp<sup>n</sup>nas</b> It-was-said-by- him-to-him	<b>wazīran,</b> by-the-vizier,	<b>“nīriv</b> “go-forth		
<b>tōh<sup>i</sup>.</b> ye.	<b>Nasīyēth,</b> Instruction,	<b>hasa,</b> Sir,	<b>karay</b> I-will-make-to-thee	<b>akh</b> one	
<b>kath,</b> word,	<b>yina-sa</b> that-not-Sir	<b>pātashāh-kōrě</b> the-king's-daughter	<b>sōty</b> with	<b>kath</b> conversation	
<b>kuni</b> in-any- respect	<b>karakh.</b> thou-wilt- make.	<b>Bōh,</b> I,	<b>hasa,</b> Sir,	<b>yimawa</b> will-come- to-you	
<b>pata,</b> after,	<b>ta</b> and	<b>tōh<sup>i</sup></b> ye	<b>nīriv.”</b> go-ye-forth.”		

2. Yim chih pakān. Pātashāh-kōrē

2. They are going-along. To-the-king's-daughter

chēna khabar, "yih chuna mē sōty  
is-not belief, "this is-not me with

ôkhun-zāda." Tas chēh khabar, "yih  
the-teacher's-son." To-her is belief, "this

chuh wazīr." Gwāsh log<sup>u</sup> phōlani.  
is the-vizier." Dawn began to-break.

Wāth<sup>i</sup> guryau pētha bōn. Gayē yih  
They-the-horses from down. She-went this  
descended

pātashāh-kūr<sup>ii</sup> kōli akis pēth, atha  
king's-daughter to-a-stream one on, hands

buth<sup>u</sup> cholun. Wuchun ath-kōli-manz  
face was-washed- Was-seen- that-stream-in  
by-her. by-her

lāl. Yih lāl tulun, āyē hēth amis  
a-ruby. This ruby was-taken- she- taking (it) that  
up-by-her, came

ôkhun-zādas nish. Tas chēh khabar,  
teacher's-son near. To-her is belief,

"yih chuh wazīr." Wazīr kēh ôs<sup>u</sup>na.  
"this is the-vizier." The-vizier anyone he-was-not.

Yūt<sup>u</sup> gwāsh chuh phōlān, tyūt<sup>u</sup> chuh  
As-soon-as dawn is breaking, so-soon is

yih lāl gāh trāwān. Parzanôw<sup>u</sup> ami  
this ruby light giving-forth. He-was-recognized by-that

pātashāh-kōri wazīr na. Lāl tulukh  
king's-daughter the-vizier not. The-ruby was-carried-  
by-them

söty, wöt<sup>i</sup> shēharas akis manz. Ati  
 with they- to-city to-one in. There  
 (them), arrived

wuch<sup>u</sup>kh pāri-hanā. Ath<sup>i</sup> manz bīth<sup>i</sup>.  
 was-seen-by-them a-small-but. It-verily in they-sat.

3. Yih chuh yiwān amis atikis  
 3. He is coming to-that of-that-place

pātashēhas nish ami shēharakis. Dapān  
 king near of-that city. Saying

chus, "bōh bēha nōkar." Yih chus  
 he-is-to-him, "I will-sit (as) servant." He is-to-him

dapān, "kyāh nōkarī karakh?" Dapān  
 saying, "what service wilt-thou-do?" Saying

chus, "bōh kara gurēn-hūnz<sup>u</sup>  
 he-is-to-him, "I will-do horses-of

khazmath." Yim chih yimay katha  
 service." They are these-verily words

karān. Shēkhtāh akh āv lāl-pharōsh  
 making. Person-a-certain one came ruby-seller

amis pātashēhas k<sup>a</sup>nani. Lāl chis  
 to-this king to-sell. Rubies are-to-him

z<sup>a</sup>h. Yih wōth<sup>u</sup> sōyīsth. Yih chus  
 two. This arose groom. He is-to-him

dapān, "pātashēham, akh lāl bēbahā,  
 saying, "my-king, one ruby (is) priceless,

bēkh chuh khōt<sup>u</sup>. Ath manz chuh  
 the-other is flawed. To-it in is



kyom<sup>u</sup>.      Dapān      chus      pātashāh,      “tīh  
a-worm.”      Saying      is-to-him      the-king,      “that

kētha-pōthi      ôy      tse      bōzana?      Dapān  
in-what-manner      came-to-thee      to-thee      into-      Saying  
(forming passive)      knowledge? ”

chus      yih      phīrith,      “pātashēham,  
he-is-to-him      he      in-reply,      “my-king,

tāhkhīth      chus      manz      kyom<sup>u</sup>.      Phuṭaryūn.  
certainly      there-is-to-it      inside      a-worm.      Break-ye-it.

Hargāh      kyom<sup>u</sup>      drās-na,      ada      yih  
If      a-worm      issued-from-it-not,      then      what

pātashēhas      khōsh      kari,      tih      gathēm  
to-the-king      pleased      will-make,      that      it-is-proper-  
to-me

karun<sup>u</sup>.      Hargāh      kyom<sup>u</sup>      drās,      tēli  
to-be-done.      If      a-worm      issued-from-it,      then

gathēm      bakh<sup>a</sup>cōyish      dīn<sup>ū</sup>.  
is-proper-to-me      a-present      to-be-given.”

#### 4. Dapān wustād,—

4. (Is) saying the-teacher,—

Phuṭ<sup>o</sup>rukh      yih      lāl.      Ami      manza      drāv  
Was-broken-by-them      this      ruby.      From-it      from-in      issued

kyom<sup>u</sup>.      Ami      sāta      shun<sup>u</sup>has      “sōyīsth ”-nāv  
a-worm.      At-that      time      was-cast-by-      “groom ”-name  
them-to-him

nahīth,      “lāl-shēnākh ”      pyōs      nāv.  
having-cancelled,      “lapidary ”      fell-to-him      name.

Gav      yih      lāl-shēnākh      panun<sup>u</sup>      gara.  
Went      this      lapidary      his-own      house.

<b>Dōhā</b> Day-a	<b>dōhā</b> day-a	<b>chuh</b> he-is	<b>kaḍān.</b> passing.	<b>Rātas</b> By-night
<b>bēhān</b> sitting-down	<b>chuh</b> he-is	<b>panani</b> in-his-own	<b>gari,</b> house,	<b>dōhas</b> by-day
<b>yiwān</b> coming	<b>chuh</b> he-is	<b>lāl</b> rubies	<b>pasand</b> approved	<b>karani.</b> for-making.
				<b>Amis</b> This
<b>pātashēha-sond<sup>a</sup></b> king-of		<b>nōyid</b> barber	<b>gashān</b> going	<b>chuh</b> is
				<b>mast</b> hair
<b>kāsani</b> for-shaving	<b>amis</b> to-this	<b>lāl-shēnākas.</b> lapidary.	<b>Tati</b> There	<b>chuh</b> he-is
<b>wuchān</b> seeing	<b>ām<sup>i</sup>-sūnz<sup>a</sup></b> him-of	<b>yih</b> this	<b>zanāna.</b> woman.	<b>Yih</b> She
				<b>ös<sup>a</sup></b> was
<b>khōbsūrath</b> beautiful	<b>sēṭhāh.</b> very.	<b>Āv</b> Came	<b>yih</b> this	<b>nōyid,</b> barber,
<b>wazirās</b> of-the-vizier	<b>mast</b> the-hair	<b>kōs<sup>u</sup>nas.</b> was-shaved-by- him-of-him.	<b>Dop<sup>u</sup>nas,</b> It-was-said-by- him-to-him,	
<b>“ay</b> “O	<b>wazīra,</b> vizier,	<b>zanānā</b> woman-a	<b>chēh</b> is	<b>amis</b> to-this
<b>lāl-shēnākas.</b> lapidary.	<b>Yih</b> She	<b>shūbihēh</b> would-have- been-becoming	<b>wazīra-sandi</b> of-the-vizier	
<b>gari.</b> in-the-house.	<b>Amis</b> To-him	<b>karta</b> please-make	<b>kēntshāh</b> some	<b>nōktāh.”</b> fault-a.”
<b>Dop<sup>u</sup>nas,</b> It-was-said-by- him-to-him,	<b>“ada-kyāh.”</b> “certainly.”	<b>Yih</b> This	<b>wazīr</b> vizier	<b>gav</b> went
<b>amis</b> to-that	<b>pātashēha-sanzē</b> king-of	<b>kōrē,</b> daughter,	<b>dop<sup>u</sup>nas,</b> it-was-said-by- him-to-her,	<b>“t<sup>a</sup>h</b> “thou

daph	pātashēhas,	‘mē	gathi	yus
say	to-the-king,	‘to-me	is-necessary	what

lāl-shēnākan	gōḍañiy	lāl	pasand	kor <sup>u</sup> ,
by-the-lapidary	at-the-very-first	ruby	approved	was-made,

tath <sup>i</sup>	hyuh <sup>u</sup>	byākh	lāl	āsun <sup>u</sup> .”
that-verily	like	another	ruby	to-be.”

Dop <sup>u</sup>	pātashēha-sanzi	kōri	pananis
Was-said	by-the-king’s	daughter	to-her-own

mōlis,	“mē	gathi	lālas-hyuh <sup>u</sup>	bēbahā
father,	“to-me	is-necessary	the-ruby-like	a-priceless

lāl	āsun <sup>u</sup> .”	Āv	lāl-shēnākh.	Dop <sup>u</sup> nas
ruby	to-be.”	Came	the-lapidary.	It-was-said-by-him-to-him

pātashēhan,	“dis	lāl	anith,	tath
by-the-king,	“give-to-her	a-ruby	having-brought,	to-that

lālas hyuh <sup>u</sup> .”	Āv	ōra	lāl-shēnākh,	wōt <sup>u</sup>
ruby like.”	Came	thence	the-lapidary,	he-arrived

panañē	zanāni	nish.	Byūth <sup>u</sup>	shōpa
to-his-own	woman	near.	He-sat	silence

karith.	Yih	chēs	dapān	zanāna,	“t <sup>h</sup>
making.	This	is-to-him	saying	woman,	“thou

kyāzi	chukh	phikiri	gōmot <sup>u</sup> ? ”	Dop <sup>u</sup> nas
why	art	in-anxiety	become ? ”	It-was-said-by-him-to-her

phīrith	ām <sup>i</sup>	lāl-shēnākan,	“pātashāh
in-answer	by-this	lapidary,	“the-king

chum	lāl	mangān	bēbahā.	Suh	kati
is-from-me	a-ruby	demanding	priceless.	That	from-where

ana?"      Dop<sup>u</sup>nas      ami      zanāni,      "gath,  
shall-I-bring?"      It-was-said-by-      by-that      woman,      "go,  
her-to-him

daph      pātashēhas,      'rētas      kyut<sup>u</sup>      dim  
say      to-the-king,      'for-a-month      for      give-to-me

khar<sup>a</sup>j,      bōh      dimay      lāl      anith.'"  
expenses,      I      will-give-to-thee      a-ruby      having-brought.'"

Pātashēhan      dyutus      khar<sup>a</sup>j      rētas      sumb<sup>u</sup>.  
By-the-king      was-given-      expenses      for-a-      adequate.  
to-him      month

Yih      onun      panun<sup>u</sup>      gara.      Chuh      bihith  
This      was-brought-      his-own      house.      He-is      seated  
by-him

khēwān.      Nu      chuh      gathān      pātashēhas,  
eating.      Not-at-all      he-is      going      to-the-king,

nu      chuh      gathān      biyē-kun.      Rēth  
not-at-all      he-is      going      other-where.      The-month

gav      ādā.      Diwān      chēs      yih      suh  
went      completion.      Giving      is-to-him      she      that

lāl,      yus      tami      kōli      manza      tujyān.  
ruby,      which      from-      stream      from-in      was-taken-up-  
that      by-her.

Gav      hēth      pātashēhas,      kür<sup>u</sup>nas      salām,  
He-went      taking (it)      to-the-king,      was-made-by-  
him-to-him      a-bow,

lāl      thōw<sup>u</sup>nas      bōnthā-kani.  
the-ruby      was-placed-by-him-of-him      in-front.

5. Drāv      phīrith      lāl-shēnākh,      wōt<sup>u</sup>  
5. Went-forth      back-again      the-lapidary,      he-arrived

panun<sup>u</sup>      gara.      Rāthāh      küd<sup>u</sup>n      panani  
his-own      house.      Night-a      was-passed-by-him      in-his-own

<b>gari.</b>	<b>Sub<sup>a</sup>has</b>	<b>āv</b>	<b>nöyid</b>	<b>mast</b>	<b>kāsani</b>
house.	In-the-morning	came	the-barber	hair	to-shave

<b>amis</b>	<b>lāl-shēnākas.</b>	<b>Mast</b>	<b>mōkalōw<sup>u</sup>nas</b>
of-that	lapidary.	Hair	was-completed-by-him-for-him

<b>kösith,</b>	<b>ta</b>	<b>drāv</b>	<b>nöyid</b>	<b>pānas.</b>
having-shaved,	and	went-forth	the-barber	of-his-own-accord.

<b>Wōt<sup>u</sup></b>	<b>biyē</b>	<b>amis</b>	<b>wazīras-nish.</b>	<b>Dopun</b>
He-arrived	again	to-that	vizier-near.	It-was-said-by-him

<b>wazīras,</b>	<b>“kēnthāh</b>	<b>karta</b>	<b>amis</b>
to-the-vizier,	“something	please-to-do	to-that

<b>lāl-shēnākas.</b>	<b>Amis</b>	<b>chēh</b>	<b>zanāna</b>	<b>khōbsūrath</b>
lapidary.	To-him	is	the-woman	beautiful

<b>sēthāh.</b>	<b>Sōh</b>	<b>shūbihēh</b>	<b>wazīra-sandi</b>
very.	She	would-have-been-becoming	of-the-vizier

<b>gari.”</b>	<b>Wazīr</b>	<b>āv</b>	<b>biyē</b>	<b>amis</b>
in-the-house.”	The-vizier	came	again	to-that

<b>pātashēha-sanzē</b>	<b>kōrē.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“t<sup>a</sup>h</b>
king's	daughter.	It-was-said-by-him-to-her,	“thou

<b>mang</b>	<b>pātashēhas</b>	<b>lālan-hond<sup>u</sup></b>	<b>trot<sup>u</sup>.”</b>
demand	to-the-king	rubies-of	necklace.”

<b>Dop<sup>u</sup></b>	<b>ami</b>	<b>pātashēha-sanzi</b>	<b>kōri</b>
It-was-said	by-that	king's	daughter

<b>pananis</b>	<b>mōlis,</b>	<b>“mē</b>	<b>gathiy</b>	<b>āsun<sup>u</sup></b>
to-her-own	father,	“to-me	is-necessary-from-thee	to-be

<b>lālan-hond<sup>u</sup></b>	<b>trot<sup>u</sup>.”</b>	<b>Lāl-shēnākh</b>	<b>āv</b>
rubies-of	a-necklace.”	The-lapidary	came

pātashēhas	nish.	Kūr <sup>u</sup> nas	salām.	Pātashēh
to-the-king	near.	Was-made-	a-bow.	The-king
		by-him		

chus	dapān,	"lāl,	hasa,	gathanay
is-to-him	saying,	" rubies,	sir,	are-required-
				from-thee

āsān <sup>i</sup>	sēṭhāh	traṭis	sumbi."	Āv
to-be	many	for-a-necklace	adequate."	Came

lāl-shēnākh,	wōt <sup>u</sup>	panun <sup>u</sup>	gara.	Yih
the-lapidary,	he-arrived	his-own	house.	She

chēs	dapān	zanāna	lōt <sup>i</sup> -pōṭh <sup>i</sup> ,	"kyāzi
is-to-him	saying	woman	gently,	" why

chukh	bihith ? "	Yuh	chus	dapān
art-thou	seated ? "	He	is-to-her	saying

phīrith,	"pātashēh	chum	mangān	az
in-reply,	"the-king	is-from-me	demanding	today

lālan-hond <sup>u</sup>	trot <sup>u</sup> .	Suh	kati	ana
rubies-of	a-necklace.	That	whence	will-I-bring

bōh ? "	Dop <sup>u</sup> nas	ami	zanāni,	"kēh
I ? "	It-was-said-by-	by-that	woman,	" any
	her-to-him			

chēna	phikir <sup>u</sup> .	Gath,	pātashēhas	gathi
is-not	anxiety.	Go,	of (i.e. from)-	it-is-
			the-king	necessary

hyon <sup>u</sup>	trēn	rētan-kyut <sup>u</sup>	khar <sup>a</sup> j."
to-take	for-three	months-for	expenses."

Dyut <sup>u</sup> nas	pātashēhan	khar <sup>a</sup> j,	ta	āv
Was-given-by-	by-the-king	expenses,	and	he-came
him-to-him				

panun <sup>u</sup>	gara	hēth.
his-own	house	taking (the money).

6. Yih	chuh	khěwān	ta	cěwān.
6. He	is	eating	and	drinking.
Yot <sup>u</sup> -tāñ	yim	trih	rěth	gay, wuñ
As-soon-as	these	three	months	went, now
chěs	dapān	yih	zanāna	amis
she-is-to-him	saying	this	woman	to-that
lāl-shěnākas.	Dapān	chěs,	“yětāt <sup>i</sup>	mě
lapidary.	Saying	she-is-to-him,	“where	by-me
tami	kōli	manza	lāl	tujoyāv, tamiy
from-that	stream	from-in	the-ruby	was-taken- up, along-that- very
kōli	kōli	gathi	hasun <sup>u</sup>	hyor <sup>u</sup> -pahān.
along- stream	along- stream	it-is-necessary	to-ascend	up-stream-a-little.
Tati	chěy	nāg.	Tath <sup>i</sup>	nāgas gathi
There	is-verily	a-spring.	To-that-verily	spring is-necessary
andas-kun	dōb	khanun <sup>u</sup> .	Tath <sup>i</sup>	
the-end-at	a-pit	to-be-dug.	To-that-very	
dōbas-manz	běh <sup>i</sup> zi	khañth.	Tath	
pit-in	you-must-sit	having-concealed- yourself.	To-that	
nāgas-pěth	yinay	gōḍañiy	shěh	zańě
spring-on	will-come- before-thee	at-the-very- first	six	females
srān	karani.	Timan	kěh	kār <sup>i</sup> zi-na.
bathing	to-do.	To-them	anything	you-must-do-not.
Pata	yiyiy	timan	shěn	zańěn
Afterwards	will-come- before-thee	of-those	six	females

<b>zěth<sup>u</sup>.</b>	<b>Sa</b>	<b>wasiy</b>	<b>tath</b>	<b>nāgas</b>	<b>srān</b>
the-eldest-sister.	She	will-descend-before-thee	to-that	spring	bathing

<b>karani.</b>	<b>Pōshākh</b>	<b>trāviy</b>	<b>kadith</b>	<b>baṭhis</b>
to-do.	Garment	she-will-leave-before-thee	having-taken-off	to-the-bank

<b>pěth.</b>	<b>Cyôn<sup>u</sup></b>	<b>gashi</b>	<b>gashun<sup>u</sup></b>
on.	For-thee	it-is-necessary	to-be-gone

<b>tūri-pōth<sup>i</sup>,</b>	<b>gashi</b>	<b>tih</b>	<b>pōshākh</b>	<b>tulun<sup>u</sup>."</b>
thieving-like (i.e. secretly),	is-necessary	that	garment	to-be-taken-up."

<b>7. Āyě</b>	<b>shěh</b>	<b>zańě.</b>	<b>Kor<sup>u</sup></b>	<b>timau</b>
7. Came	six	females.	Was-done	by-them

<b>srān.</b>	<b>Timan</b>	<b>kěh</b>	<b>wonun-na.</b>	<b>Yiman</b>
bathing.	To-them	anything	was-said-by-him-not.	To-them

<b>pata</b>	<b>āyě</b>	<b>satim<sup>u</sup></b>	<b>zūn<sup>u</sup>,</b>	<b>trōw<sup>u</sup></b>	<b>ami</b>
after	came	a-seventh	female,	was-left	by-her

<b>pōshākh</b>	<b>kadith</b>	<b>baṭhis-pěth,</b>	<b>pāna</b>
the-garment	having-taken-off	the-bank-on,	she-herself

<b>wūsh<sup>u</sup></b>	<b>nāgas-manz.</b>	<b>Yih</b>	<b>lāl-shěnākh</b>	<b>āv</b>
descended	the-spring-in.	This	lapidary	came

<b>tūri-pōth<sup>i</sup>.</b>	<b>Āv</b>	<b>ta</b>	<b>tulun</b>	<b>yih</b>
secretly.	He-came	and	was-taken-up-by-him	this

<b>ām<sup>i</sup>-sond<sup>u</sup></b>	<b>pōshākh,</b>	<b>gav</b>	<b>ta</b>	<b>byūth<sup>u</sup></b>
her-of	the-garment,	he-went	and	sat

<b>ath</b>	<b>dōbas-manz.</b>	<b>Ami</b>	<b>kor<sup>u</sup></b>	<b>srān.</b>
to-that	pit-in.	By-her	was-done	bathing.

<b>Khūt<sup>u</sup></b>	<b>baṭhis</b>	<b>pěth.</b>	<b>Wuchun</b>	<b>ati</b>
She-ascended	to-the-bank	on.	Was-seen-by-her	there



na	pōshākh.	Dit <sup>un</sup>	krēkh.	Dapān
not	the-garment.	Was-given-by-her	a-cry.	Saying

chēh,	"dēv	chukha?	yinsān	chukha?
she-is,	"demon	art-thou?	human-being	art-thou?

tas	Khōdāyē-sond <sup>u</sup>	chuy	kasam	yēm <sup>i</sup>
of-that	God-of	is-to-thee	an-oath	by-whom

pōda	korukh.	Mē	ma	kar
created	thou-was-made.	For-me	do-not	make

sīras	phāsh.	Yih	tē	gathiy,	tiḥ
of-my-secret	disgracing.	What	to-thee	is-necessary-	that
				to-thee,	

dimay."	Ām <sup>i</sup>	korus	ālav	ami
I-will-give-to-thee."	By-him	was-made-to-her	a-call	from-that

dōba-manza.	Dop <sup>nas</sup> ,	"dim	wāda-y-Khōdā,
pit-from-in.	It-was-said-by-	"give-to-me	the-promise-of-God,
	him-to-her,		

yih	bōh	mangay,	tiḥ	gathēm	bōzun <sup>u</sup> ."
what	I	shall-demand-	that	will-be-certainly-	to-be-
		of-thee,		for-me	heard."

Ath <sup>i</sup>	pēṭh	dyut <sup>nas</sup>	wāda-y-Khōdā.
That-verily	upon	was-given-by-	the-promise-of-God.
		her-to-him	

Dyut <sup>nas</sup>	pōshākh.	Pōshākh	ṭhon <sup>u</sup>
Was-given-by-	the-garment.	The-garment	was-put-on
him-to-her			

ami	nōl <sup>i</sup> .	Dop <sup>nas</sup> ,	"kyāh	chum
by-her	on-the-neck.	It-was-said-by-	"what	is-to-me
		her-to-him,		

hukum?"	Dop <sup>nas</sup>	ām <sup>i</sup>	lāl-shēnākan,
the-order?"	It-was-said-by-	by-that	lapidary,
	him-to-her		

<b>“tě</b>	<b>gathiy</b>	<b>yun<sup>u</sup></b>	<b>mě-sōty.”</b>	
“for-thee	it-is-necessary	to-come	me-with.”	
<b>Pakān</b>	<b>chuh</b>	<b>lāl-shěnākh</b>	<b>brūh</b>	<b>brūh,</b>
Going-along	is	the-lapidary	in-front	in-front,
<b>yih</b>	<b>chěh</b>	<b>pakān</b>	<b>parī</b>	<b>pata</b>
this	is	walking	fairy	after
				<b>pata.</b>
				after.

## 8. Dapān wustād,—

(Is) saying the-teacher,—

<b>Amis</b>	<b>chuh</b>	<b>nāv</b>	<b>Lālmāl</b>	<b>Parī.</b>
To-her	is	name	Lālmāl	Fairy.
<b>Wōt<sup>i</sup></b>	<b>amis</b>	<b>lāl-shēnāka-sond<sup>u</sup></b>	<b>gara.</b>	
They-arrived	to-that	lapidary's	house.	

## 9. Dapān wustād,—

(Is) saying the-teacher,—

<b>Yā</b>	<b>amis</b>	<b>kathan</b>	<b>chih</b>	<b>harān</b>	<b>lāl,</b>
Either	for-her	of-the-words	are	dropping	rubies,
<b>yā</b>	<b>chis</b>	<b>ōs<sup>ū</sup>ūs<sup>1</sup></b>	<b>harān</b>	<b>lāl</b>	<b>dōha</b>
or	they-are- to-her	of-the- mouth	dropping	rubies	each- day
<b>sath</b>	<b>sath.</b>	<b>Rāth</b>	<b>gayě</b>	<b>ādā.</b>	<b>Subuh</b>
seven	seven.	Night	went	to-completion.	Morning
<b>āv.</b>	<b>Lāl</b>	<b>sath</b>	<b>tul<sup>i</sup></b>	<b>lāl-shēnākan.</b>	
came.	Rubies	seven	were-taken-up	by-the-lapidary.	
<b>Gav</b>	<b>hēth</b>	<b>pātashēhas.</b>	<b>Kūr<sup>ū</sup>nas</b>	<b>salām.</b>	
He-went	taking (them)	to-the-king.	Was-made-by- him-to-him	a-bow.	
<b>Lāl</b>	<b>sath</b>	<b>thāv<sup>i</sup>nas</b>	<b>bōnthā-kani.</b>		
Rubies	seven	were-placed-by- him-of-him	in-front.		
<b>Pātashāh</b>	<b>gav</b>	<b>sēthāh</b>	<b>khōsh.</b>		
The-king	became	very-much	pleased.		

<sup>1</sup> So Gōvind Kaul. Stein's transcript has *ashis*, “for a tear.”

## 10. Lāl-shēnākan

## hyotus

## rukhsath.

By-the-lapidary

was-taken-from-him

leave-to-depart.

<b>Wôt<sup>u</sup></b> He-arrived	<b>panun<sup>u</sup></b> his-own	<b>gara.</b> house.	<b>Patay</b> Afterwards- verily	<b>wôtus</b> arrived- to-him
<b>yih</b> this	<b>nöyid.</b> barber.	<b>Äm<sup>i</sup></b> By-him	<b>kôsus</b> was-shaved- for-him	<b>mast.</b> the-hair.
<b>Mast</b> Hair				
<b>kösith</b> having- shaved	<b>drāv,</b> he-went- forth,	<b>wôt<sup>u</sup></b> arrived	<b>yih</b> this	<b>nöyid</b> barber
				<b>wazīras-</b> the-vizier-
<b>nish.</b> near.	<b>Amis</b> For-him	<b>ti</b> also	<b>kôsun</b> was-shaved- for-him	<b>mast.</b> the-hair.
				<b>Dapān</b> Saying
<b>chus,</b> he-is-to-him,	<b>“hā</b> “O	<b>Wazīra,</b> Vizier,	<b>amis</b> to-that	<b>lāl-shēnākas</b> lapidary
<b>gamüt<sup>u</sup></b> (is) become	<b>az</b> today	<b>pöda</b> manifest	<b>byākh</b> another	<b>zanānā.</b> a-certain-woman.
				<b>Sa</b> She
<b>chēh</b> is	<b>sēthāh</b> very	<b>khōbsūrath.</b> beautiful.	<b>Tamis</b> Of-that	
<b>gōḍañicē-handi</b> first-one	<b>khōta</b> than	<b>sēthāh</b> more	<b>khōbsūrath.</b> beautiful.	
<b>Kēntshāh</b> Something	<b>karta</b> please-to-do	<b>amis</b> to-that	<b>lāl-shēnākas.</b> lapidary.	<b>Akh</b> One
<b>chēh</b> is	<b>lōyik-i-wazīr,</b> worthy-of-the-vizier,	<b>bēkh</b> the-other	<b>chēh</b> is	<b>mē</b> for-me
<b>öyikh.”</b> worthy.”	<b>Dop<sup>u</sup>nas,</b> It-was-said-by- him-to-him,	<b>“pyōm,</b> “it-is-fallen- to-me,	<b>hasa,</b> sir,	<b>biyē</b> again
<b>wanun</b> to-speak	<b>pātashēh-kōrē.”</b> to-the-king's-daughter.”	<b>Gav</b> Went	<b>yih</b> this	<b>wazīr.</b> vizier.

**Dapān**      **chuh**      **amis**      **pātashěh-korě,**      **“t<sup>ah</sup>**  
 Saying      he-is      to-that      king's-daughter,      “thou

**mang**      **mölis,**      **‘mě**      **gathi**      **āsun**  
 demand      to (-your)-father,      ‘to-me      is-necessary      to-be

**rať<sup>a</sup>na-kor<sup>u</sup>.’”**      **Gayě**      **pātashěh-kūr<sup>u</sup>**      **pananis**  
 a-jewel-bracelet.’”      Went      the-king's-daughter      to-her-own

**mölis.**      **Dapān**      **chěs,**      **“mě**      **gathi**  
 father.      Saying      she-is-to-him,      “to-me      is-necessary

**āsun**      **rať<sup>a</sup>na-kor<sup>u</sup>.”**      **Pagāh**      **āv**      **lāl-shěnākh.**  
 to-be      a-jewel-bracelet.”      Next-day      came      the-lapidary.

**Dapān**      **chus**      **pātashěh,**      **“an,**      **sa,**      **rať<sup>a</sup>na-kor<sup>u</sup>.”**  
 Saying      is-to-him      the-king,      “bring,      sir,      a-jewel-bracelet.”

**11. Drāv**      **lāl-shěnākh,**      **wôt<sup>u</sup>**      **panun<sup>u</sup>**  
                  Went-forth      the-lapidary,      he-arrived      his-own

**gara.**      **Dapān**      **chuh**      **yiman**      **zanānan**      **dōn,**  
 house.      Saying      he-is      to-these      women      two,

**“pātashěh**      **chum**      **mangān**      **rať<sup>a</sup>na-kor<sup>u</sup>.**  
 “the-king      is-from-me      demanding      a-jewel-bracelet.

**Suh**      **kati**      **ana**      **bōh?”**      **Phīrith**      **wōth<sup>u</sup>s**  
 That      from-      shall-I-      I?”      In-answer      arose-to-  
                  where      bring                     him

**Lālmāl**      **Parī.**      **Dop<sup>u</sup>nas,**      **“gath,**      **pātashěhas**  
 Lālmāl      Fairy.      It-was-said-by-      “go,      of (i.e. from)-  
                       her-to-him,           the-king

**mang**      **trěn**      **rětan-kyut<sup>u</sup>**      **khar<sup>a</sup>j.”**      **Dyut<sup>u</sup>nas**  
 demand      for-three      months-for      expenses.”      Was-given-by-  
                                           him-to-him

**pātashěhan.**      **Āv**      **hěth**      **panun<sup>u</sup>**      **gara.**  
 by-the-king.      He-came      taking (them)      his-own      house.

Dōhā	dōhā	chuh	kaḍān.	Trih	rēth
Day-a	day-a	he-is	passing.	Three	months

gay	ādā.	Likhān	chēh	Lālmāl	Pari
went	to-completion.	Writing	is	Lālmāl	Fairy

kākad.	Dapān	chēh	amis	lāl-shēnākas,
a-paper.	Saying	she-is	to-that	lapidary,

"gath	tath	nāgas	pēth,	yēmi-manza
"go	to-that	spring	on,	which-from-in

bōh	ūn <sup>ū</sup> thas.	Tath <sup>i</sup> -manz	gathi	yih
I	was-brought-by-	It-verily-in	is-necessary	this
	thee-I.			

kākad	trāwun <sup>u</sup> .	Tōra	khasiy	atha.
paper	to-be-thrown.	Therefrom	will-arise-to-thee	a-hand.

Tath <sup>i</sup> -manz	āsiy	kor <sup>u</sup> .	Tath <sup>i</sup>	kār <sup>i</sup> zi
It-verily-on	will-be-	a-bracelet.	To-that-	you-must-
	for-thee		verily	do

thaph.	Pāna	manz	wās <sup>i</sup> zi-na."
seizing.	You-yourself	within	you-must-not-descend."

12. Gav	hēth	yih	kākad.	Wōt <sup>u</sup>
He-went	taking	this	paper.	He-arrived

ath	nāgas-pēth.	Trōwun	yih	kākad
to-that	spring-on.	Was-thrown-by-him	this	paper

ath	nāgas-manz.	Yuthuy	yih	kākad
to-that	spring-in.	As-verily	this	paper

trōwun,	tyuthuy	khot <sup>u</sup>	ōra	atha.
was-thrown-by-him,	so-verily	there-rose	from-there	a-hand.

Ath <sup>i</sup>	athas-manz	rat <sup>a</sup> na-kor <sup>u</sup> .	Dits <sup>u</sup> n
To-that-very	hand-on	a-jewel-bracelet.	Was-given-by-him

ath	thaph.	Ami	thapi	sötiy	āv
to-it	seizing.	By-that	grasp	by-means-	came
				of-only	

amis	hoṣ <sup>u</sup>	nīrith.	Hoṣ <sup>u</sup>	hēth	ti,
of-it	the-forearm	coming-forth.	The-forearm	taking	both,

kor <sup>u</sup>	hēth	ti,	āv	pānas,	wōt <sup>u</sup>
the-bracelet	taking	and,	he-came	for-himself	he-arrived
			(home)	(i.e. without opposition),	

panun <sup>u</sup>	gara.	Rāth	gayě	ādā.
his-own	house.	The-night	went	to-completion.

Sub <sup>a</sup> hanas	gav	pātashēhas.	Kür <sup>u</sup> n
At-dawn	he-went	to-the-king.	Was-made-by-him

salām.	Kār <sup>i</sup> -han	thüv <sup>u</sup> nas	bōnṭha-kani.
a-bow.	The-bracelet	was-put-by-	in-front.
		him-of-him	

Pātashēh	gōs	sēthāh	khōsh.
The-king	became-to-him	very-much	pleased.

13. Hyotus	rukhsath	lāl-shēnākan,	āv
Was-taken-	leave-to-	by-the-lapidary,	he-came
from-him	depart		

panun <sup>u</sup>	gara.	Āv	biyě	yih	nöyid,
his-own	house.	Came	again	this	barber,

kōsun	mast	amis	lāl-shēnākas.	Mast
was-shaved-	the-hair	for-this	lapidary.	Hair
by-him				

kōsith	drāv,	wōt <sup>u</sup>	amis	wazīras-nish.
having-	he-went-	he-arrived	to-that	vizier-near.
shaved	forth,			

Biyě	chus	dapān,	“Wazīra,	amis
Again	he-is-to-him	saying,	“Vizier-O,	to-that

<b>lāl-shēnākas</b>	<b>chukhna</b>	<b>t<sup>a</sup>h</b>	<b>wātān</b>
lapidary	thou-art-not	thou	getting-at

<b>kuni-kani.</b>	<b>Amis</b>	<b>karta</b>	<b>kēntshāh."</b>	<b>Gav</b>
in-any-way.	To-him	please-to-do	something."	Went

<b>yih</b>	<b>wazīr</b>	<b>amis</b>	<b>pātashēh-kōrē.</b>	<b>Dapān</b>
this	vizier	to-that	king's-daughter.	Saying

<b>chus,</b>	<b>"t<sup>a</sup>h</b>	<b>chēkh</b>	<b>pātashēh-kūr<sup>ū</sup>.</b>	<b>Tsē</b>
he-is-to-her,	"thou	art	the-king's-daughter.	To-thee

<b>gathiyē</b>	<b>āsun<sup>u</sup></b>	<b>okuy</b>	<b>kor<sup>u</sup>?</b>	<b>Pātashēhas</b>
is-proper-for-thee	to-be	one-only	bracelet?	To-the-king

<b>gathi</b>	<b>mangun<sup>u</sup></b>	<b>byākh."</b>	<b>Gayē</b>	<b>yih</b>
is-necessary	to-be-demanded	another."	Went	this

<b>pātashēh-kūr<sup>ū</sup>.</b>	<b>Dopun</b>	<b>pananis</b>	<b>mōlis,</b>
king's-daughter.	It-was-said-by-her	to-her-own	father,

<b>"mē</b>	<b>gathi</b>	<b>āsun<sup>u</sup></b>	<b>byākh</b>	<b>kor<sup>u</sup>."</b>	<b>Āv</b>
"for-me	is-necessary	to-be	another	bracelet."	Came

<b>biyē</b>	<b>lāl-shēnākh.</b>	<b>Kūr<sup>ū</sup>n</b>	<b>salām.</b>	<b>Dapān</b>
again	the-lapidary.	Was-made-by-him	a-bow.	Saying

<b>chus</b>	<b>pātashēh,</b>	<b>"byākh</b>	<b>kor<sup>u</sup></b>	<b>gathiy</b>
is-to-him	the-king,	"another	bracelet	is-necessary-for-thee

**āsun<sup>u</sup>."**  
to-be."

<b>14.</b>	<b>Āv</b>	<b>lāl-shēnākh,</b>	<b>wōt<sup>u</sup></b>	<b>panun<sup>u</sup></b>
	Came	the-lapidary,	he-arrived	his-own

<b>gara.</b>	<b>Dapān</b>	<b>chuh</b>	<b>yiman</b>	<b>zanānan</b>	<b>dōn,</b>
house.	Saying	he-is	to-these	women	two,

<b>"Az</b>	<b>chum</b>	<b>pātashēh</b>	<b>mangān</b>	<b>byākh</b>
"today	is-from-me	the-king	demanding	another

<b>raṭ<sup>a</sup>na-kor<sup>u</sup>."</b>	<b>Diwān</b>	<b>chēs</b>	<b>Lālmāl</b>	<b>Parī</b>
jewel-bracelet."	Giving	is-to-him	Lālmāl	Fairy

<b>panūñ<sup>ü</sup></b>	<b>wōj<sup>ü</sup>.</b>	<b>Dapān</b>	<b>chēs,</b>	<b>"gash</b>
her-own	ring.	Saying	she-is-to-him,	"go

<b>tath</b>	<b>nāgas-pēth.</b>	<b>Tath<sup>i</sup></b>	<b>nāgas</b>	<b>akith-kun</b>
to-that	spring-on.	To-that-very	spring	on-one-side

<b>chuy</b>	<b>pal</b>	<b>boḍ<sup>u</sup>.</b>	<b>Tath<sup>i</sup></b>	<b>hāv</b>	<b>myōñ<sup>ü</sup></b>
is-veryly	a-rock	great.	To-it-veryly	show	my

<b>wōj<sup>ü</sup>.</b>	<b>Suh</b>	<b>pal</b>	<b>wōthiy</b>	<b>thod<sup>u</sup>.</b>	<b>Tami</b>
ring.	That	rock	will-rise-for-thee	erect.	From-it

<b>tāl<sup>i</sup></b>	<b>chēy</b>	<b>wath.</b>	<b>Tamiy</b>	<b>wati</b>	<b>wās<sup>i</sup>zi</b>
below	is-for-thee	a-path.	By-that-very	path	you-must-descend

<b>bōn.</b>	<b>Tati</b>	<b>chēy</b>	<b>myōñ<sup>ü</sup></b>	<b>vēs.</b>	<b>Say</b>
beneath.	There	is-veryly	my	crony.	She-veryly

<b>diyi</b>	<b>raṭ<sup>a</sup>na-kor<sup>u</sup>."</b>
will-give-to-thee	a-jewel-bracelet."

<b>15.</b>	<b>Drāv</b>	<b>yih</b>	<b>lāl-shēnākh.</b>	<b>Wôt<sup>u</sup></b>
	Went-forth	this	lapidary.	He-arrived

<b>tath</b>	<b>jāyě.</b>	<b>Hōwun</b>	<b>tath</b>	<b>palas</b>	<b>wōj<sup>ü</sup>.</b>
to-that	place.	Was-shown-by-him	to-that	rock	the-ring.

<b>Pal</b>	<b>wōth<sup>u</sup></b>	<b>thod<sup>u</sup>.</b>	<b>Woth<sup>u</sup></b>	<b>tamiy</b>	<b>wati</b>
The-rock	arose	erect.	He-descended	by-that-very	path

<b>bōn.</b>	<b>Bōn</b>	<b>wuch<sup>u</sup>n</b>	<b>khôtūnā</b>	<b>akh,</b>
beneath.	Beneath	was-seen-by-him	a-certain-lady	one,

<b>kuñ<sup>y</sup></b>	<b>züñ<sup>ü</sup>.</b>	<b>Ami</b>	<b>dop<sup>u</sup>nas,</b>	<b>"kati</b>
a-single	woman.	By-her	it-was-said-by-her-to-him,	"whence





<b>thôwun</b>	<b>cëndas.</b>	<b>Wôts<sup>ũ</sup>s</b>	<b>môj<sup>ũ</sup></b>	<b>ot<sup>ũ</sup>.</b>
it-was-put- by-her	in-the- pocket.	Arrived- to-her	the-mother	there.

<b>Dop<sup>ũ</sup>nas,</b>	<b>"hatay,</b>	<b>kôriy,</b>	<b>mě</b>	<b>chěh</b>
It-was-said-by- her-to-her,	"hullo,	O-daughter,	to-me	is

<b>yiwān</b>	<b>mōsa-bōy."</b>	<b>Yih</b>	<b>chěsna</b>	<b>hěwān-zima</b>
coming	man-stink."	She	is-to-her-not	admitting

<b>kěh.</b>	<b>Ami</b>	<b>yěli</b>	<b>zōr</b>	<b>kor<sup>ũ</sup>nas,</b>
anything.	By-her	when	force	was-made-by-her-to-her,

<b>dop<sup>ũ</sup>nas,</b>	<b>"chuh</b>	<b>manōsh.</b>	<b>Ts<sup>h</sup>h</b>	<b>dim</b>
it-was-said-by-her- to-her,	"there-is	a-man.	Thou	give-to-me

<b>gōda</b>	<b>wāda-y-Khōdā</b>	<b>'bōh</b>	<b>kyāh</b>	<b>karas-na</b>
at-first	a-promise-of-God	'I	verily	will-do-to-him-not

<b>kěh.'"</b>	<b>Wāda-y-Khōdā</b>	<b>dyut<sup>ũ</sup>nas.</b>	<b>Ami</b>
anything.'"	Promise-of-God	was-given-by-her- to-her.	By-her

<b>koḍ<sup>ũ</sup></b>	<b>cēnda-manza</b>	<b>kañi-phol<sup>ũ</sup>,</b>	<b>shāph</b>
was-brought- forth	the-pocket-from-in	the-pebble,	the-charm

<b>tul<sup>ũ</sup>nas,</b>	<b>manōsh</b>	<b>yuthuy</b>	<b>ô<sup>ũ</sup>,</b>	<b>ta</b>
was-raised-by-her- from-him,	a-man	as (-before)-exactly	he-was,	and

<b>tyuthuy</b>	<b>rūd<sup>ũ</sup>.</b>	<b>Dop<sup>ũ</sup>nas,</b>	<b>"yih</b>	<b>chuh</b>
so-exactly	he-remained.	It-was-said-by-her- to-her,	"this	is

<b>myôn<sup>ũ</sup></b>	<b>hakh-i-Khōdāy.</b>	<b>Bōh</b>	<b>ôs<sup>ũ</sup>san</b>
my	duty-of-God (i.e. husband as sacred to me as God).	I	was-him

<b>yihiy</b>	<b>shādān.</b>	<b>Yihuy</b>	<b>lod<sup>ũ</sup>nam,</b>
this-very-one	seeking.	He-veryly	was-sent-by-Him-to- me,

**mājiy,** **Khödāyēn."** **Yih** **chēs** **dapān**  
O-mother, by-God." This is-to-her saying

**mōjū,** "zabar gav. **Bāyēn** **dōn** **lad**  
the-mother, "excellent it-is. To-brothers two send

**kākad** **amis<sup>u</sup>y** **athi."** **Dop<sup>u</sup>nas,**  
a-paper of-this-very-one by-the-hand." It-was-said-by-her-to-her,

"**mājiy,** **likh** **ṭ<sup>a</sup>y."** **Lyukh<sup>u</sup>** **ami,**  
"O-mother, write thou-veryly," Was-written by-her,

**kākad** **dyutun** **amis** **lāl-shēnākas**  
the-paper was-given-by-her to-that lapidary

**athi.** **Ami** **kor<sup>u</sup>nas** **ālav** **khôtūni.**  
in-the-hand. By-that was-made-by-a-call-of-by-the-lady.  
her-to-him summons

**Dop<sup>u</sup>nas,** "yih an **kākad** **yūr<sup>i</sup>."**  
It-was-said-by-her-to-him, "this bring paper even-hither."

**Wuch<sup>u</sup>** **ami** **khôtūni.** **Ath** **lyukh<sup>u</sup>mot<sup>u</sup>**  
It-was-inspected by-that lady. (In)-to-it (was) written

**ām<sup>i</sup>-sanzi** **māji,** "chiway **myön<sup>i</sup>** **gabar,**  
by-her mother, "ye-are-if my sons,

**yih** **gashi** **wālawunuy** **mārūn<sup>u</sup>."**  
this-person is-necessary immediately-on-arrival to-be-killed."

**Amis** **ô<sup>s</sup>** **ami** **sāta** **panun<sup>u</sup>** **dôd<sup>u</sup>**  
To-her was at-that time her-own pain

**pēmot<sup>u</sup>** **yād** **suh** **hatsyuk<sup>u</sup>.** **Yih**  
fallen (in) memory (viz.) that of-the-forearm. This  
(pain)

**kākad** **ṭhun<sup>u</sup>nas-ṭaṭith** **ami** **khôtūni.**  
paper was-torn-to-pieces-by-her-for-him by-that lady.

<b>Panun<sup>u</sup></b>	<b>lyukh<sup>u</sup>nas</b>	<b>kākad.</b>	<b>Ath</b>	<b>manz</b>
Her-own	was-written-by-her-	a-paper.	To-that	in
	for-him			

<b>lyukh<sup>u</sup>nas,</b>	<b>"chiway</b>	<b>myōn<sup>i</sup></b>	<b>bōy<sup>i</sup>,</b>	<b>tuhond<sup>u</sup></b>
was-written-by-	"ye-are-if	my	brothers,	of-you
her-on-it,				

<b>gathi</b>	<b>jēl<sup>a</sup>d</b>	<b>yun<sup>u</sup>,</b>	<b>mě</b>	<b>kyāh</b>	<b>chuh</b>
is-necessary	quickly	the-coming,	for-me	verily	is

**yēñewôl<sup>u</sup>."**  
a-marriage-festival."

<b>16.</b>	<b>Lyukh<sup>u</sup>nas</b>	<b>kākadas,</b>	<b>zabōn<sup>u</sup></b>
	Was-written-by-	to-(on)-the-paper,	by-word-of-
	her-on-it		mouth

<b>kür<sup>u</sup>nas</b>	<b>nās'yēth.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>"tot<sup>u</sup></b>	<b>yēli</b>
was-made-by-	instruction.	It-was-said-by-	"there	when
her-to-him		her-to-him,		

<b>wātakh,</b>	<b>karahakh</b>	<b>salām.</b>	<b>Salām</b>	<b>pölith</b>
thou-wilt-	thou-wilt-make-	a-bow.	The-bow	having-
arrive,	to-them			fulfilled

<b>dizikh</b>	<b>kākad.</b>	<b>Tim</b>	<b>ananay</b>	<b>khēn</b>
thou-must-give-	the-paper.	They	will-bring-	food
to-them			to-thee	

<b>ṣamruw<sup>u</sup></b>	<b>kara.</b>	<b>Tih</b>	<b>cyôn<sup>u</sup></b>	<b>khyōn<sup>u</sup></b>
leathern	pease.	That	thy	eating

<b>gathi-na."</b>	<b>Badal</b>	<b>dyut<sup>u</sup>nas</b>	<b>sōty</b>	<b>as<sup>a</sup>l</b>
is-not-proper."	Instead	were-given-by-	with (him)	real
		her-to-him		

<b>kara.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>"yih</b>	<b>khēzi</b>	<b>tati.</b>
pease.	It-was-said-by-	"this	you-must-eat	there.
	her-to-him,			

<b>Tihond<sup>u</sup></b>	<b>shàn<sup>i</sup>zi</b>	<b>bēbi-andar<sup>u</sup>y</b>	<b>trōvith,</b>
Their (pease)	you-must- let-fall	your-breast-pocket- within	having- let-go,

<b>panun<sup>u</sup></b>	<b>khēzi.</b>	<b>Tami</b>	<b>pata</b>	<b>dapanay</b>
your-own	you-must- eat.	From-that	after	they-will-say- to-thee

<b>tim,</b>	<b>‘kashēna-hanā</b>	<b>karūn<sup>u</sup>.’</b>	<b>Tath-kyut<sup>u</sup></b>
they,	‘scratching-a-little	is-to-be-done.’	That-for

<b>dyut<sup>u</sup>nas</b>	<b>shēstruw<sup>u</sup></b>	<b>panja.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“tim</b>
was-given-by- her-to-him	an-of-iron	claw.	It-was-said-by- her-to-him,	“they

<b>chih</b>	<b>dēwa-zāth.</b>	<b>Timan</b>	<b>yi yi</b>	<b>tasalī</b>
are (of)	demon-race.	To-them	will-come	a-pleasant- feeling

<b>shēstravi</b>	<b>panja-sōtiy.”</b>
from-the-of-iron	claw-by-means-of-only.”

<b>17. Drāv</b>	<b>ati</b>	<b>nās<sup>i</sup>yēth</b>	<b>yād</b>	<b>hēth.</b>
He-went- forth	from- there	the-instruction	(in) memory	taking.

<b>Wōt<sup>u</sup></b>	<b>tot<sup>u</sup>,</b>	<b>kūr<sup>u</sup>n</b>	<b>timan</b>	<b>salām.</b>
He-arrived	there,	was-made-by-him	to-them	a-bow.

<b>Dyut<sup>u</sup>nakh</b>	<b>yih</b>	<b>kākad.</b>	<b>Amis</b>	<b>dyutukh</b>
Was-given-by- him-to-them	this	paper.	To-him	was-given- by-them

<b>khēn</b>	<b>šamruw<sup>u</sup></b>	<b>kara.</b>	<b>Amyuk<sup>u</sup></b>	<b>tulān</b>
food	leathern	pease.	Of-it	raising

<b>chuh</b>	<b>bus<sup>u</sup>,</b>	<b>šhanān</b>	<b>chuh</b>	<b>bēbi-andar</b>
he-is	a-hand- mouthful,	letting-it- fall	he-is	his-breast-pocket- within

<b>trövith.</b>	<b>Panun<sup>u</sup></b>	<b>chuh</b>	<b>kaḍān</b>	<b>ti</b>	<b>chuh</b>
having- let-go.	His-own	he-is	taking- forth	and	is

<b>khēwān.</b>	<b>Ami</b>	<b>pata</b>	<b>dop<sup>u</sup>has</b>	<b>yimau,</b>
eating.	From-that	after	it-was-said-by- them-to-him	by-them,

<b>“kashēna-hanā</b>	<b>kar.”</b>	<b>Āmi</b>	<b>koḍ<sup>u</sup></b>	<b>yih</b>
“scratching-a-little	do.”	By-him	was-brought-forth	this

<b>tūri-pōth<sup>i</sup></b>	<b>shēstruw<sup>u</sup></b>	<b>panja,</b>	<b>chukh</b>
secretly	of-iron	claw,	he-is-to-them

<b>ami-sōty</b>	<b>diwān</b>	<b>z<sup>a</sup>lā-z<sup>a</sup>lā.</b>	<b>Yimau</b>	<b>lyukhus</b>
from-this-by- means-of	giving	a-scraping- a-scraping.	By-them	was-written- to-it

<b>jēwāb</b>	<b>ath</b>	<b>kākadas.</b>	<b>Lyukh<sup>u</sup>has,</b>	<b>“asē</b>
an-answer	to-that	paper.	It-was-written- by-them-on-it,	“to-us

<b>chēna</b>	<b>phursath.</b>	<b>Hazrat-i-Sulaymān</b>	<b>chuh</b>
is-not	leisure.	His-Highness-Solomon	is

<b>diwān</b>	<b>nād.</b>	<b>Hala!</b>	<b>bismillā,</b>	<b>kariv</b>
giving	summons.	Be-quick!	in-the-name-of-God,	make-ye

**yēñewôl<sup>u</sup>.**  
the-marriage-festival.”

<b>18. Wôt<sup>u</sup></b>	<b>ot<sup>u</sup>,</b>	<b>hōw<sup>u</sup>nakh</b>	<b>yih</b>	<b>kākad.</b>
He-arrived	there,	was-shown-by- him-to-them	this	paper.

<b>Kākad</b>	<b>porukh,</b>	<b>korukh</b>	<b>amis-sōty</b>
The-paper	was-read-by-them,	was-made-by-them	him-with

<b>yēñewôl<sup>u</sup>.</b>	<b>Wuñ</b>	<b>chēh</b>	<b>yih</b>	<b>khôtūnā</b>
a-marriage-festival.	Now	is	this	lady

<b>dapān</b>	<b>amis</b>	<b>khāwandas</b>	<b>pananis,</b>	<b>“yit<sup>i</sup></b>
saying	to-that	husband	her-own,	“here

<b>rōzakha,</b>	<b>kina</b>	<b>dun<sup>i</sup>yāhas</b>	<b>manz</b>	<b>gathakh?</b>
wilt-thou- remain,	or	to-the-world	in	wilt-thou-go?

<b>Bōh</b>	<b>chēs</b>	<b>tě</b>	<b>tōb<sup>i</sup>yāh.”</b>	<b>Ām<sup>i</sup></b>	<b>dop<sup>u</sup>nas,</b>
I	am	to-thee	an-humble- servant.”	By-him	it-was-said-by- him-to-her,

<b>“dun<sup>i</sup>yāhas-manz</b>	<b>gathav.”</b>	<b>Dop<sup>u</sup>nas</b>	<b>ami</b>
“the-world-in	we-shall-go.”	It-was-said-by- her-to-him	by-that

<b>khôtūni,</b>	<b>“wuñ</b>	<b>yēli</b>	<b>nērav</b>	<b>myōñ<sup>u</sup></b>
lady,	“now	when	we-shall-go-forth	my

<b>mōj<sup>u</sup></b>	<b>dapiy,</b>	<b>‘kēntshāh</b>	<b>mangum.’</b>	<b>Cyōn<sup>u</sup></b>
mother	will-say- to-thee,	‘something	ask-for-from- me.’	Of-thee

<b>gathēs</b>	<b>mangun<sup>u</sup></b>	<b>watharanuk<sup>u</sup></b>	<b>musla.</b>
is-proper- from-her	to-be-demanded	of-a-spreading-out (i.e. for a mat)	the-skin.

<b>Biyē</b>	<b>kēh</b>	<b>māng<sup>i</sup>zēs-na.”</b>	<b>Wuñ</b>	<b>yēli</b>
Other	anything	you-must-demand- from-her-not.”	Now	when

<b>yim</b>	<b>sakharyēy,</b>	<b>dopukh</b>	<b>ami</b>	<b>māji,</b>
they	made-ready-to- set-out,	it-was-said- to-them	by-that	mother,

<b>“mangun<sup>u</sup></b>	<b>kēntshāh.”</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“dim</b>
“is-to-be-demanded	something.”	It-was-said-by- him-to-her,	“give-to- me

<b>watharanuk<sup>u</sup></b>	<b>musla.</b>	<b>Tath</b>	<b>chuh</b>	<b>nāv</b>
of-spreading-out (i.e. for a mat)	the-skin.	To-it	is	the-name

<b>'wutsha-prang.'</b>	<b>Drāv</b>	<b>ati,</b>	<b>wôt<sup>i</sup></b>	<b>panun<sup>u</sup></b>
'the-flying-couch.'	He-went- forth	from- there,	they- arrived	their-own

<b>gara.</b>	<b>Gara</b>	<b>wôtith</b>	<b>korun</b>	<b>tayār</b>
house.	The-house	having- arrived	was-made- by-her	ready

<b>rat<sup>a</sup>na-kor<sup>u</sup>.</b>	<b>Gav</b>	<b>hēth</b>	<b>pātashēhas</b>	<b>yih</b>
a-jewel-bracelet.	Went	taking (it)	to-the-king	this

**lāl-shēnākh.**

lapidary.

<b>19. Nöyidan</b>	<b>büz<sup>u</sup>,</b>	<b>"lāl-shēnākh</b>	<b>wôt<sup>u</sup>."</b>
By-the- barber	it-was- heard,	"the-lapidary (has)	arrived."

<b>Gathān</b>	<b>chus</b>	<b>nöyid</b>	<b>gara</b>	<b>mast</b>
going	is-for-him	the-barber	(to) the-house	hair

<b>kāsani.</b>	<b>Ā<sup>i</sup></b>	<b>wuchān</b>	<b>chuh</b>	<b>trëyim<sup>u</sup></b>
to-shave.	Here-veryly	seeing	he-is	the-third

<b>khôtūna.</b>	<b>Drāv</b>	<b>ati</b>	<b>nöyid</b>	<b>pot<sup>u</sup></b>
lady.	Went-forth	from-there	the-barber	back-again

<b>phīrith.</b>	<b>Wôt<sup>u</sup></b>	<b>wazīras-nish.</b>	<b>Dapān</b>	<b>chuh</b>
returning.	He-arrived	the-vizier-near.	Saying	he-is

<b>amis</b>	<b>wazīras,</b>	<b>"ha</b>	<b>wazīra,</b>	<b>amis</b>
to-that	vizier,	"O	Vizier-O,	to-that

<b>lāl-shēnākas</b>	<b>chēh</b>	<b>az</b>	<b>trëyim<sup>u</sup></b>	<b>khôtūna,</b>
lapidary	is	to-day	a-third	lady,

<b>yiman</b>	<b>dōn-handi-khōta</b>	<b>khōbsūrath.</b>	<b>Sa</b>
these	two-than	beautiful.	She

<b>chēh</b>	<b>lōyik-i-pātashāh,</b>	<b>akh</b>	<b>chēh</b>
is	worthy-of-the-king,	one	is



lōyik-i-wazīr, byākh chēh mē lōyikh.  
 worthy-of-the-vizier, another is of-me worthy.

Amis lāl-shēnākas karta kēnshāh."  
 To-that lapidary please-do something."

Dapān chus wazīr, "az wana bōh  
 Saying is-to-him the-vizier, "to-day I-will-speak I

pātashēhas. Suy pātashāh kari amis  
 to-the-king. That-very king will-do to-him

kēnshāh wōridāth. Suh mari, zanāna  
 some occurrence (i.e. device). He will-die, the-women

trēh nimav āsī." Dop<sup>u</sup> wazīran  
 three we-shall-take we." It-was-said by-the-vizier

pātashēhas, "pātashēham, amis lāl-shēnākas  
 to-the-king, "my-king, to-that lapidary

chēh zanāna trēh, tīsha chēna  
 are women three, such (women) are-not

pātashōhī-manz. Pātashēham, tamis  
 the-kingdom-in. My-king, to-that

lāl-shēnākas raṭhta kēnshāh nōkhta.  
 lapidary please-seize some point (i.e. fault).

Suh goth<sup>u</sup> galun<sup>u</sup>. Tima zanāna trēh  
 He was-proper to-be-destroyed. Those women three

karuhukh dōkhil-i-mahala-khāna." Pātashēhan  
 make-thou- entered-of-the-private-apartments- By-the-king  
 them of-the-palace."

kūr<sup>u</sup> phikirāh. Dopun, "mangahas  
 was-made a-thinking. It-was-said-by-him, "(If) thou-wilt-  
 demand-from-him

kěntshāh      cīz,      tih      chuh      anān      sôruy.  
any      thing,      that      he-is      bringing      all-even.

Wuñ      dapas      bōh,      'myönis      möli-sünz<sup>u</sup>  
Now      I-will-say-to-him      I,      'my      father-of

khabar      gathi      anüñ<sup>u</sup>,      suh      chwā  
news      is-proper      to-be-brought,      he      is-he?

jēnatas      kina      dōzakas.'"  
in-heaven      or      in-hell.'"

## 20. Dapān wustād,—

(Is) saying the-teacher,—

Āv      lāl-shēnakh,      pātashēhas,      kür<sup>u</sup>n  
Came      the-lapidary,      to-the-king,      was-made-by-him

salām.      Pātashāh      chus      dapān,      "az-tāñ  
a-bow.      The-king      is-to-him      saying,      "today-up-to

yih      mē      won<sup>u</sup>may,      tih      būzuth      tšē.  
what      by-me      was-said-by-me-  
to-thee,      that      was-heard-  
by-thee

Az      gathi      myönis      möli-sünz<sup>u</sup>      khabar  
Today      is-proper      my      father-of      news

anüñ<sup>u</sup>,      suh      chwā      jēnatas-manz      kina  
to-be-brought,      he      is-he?      heaven-in      or

dōzakas."      Drāv      lāl-shēnākh,      wôt<sup>u</sup>      panun<sup>u</sup>  
hell-(in)."      Went-forth      the-lapidary,      he-arrived      his-own

gara.      Dapān      chuh      át<sup>i</sup>      yiman      zanānan  
house.      Saying      he-is      there      to-these      women

trēn,      "az      chum      dapān      pātashāh,  
three,      "today      is-to-me      saying      the-king,

'myönis möl<sup>i</sup>-sünz<sup>ü</sup> khabar anün<sup>ü</sup>.' Bōh  
'my father-of news (is) to-be-brought.' I

kyāh kara? Ath sōh chyā khabar,  
what shall-do? Of-that that is-there? news,

kōtyāh warihy gamāt<sup>i</sup> tas mumatis? "  
how-many years (are) gone to-him dead? "

Yih wōsh<sup>ü</sup>s khôtūna. Yihai yih,  
This arose (-in-reply)- lady. She-veryly (was) she,  
to-him

yēsa rat<sup>a</sup>na-kār<sup>i</sup> ös<sup>ü</sup> karān. Sa ös<sup>ü</sup>  
who jewel-bracelets was making. She was

parī bā-Khōdā. Ami dop<sup>u</sup>nas, "kēnthāh  
a-fairy (who-obeyed-) By-her it-was-said-by- "any  
God. her-to-him,

chēna phikir<sup>ü</sup>. Gath, hēs khar<sup>a</sup>j,  
is-not anxiety. Go, take-from-him expenses,

biyē dapus pātashēhas, 'cyōn<sup>u</sup> gathi  
also say-to-him to-the-king, 'of-thee is-proper

zyun<sup>u</sup> sōmb<sup>a</sup>run<sup>u</sup>; mōdānas-manz zyun<sup>u</sup>  
firewood to-be-collected; the-plain-in firewood

gathi sōmb<sup>a</sup>run<sup>u</sup> bē-shumār. "  
is-proper to-be-collected countless.' "

21. Sōmb<sup>a</sup>rōw<sup>u</sup> pātashēhan zyun<sup>u</sup>  
Was-collected by-the-king firewood

bē-shumār. Ath-pēth khot<sup>u</sup> yih lāl-shēnākh  
countless. It-on mounted this lapidary

yih musla-han watharith. Ath<sup>i</sup>-pēth  
this the piece-of-skin spreading-out. It-veryly-on

byūṭh<sup>u</sup>      pāna.      Amis      dopun      pātashēhas,  
 sat      he-himself.      To-him      was-said-by-him      to-the-king,

“ṣē      kyāh      gathiy      anun<sup>u</sup>      mōl<sup>i</sup>-sond<sup>u</sup>  
 “to-thee      what      is-proper-to-thee      to-be-brought      father-of

nishāna ? ”      Yih      wōthus      pātashēh,  
 token ? ”      This      arose (in-reply)-to-him      king,

dop<sup>u</sup>nas      “akh      gathiy      anun<sup>u</sup>  
 it-was-said-by-      “one      is-proper-for-      to-be-brought  
 him-to-him      thee

jēnatuk<sup>u</sup>      mēwa,      biyē      gathiy      anun<sup>u</sup>  
 of-heaven      a-fruit,      second      is-proper-for-      to-be-brought  
 thee

myōnis      mōl<sup>i</sup>-sandi      daskhata      khath.”  
 my      father of      with-signature      a-letter.”

Dopun      yiman,      “diyiv      yith      zinis      nār  
 It-was-said-      to-them,      “give-ye      to-this      firewood      fire  
 by-him

ṣōpōr<sup>i</sup>. ”  
 on-the-four-sides.”

## 22. Dapān wustād,—

(Is) saying the-teacher,—

Yimau      yēli      ath      zinis      nār      dyut<sup>u</sup>,  
 By-them      when      to-this      firewood      fire      was-given,

yiwān      chuna      kuni      bōzana      yih  
 coming      is-not      at-all      in-possibility-of-      this  
 (passive)      seeing (passive)

lāl-shēnakh.      Lāl-shēnākan      dyut<sup>u</sup>      ath  
 lapidary.      By-the-lapidary      was-given      to-that

<b>muslas</b>	<b>kas<sup>a</sup>m.</b>	<b>Dop<sup>u</sup>nas,</b>	<b>“mē</b>	<b>gathi</b>
leather	a-charm.	It-was-said-by-	“for-me	it-is-proper
		him-to-it.		

<b>wātun<sup>u</sup></b>	<b>panun<sup>u</sup></b>	<b>gara.</b>	<b>Kāh</b>	<b>gathēm-na</b>
to-arrive	my-own	house.	Anyone	is-proper-for-me-not

<b>dēshun<sup>u</sup>.”</b>	<b>Tuvyēyē</b>	<b>ām<sup>i</sup></b>	<b>lāl-shēnākan</b>
to-be-seen.”	Were-closed	by-that	lapidary

<b>achē.</b>	<b>Mutarēn,</b>	<b>ta</b>	<b>wôt<sup>u</sup>mot<sup>u</sup></b>	<b>gara</b>
the-eyes.	They-were-opened-	and	(he-was) arrived	house
	by-him			

<b>panun<sup>u</sup>.</b>	<b>Ami</b>	<b>khôtūni</b>	<b>kür<sup>ü</sup></b>	<b>köm<sup>ü</sup>.</b>
his-own.	By-that	lady	was-done	an-act.

<b>Hab-jūshī</b>	<b>korun</b>	<b>mēwa</b>	<b>jēnatuk<sup>u</sup></b>	<b>dön<sup>ü</sup></b>
Of-the-seven-	was-made-	a-fruit	of-heaven	a-pomegranate
metals	by-her			

<b>tayār,</b>	<b>biyē</b>	<b>lyukhun</b>	<b>khath,</b>	<b>ath</b>
prepared,	also	was-written-by-her	a-letter,	to-it

<b>korun</b>	<b>amis</b>	<b>pātashēha-sandis</b>	<b>möl<sup>i</sup>-sond<sup>u</sup></b>
was-made-	that	king's	father-of
by-her			

<b>daskhath,</b>	<b>biyē</b>	<b>mōhar.</b>	<b>Ath<sup>i</sup>-manz</b>
signature,	also	seal.	It-verbily-in

<b>lyukhun</b>	<b>pātashēhas,</b>	<b>“cyôn<sup>u</sup></b>	<b>gathi</b>
was-written-by-her	to-the-king,	“of-thee	it-is-proper

<b>mē-nish</b>	<b>wātun<sup>u</sup>,</b>	<b>wazīr</b>	<b>hēth,</b>	<b>biyē</b>
me-near	to-arrive,	vizier	having-taken,	also

<b>nöyid</b>	<b>hēth,</b>	<b>tithay</b>	<b>pöth<sup>i</sup>,</b>	<b>yēthay</b>
the-barber	having-	in-that-very-	manner,	in-what-very-
	taken,	kind-of		kind-of

pōth <sup>i</sup>	lāl-shēnākh	mě-nish	wōt <sup>u</sup> ."	Kākad
manner	the-lapidary	me-near	arrived."	The-paper

korun	hawāla	amis	lāl-shēnākas,	biyě
was-made-	in-charge	to-that	lapidary,	also
by-her				

dyut <sup>u</sup> nas	athas-kēth	yih	dōn <sup>i</sup> .
was-given-by-her-to-him	the-hand-in	this	pomegranate.

23. Ōtāñy	gay	tōr	dōh.	Yih	nār
There-verily	went	four	days.	This	fire

gōmot <sup>u</sup>	tshēta,	path	rūd <sup>u</sup> mot <sup>u</sup>	sūr.
(was) become	extinguished,	behind	(was) remained	ash.

Yih	lāl-shēnākh	drāv	langūt <sup>i</sup>	karith.
This	lapidary	came-forth	langōtī	having-made (i.e. having-put-on).

Suli	wōth <sup>u</sup> ,	ath	sūras-manz	diwān
At-dawn	he-arose,	that	ash-in	giving

chuh	ḍulān <sup>i</sup> .	Nazarbāzav	kūr <sup>i</sup>	nazar,
he-is	rollings.	By-the-inspectors	was-made	inspection,

khabardārav	niyě	khabar.	Dop <sup>u</sup> has,
by-the-informers	was-brought	information.	It-was-said-by-them-to-him,

"pātashēham,	ami	sūra-manza	gathān	chēh
"my-king,	that	ash-from-in	going	is

susarāray.	Yih	mā	āsi	lāl-shēnākh
a-rustling.	This,	I-wonder-if	will-be	the-lapidary

āmot <sup>u</sup> ?"	Yim	chih	yimay	katha	karān,
come?"	They	are	these-very	words	making,

nazar	chēkh	ō-kun,	āv	wōḍa
sight	is-to-them	in-that-direction,	came	from-there

**lāl-shēnākh,**      **athas-kéth**      **héth**      **dön<sup>ü</sup>,**  
the-lapidary,      the-hand-in      taking      the-pomegranate,

**biyis**      **athas-kéth**      **héth**      **khath.**      **Kür<sup>ün</sup>**  
the-other      hand-in      taking      the-letter.      Was-made  
by-him

**pātashēhas**      **salām,**      **dön<sup>ü</sup>**      **thôw<sup>nas</sup>**  
to-the-king      a-bow,      the-pomegranate      was-placed-by-  
him-of-him

**bônṭha-kani,**      **khath**      **thôw<sup>nas</sup>**      **bônṭha-kani.**  
in-front,      the-letter      was-placed-by-  
him-of-him      in-front.

**Yih**      **khath**      **muṣorun,**      **porun.**      **Ath**  
This      letter      was-opened-  
by-him,      it-was-read-  
by-him.      (In-) it

**lyukh<sup>mot</sup>,**      **“bôh,**      **kyā,**      **chus**      **jēnatas-manz.**  
(was) written,      “I,      of-a-surety,      am      heaven-in.

**Cyôn<sup>a</sup>**      **gashi**      **wātun<sup>a</sup>**      **yūr<sup>i</sup>,**      **wazīr**  
Of-thee      is-proper      to-arrive      here-even,      the-vizier

**héth,**      **biyē**      **nöyid**      **héth,**      **jēl<sup>a</sup>d.”**  
taking,      also      the-barber      taking,      quickly.”

**24. Pātashāh**      **chuh**      **karān**      **phikirāh,**  
The-king      is      making      a-thinking,

**“mē**      **dapyāv,**      **‘yih**      **lāl-shēnākh**      **gali.’**  
“by-me      it-was-long-  
ago-said,      ‘this      lapidary      will-be-  
destroyed.’

**Yih**      **āv**      **möl<sup>i</sup>-sünz<sup>ü</sup>**      **mē**      **khabar**      **héth.”**  
He      came      the-father-of      to-me      news      taking.”

**Dapān**      **pātashāh**      **amis**      **lāl-shēnākas,**  
(Is) saying      the-king      to-that      lapidary,

**“bôh**      **kētha-pōṭh<sup>i</sup>**      **wāta**      **tath**      **jēnatas-manz?”**  
“I      how      shall-arrive      to-that      heaven-in?”

<b>Dop<sup>u</sup>nas</b>	<b>lāl-shēnākan,</b>	<b>“yuth<sup>u</sup></b>	<b>zyun<sup>u</sup></b>
It-was-said-by-	by-the-lapidary,	“as	firewood
him-to-him			

<b>mě-kyut<sup>u</sup></b>	<b>sōmb<sup>a</sup>rōwuth,</b>	<b>tithiy</b>	<b>trēh</b>
me-for	was-collected-by-thee,	so-even	three (times)

<b>gashan</b>	<b>sōmb<sup>a</sup>rāwān<sup>i</sup>;</b>	<b>jěl<sup>a</sup>d</b>	<b>wātakh</b>
are-proper	to-be-collected;	quickly	thou-wilt-arrive

<b>jēnatas-manz.”</b>	<b>Sōmb<sup>a</sup>rōw<sup>u</sup></b>	<b>pātashēhan</b>	<b>zyun<sup>u</sup></b>
heaven-in.”	Was-collected	by-the-king	firewood

<b>bě-shumār.</b>	<b>Ath<sup>i</sup>-pēth</b>	<b>karanōwun</b>	<b>watharun<sup>u</sup>,</b>
countless.	It-verily-on	was-caused-to-	a-mat,
		be-made	

<b>ath<sup>i</sup>-pēth</b>	<b>khot<sup>u</sup></b>	<b>pāna</b>	<b>biyě</b>	<b>wazīr</b>	<b>biyě</b>
it-verily-on	he-mounted	himself	also	the-vizier	also

<b>nöyid.</b>	<b>Dyutukh</b>	<b>zinis</b>	<b>nār</b>	<b>tsöpör<sup>i</sup>.</b>
the-barber.	Was-given-	to-the-	fire	on-the-
	by-them	firewood		four-sides.

## 25. Dapān wustād,—

(Is) saying the-teacher,—

<b>Dod<sup>u</sup></b>	<b>yih</b>	<b>pātashāh,</b>	<b>biyě</b>	<b>wazīr,</b>
Was-burnt-up	this	king,	also	the-vizier,

<b>biyě</b>	<b>nöyid,</b>	<b>trēnaway</b>	<b>gāl<sup>i</sup>.</b>	<b>Wôt<sup>u</sup></b>	<b>ot<sup>u</sup></b>
also	the-barber,	the-three	were-destroyed.	Arrived	there

<b>lāl-shēnākas-nish</b>	<b>suh</b>	<b>wazīr,</b>	<b>yus</b>	<b>wazīr</b>
the-lapidary-near	that	vizier,	which	vizier

<b>pātashēh-kūr<sup>u</sup></b>	<b>hēth</b>	<b>ôs<sup>u</sup></b>	<b>talān,</b>	<b>ta</b>
the-king's-daughter	taking	was	fleeing,	and

<b>samokhukh</b>	<b>ôkhun-koṭ<sup>u</sup>,</b>	<b>suy</b>	<b>wôt<sup>u</sup></b>
was-met-by-them	the-religious-	he-verily	arrived
	teacher's-son,		

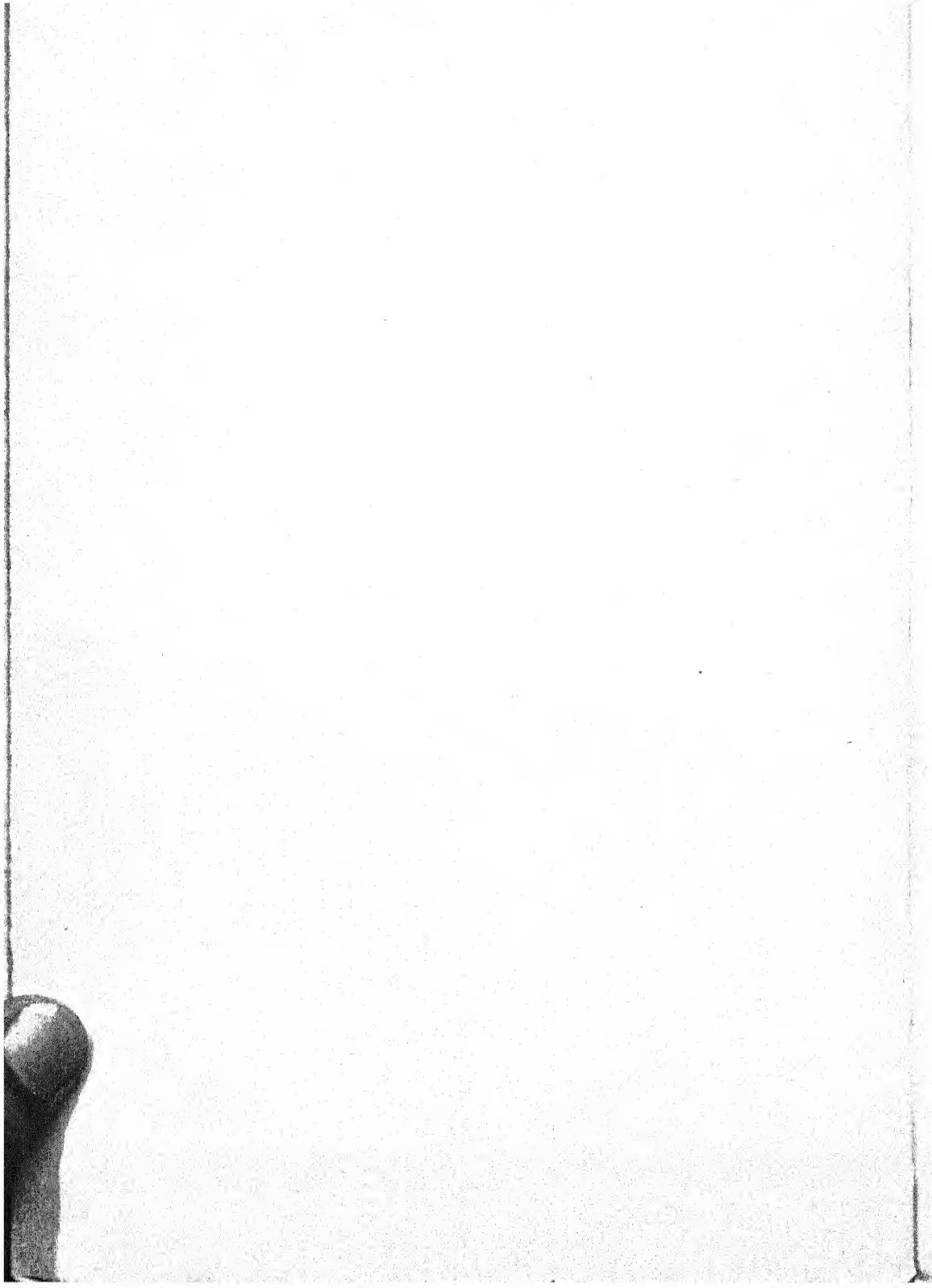


amis	lāl-shēnāka-sond <sup>u</sup>	gara.	Pānawōñ
to-that	lapidary's	house.	Mutually
karēkh	katha-bātha.	Wonus	ām <sup>i</sup>
were-made-by-them	conversations.	It-was-said-to-him	by that
lāl-shēnākan	yih panun <sup>u</sup>	saphar,	
lapidary	this his-own	travelling (i.e. experiences of his journey),	
yus	ām <sup>i</sup>	nöyidan	ta wazīran amis
which	by-that	barber	and by-the-vizier to-him
ôs <sup>u</sup>	pēsh	on <sup>u</sup> mot <sup>u</sup> .	Dop <sup>u</sup> nas, "panūñ <sup>u</sup>
was	in-front	brought.	It-was-said-by-him-to-him, "thine-own
khôtūna	nin-sa	pānas."	Yēsa yih
lady	take-her-sir	for thyself."	Who this
Lālmāl	Parī	ös <sup>ü</sup> , tas	dyutun rukhsath.
Lālmāl	Fairy	was, to-her	was-given-leave-to-depart.
		by-him	
Yēsa	yih	pata	ün <sup>ü</sup> n zīnith, sa
Who	this	afterwards	was-brought-by-him having-conquered, she
thōwun	pānas.		
was-kept-by-him	for-him-self.		

## 26. Dapān wustād,—

(Is) saying the-teacher,—

<b>Suh</b>	<b>wazīr</b>	<b>byūth<sup>u</sup></b>	<b>pātashöhī</b>	<b>karani.</b>
That	vizier	sat	sovereignty	to-do.
<b>Lāl-shēnākh</b>	<b>byūth<sup>u</sup></b>	<b>wazīrī</b>	<b>karani.</b>	
The-lapidary	sat	viziership	to-do.	
<b>Aslāmalaikum,</b>	<b>wālaikum</b>	<b>salām.</b>		
The-peace-be-upon-you,	and-upon-you	be-peace.		



## VOCABULARY OF ALL THE WORDS IN GŌVINDA KAULA'S TEXT

[*Roman numerals refer to the number of the story, and Arabic numerals to the section. To save space, when several Arabic numerals come together, tens are generally not repeated. Thus, xii, 21, 6, means xii, 21, 26. The order of words is based on the alphabetical order of the consonants, without any regard to the vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus, the different words containing the consonants kn will be found in the succession kan, kân<sup>i</sup>, kani, kina, kōna, kun, kuni, and kun<sup>u</sup>. All words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. The letter ñ follows n, and ts follows t. For purposes of alphabetical order v and w are counted as the same letter. In other respects the alphabetical order is that of the English alphabet.*]

a, ě, interrog. suff.; *gatshiyě*, is it proper? xii, 13; *sapadakha*, wilt thou become? iii, 2; *tagiyě*, will it be possible for thee? v, 8, 9; *saṭanasa*, will they cut off for him? v, 7.

ā, interrog. suff.; *chwā*, is he? xii, 21.

ā, suff. of indef. art., see āh.

ě, i, y, *iṣāfat*; *dukhtar-ě-khāsa*, (your) own daughter, v, 11; *khal<sup>a</sup>t-ě-shōhī*, robe of royalty, x, 4 (bis); *lōyik-ě-pātashāh*, worthy of a king, x, 4; *pēsh-ě-pātashāh*, before the king, vi, 9; *sōhib-ě-āgāh*, master intelligent, ii, 9; *shēhar-ě-Yīrān*, the country of Persia, ii, 1; *tōrīph-ě-Yūsūph*, praise of Yūsuf, vi, 17; *Azīz-i-Misar*, N.P., vi, 10, 2 (bis), 4; *dōkhl-i-mahalakhāna*, brought into the harem, xii, 19; *dīn-i-Mahmad*, the faith of Muḥammad, iv, 6; *hakh-i-Khōdāy*, duty due to God, xii, 15; *hukm-i-Māhrāj*, order of the Mahārāja, xi, 4; *hēkmat-i-Parwardīgār*, the power of Providence, i, 11; *kōh-i-Tōra*, Mount Sinai, iv, 5; *lōyik-i*,

worthy of, xii, 10, 19 (bis); *maḵḵ<sup>a</sup>r-i-zan*, coquetry of a woman, x, 13; *sōhib-i-kitāb*, a master of books, x, 13; *wōlād-i-Ādam*, a descendant of Adam, iv, 3; *yād-i-Ālāh*, memory of God, i, 7; *dwā-yi-khōr*, a prayer for welfare, i, 3; *hawā-yi-asmān*, the air of heaven, ii, 6; *hawāla-y-Khōdā*, in the care of God, x, 7; *wāda-y-Khōdā*, an oath by God, xii, 7 (bis), 15 (bis); irregular use, *hazrat-i-Ādam*, and so on, iv, 2, etc.; *hazrat-i-Sulaymān*, his highness Solomon, xii, 17; *hazrat-i-Yūsūph*, etc., his highness Yūsuf, etc., vi, 8, etc.; *Shāh-i-Yūsūph*, id., vi, 1; *Sultān-i-Mahmūd-i-Gaznavī*, Sultān Maḥmūd of Ghaznī, i, 1; *Marāz-i-Pargan*, the Pargana of Marāz, xi, 5.

*ī*, interj.; *vēšī*, O female friend, ix, 1; cf. *īyih*.

*ō* 1, and; *arz ō samā*, earth and heaven, vii, 26.

*ō* 2, in *ō-kun*, in that direction, xii, 23.

*āb*, m. water, v, 4; v, 4 (bis); vii, 7 (bis); *-dawa-kañ*, (enter) through the water-drain, v, 4; *āba-hanā*, f. a little water, x, 5; *-pyāla*, water-cup, vii, 7; *-srēhā*, water-moisture, viii, 7; *ābas*, to the water, viii, 7.

*abtar*, terrified, vi, 12.

*ach<sup>i</sup>*, f. an eye; pl. nom. *tuvyēyē achē*, the eyes were closed, xii, 22; dat. *achēn, diwān chuh achēn d<sup>u</sup>h*, he is putting smoke in her eyes, i.e. he is abusing her, v, 11.

*ad*, in *ada-watī*, midway, vii, 20.

*ada*, then, iii, 1; v, 6, 9 (bis); viii, 3, 10; x, 2, 7; xii, 3; afterwards, viii, 10, 13; introducing apodosis of a conditional sentence, v, 8; *-kyāh*, then of course, of course, certainly, viii, 11; xii, 4.

*ādā*, m. completion; — *gatshun*, (of a period of time) to be completed, to come to an end, to elapse, pass, x, 8; xii, 4, 9, 11, 2.

*oḍ<sup>u</sup>*, half; f. pl. *ajē*, half, i.e. some, xi, 7.

*adal*, m. justice; *ad<sup>a</sup>la sōty*, by means of justice, i, 3.

*adālath*, f. a court of justice; *adālūts<sup>u</sup>-pēth*, (went) to the court of justice, v, 9.

*Ādam*, m. N.P., Adam, iv, 2, 3; vii, 6, 7; sg. dat. *ādamas-sōty*, together with A., vii, 6.

*āga*, m. a master ; sg. dat. *āgas-pēth*, (infidelity) to a master, viii, 6, 8, 11.

*āgē* (Hindī), ahead, in front, xi, 4.

*āgāh*, *sōhib-ē-āgāh*, an intelligent master, ii, 9.

*agar*, if, viii, 13.

*āgur*, m. source (of a stream), viii, 7.

*āgay*, f. information ; *āgayi*, for inspection, v, 7.

*āh* 1, *ā*, suff. of indefinite art. : *dōhā dōhā*, each day, every day, viii, 3 ; *dalīlā*, a story, viii, 6, 8, 11 ; x, 1 (bis) ; *hakīmā*, a single wise man, vi, 13 ; *hātshā*, an accusation, vi, 9 ; *kēh kālā* (v, 10), or *kēh kālāh* (viii, 2), some short time (elapsed) ; *mōdānā*, a plain, x, 5 ; *pardā*, a veil, vi, 4 ; *pādashāhā*, a certain king, viii, 1 ; *sōdāgārā*, a merchant, viii, 9 ; *shēhmārā*, a python, viii, 7 ; *shēharā*, a city, v, 1 ; *shēkhtsā*, a person, x, 1 ; *āba-srēhā*, a water moisture, a trickle of water, viii, 7 ; *sāthā*, (sit, wait) a moment, vi, 3 ; vii, 9 ; *thūn<sup>u</sup>ā*, a (piece of) fresh butter, ix, 4 ; *z<sup>u</sup>lā z<sup>u</sup>lā*, a scratch a scratch, a continuous scratching, xii, 17 ; *zanānā*, a woman, x, 5 ; xii, 4, 10 ; *ziyāphathā*, a dish of food, x, 5 ; *akhāh*, a certain person, v, 7 ; *yus akhāh*, whoever, viii, 6, 8, 11 ; *ankāh*, a rara avis, ii, 2, etc., see *ankā* ; *hānzāh*, a boatman, i, 4 ; *kōm<sup>u</sup>āh*, a deed, x, 2, 3 ; *kuth<sup>u</sup>āh*, a room, ix, 4 ; *kōtyāh*, how many a ! ix, 5, 11 ; xii, 29 ; *marhabāh*, a wish of good luck, ii, 10 ; *nēcyuwāh*, a son, v, 2 ; *nazarāh*, a glance, viii, 11 ; *phakīrāh*, a faqīr, ii, 1 (bis) ; *photawāh*, a decree, ii, 7 ; *pādashēhāh*, a king, ii, 1 ; *phikirāh*, a thought, xii, 19, 24 ; *rāthāh*, a night, xii, 5 ; *sadāh*, a sound, viii, 9 ; *sōlāh*, an excursion, ii, 2 ; *sāthāh*, for a short time, ii, 4 ; *tōb<sup>i</sup>yāh*, an humble servant (fem.), xii, 18 ; *wuchunāh*, a look, viii, 3 ; *wārayāh kālāh*, a long time (elapsed), viii, 2 ; *wārayāh kāl*, for a long time, viii, 2 ; *wustādāh*, a teacher, i, 13 ; *vyūr<sup>u</sup>āh*, a little nectar, ix, 2 ; *yēdāh*, a belly, ix, 7 ; *zālāh*, a net, i, 6, 7, 8 ; *zanānāh*, a woman, iii, 4.

Followed by *akh*, *ōkhūnā akh*, a certain religious teacher, xii, i ; *balāyā akh*, an evil thing, x, 8 ; *dōhā akh*, one day, xii, 1 ; *hānzāh akh*, a certain fisherman, i, 4 ; *dānāh wazīran āk<sup>i</sup>*, by a certain wise vizier, viii, 1 ; *khótūnā akh*, a certain lady, v, 11 ; xii, 15 ; *phakīrā akh*, a certain faqīr, x, 7 ;

*pātashēhā akh*, a certain king, viii, 7, 11; *sōdāgārā akh*, a certain merchant, viii, 9; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain person, xii, 3; *zanānā akh*, a certain woman, x, 5.

*āh* 2, m. a sigh, iv, 3; pl. nom. *āh*, i, 5.

*ah<sup>a</sup>d*, m. lifetime, time; abl. sg. with emph. *y*, *ah<sup>a</sup>day*, i, 2.

*Ahmad*, m. N.P., Aḥmad.

*ahan-gār*, m. a blacksmith; pl. dat. *ahan-gārān*, m.c. for *-gārān*, xi, 16.

*aj<sup>a</sup>dāh*, m. a python, a boa-constrictor, x, 11 (ter); sg. dat. *aj<sup>a</sup>dāhas* (in sense of acc.), x, 7.

*ok<sup>u</sup>*, one, a, a certain; with emph. *y*, masc. *okuy*, one only, xii, 13; fem. *ūk<sup>u</sup>y*, one only, xii, 15; ag.sg.masc. subst. *āk<sup>i</sup>*, by one (sc. son); adj. *phakīran āk<sup>i</sup>*, by a certain faqīr, x, 12; *dānāh wazīran āk<sup>i</sup>*, by a certain wise Vizier, viii, 1; sg. abl. masc. *aki dōha*, on a certain day, one day, v, 1; *dōha aki*, id. ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11; sing. dat. masc. subst. *akis*, v, 6; vi, 11; adj. *bāgas akis manz*, in a certain garden, iii, 7; *mōhara hatas akis rosh<sup>u</sup>*, a necklace of one hundred mohars, v, 10; *mōdānas akis manz*, in a certain plain, iii, 1; viii, 9; *nāgas akis pēth*, on a certain spring, iii, 4; *phakīras akis*, for a certain faqīr, iii, 1; *pātashēhas akis nish*, (arrived) near a certain king, viii, 5; *shēharas akis manz*, (arrived) at a certain city, xii, 2; *wanas akis manz*, in a certain forest, ix, 1; fem. *akis jāyē manz*, into a certain place, iii, 7; *jāyē akis*, in (at) a certain place, ii, 8; viii, 7 (ter), 9; *jāyē akis . . . jāyē akis*, in one place . . . in another place, i, 3, 4; *kōli akis pēth*, (went) to the bank of a certain stream, xii, 2.

*akh*, one, a, a certain one, a certain. In these tales, when used as an indefinite article, it follows the noun with which it is in agreement, as in *ōkhunā akh*, a certain religious teacher, xii, 1; *balāyā akh*, an evil thing, x, 8; *dōhā akh*, one day, xii, 1; *hānzāh akh*, a certain fisherman, i, 4; *khōtūnā akh*, a certain lady, v, 11; xii, 15; *phakīrā akh*, a certain faqīr, x, 7; *pātashēhā akh*, a certain king, viii, 7, 11; *sōgādārā akh*, a certain merchant, viii, 9; *shēhar akh*, a certain city, ii, 1; *shēharā akh*, a certain city, v, 1; *shēkhtsāh akh*, a certain

person, xii, 3; *zanānā akh*, a certain woman, x, 5. It will be observed that, except in one instance (ii, 1), the suffix *ā* or *āh* of the indefinite article is always added to the noun.

When used as a definite numeral the word precedes the noun in the one instance occurring in these tales, viz. *akh kath*, one word, xii, 1. So also when opposed to "other" in the following: *akh . . . bēkh* (or *byākh*), the one . . . the other, viii, 14; xii, 3, 10, 19; *akh . . . biyē*, in the first place . . . in the second place, v, 9; vi, 15; xii, 1, 21.

With suffix of the indefinite article, *akhāh*, a certain person, v, 1; *yus akhāh*, whoever, viii, 6, 8, 11.

*ākh*, *ākhō*, see *yun*<sup>u</sup>.

*ōkhun*, m. a religious teacher, a doctor of divinity, xii, 1; with suff. of indef. art., *ōkhunā akh*, a certain religious teacher, xii, 1; *ōkhun-koṭ*<sup>u</sup>, the son of a r.t., xii, 25; *-zāda*, id., xii, 2; sg. dat. *-zādas nish*, (came) to the r.t.'s son, xii, 2.

*akith*, on one side; *nāgas akith kun*, on one side of the spring, xii, 14.

*ōl*<sup>u</sup>, m. a bird's nest, viii, 1; sg. dat. *ōlis*, viii, 1.

*Alāh*, m. God, i, 7; ii, 12.

*ālīl*, wretched, miserable, poverty-stricken, i, 4.

*ālam*, m. the world, the universe, i, 13; iv, 3.

*ōl<sup>i</sup>-nāsh*, m. destruction of house and home, ix, 3.

*ālav*, m. a call, a cry; — *karun*, to call out (to a person), x, 5 (bis), 12 (bis); xii, 7, 15.

*alwidāh* (= *al-widā'*), m. — *karun*, to make a last farewell, vii, 16.

*ām*, etc., see *yun*<sup>u</sup>.

*ōm*<sup>u</sup>, raw, uncooked; masc. pl. nom., *ōm<sup>i</sup>*, xi, 11.

*amōb*<sup>u</sup>, very, excessively, xi, 18.

*amānath*, m., a deposit in trust, x, 12; — *thāwun*, to place as a deposit, to put in deposit, x, 12.

*āmpa*, f. pl., the feeding of one bird by another, beak to beak; *-kani*, by means of this method of feeding, viii, 1.

*amār*, m. desire, longing, v, 2.

*āmot*<sup>u</sup>, *āmüts*<sup>ü</sup>, see *yun*<sup>u</sup>.

*ōna*, *aina*, m. a mirror, v, 4 (ter).

un<sup>u</sup>, sign of gen., generally used with persons, but used with *ash<sup>h</sup>kh* (*ash<sup>h</sup>kun<sup>u</sup>*), love, v, 2, 3, 10.

and, m., end, extremity; *andas-kun*, at the end, at the extremity, xii, 6; *wôt<sup>u</sup> shēharas and-kun*, he arrived at the outskirts of the city.

*andar*, adv. within, iii, 8 (ter); postpos. governing dat., within, in, i, 13; xii, 17; *andar<sup>u</sup>y*, id., xii, 16.

*ankā* (= *anqā*), m. a phoenix, a rara avis, something very rare; with suff. of indef. art. *ankāh*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 12.

*anun*, to bring, to fetch, ii, 8, 11, 12; iii, 1, 5, 9; v, 4, 8, 9; vi, 15, 16; viii, 4, 9; ix, 2; x, 5, 10, 12; xi, 10; xii, 4, 5, 10, 11, 15, 16, 19, 20, 21; to bring, to call, summon, viii, 1; *anun nād dith*, having called to bring, to summon, send for, x, 12; *pēsh anun*, to bring before (a person); to cause (him) to experience, to subject (him) to, xii, 25; *anun zīnith* (xii, 25) or *anun zēnān* (xi, 1, 2, etc.), to conquer and carry off, to conquer and appropriate to oneself; *anith dyun<sup>u</sup>*, to bring and give, to bring to a person, xii, 4 (bis).

inf. of purpose, *anani*, x, v; fut. pass. part. with *gatshun* 1, *anun*, v, 4; *anun<sup>u</sup>*, xii, 21 (ter); fem. *anūn<sup>u</sup>*, x, 5; xii, 19, 20 (bis); conj. part. *anith*, iii, 1; xii, 4 (bis).

pres. part., forming pres. *anān chuh*, x, 12; *chuh anān*, xii, 19.

1 past part. forming past, *on<sup>u</sup>*, fem. *ūn<sup>u</sup>*; m. sg. with suff. 3 sg. ag. *onun*, iii, 5; viii, 9 (bis) 12, 4; with suff. 3 pl. ag. *onukh*, ii, 11, 12; vi, 15, 16; x, 12; with ditto and suff. 3 sg. dat. *on<sup>u</sup>has*, vi, 16; m. pl. with suff. 3 pl. ag. *ānikh*, v, 9; viii, 1; x, 12 (bis); *ān<sup>h</sup>hay* (poet.), xi, 10; f. sg. with suff. 2 sg. ag. and 2 sg. nom. *ūn<sup>u</sup>thas*, xii, 11; with suff. 3 sg. ag. *ūn<sup>u</sup>n*, x, 10; xii, 25; with suff. 3 pl. ag. *ūn<sup>u</sup>kh*, ii, 8; f. pl. with suff. 2 sg. dat. *āñēy*, viii, 4; with suff. 3 pl. ag. and 3 sg. dat. *āñēhas*, vi, 16; perf. part. *on<sup>u</sup>mot<sup>u</sup>*; m. pl. *ān<sup>h</sup>māt<sup>u</sup>*, v, 8 (for plup.); m. sg. forming plup. m. sg. 3 *ōs<sup>u</sup> on<sup>u</sup>mot<sup>u</sup>*, xii, 25; 2 past part. *āñāv*, forming 2 past, with suff. 1 sg. ag. *āñām*, ix, 2.

fut. sg. 1 *ana*, x, 5; interrog. *ana*, xii, 4, 5, 11; pl. 1,



with suff. 3 sg. acc. *anōn*, xi, 1, etc.; pl. 3, with suff. 2 sg. dat. *ananay*, xii, 16.

impve. sg. 2, *an*, iii, 5, 9 (bis); xii, 10, 15; with suff. 3 sg. acc. *anun*, iii, 5, 9; with suff. 3 pl. acc. *anukh*, x, 12; 2 pl. with suff. 1 sg. dat. *anyūm*, vi, 16 (bis); with suff. 3 pl. acc. *anyūkh*, x, 12.

*āñ*, yes, x, 5, 12.

*apör<sup>i</sup>*, in that direction, v, 4; *-kin<sup>i</sup>*, from on that side, v, 7. Cf. *yipör<sup>i</sup>*.

*apsar*, m. an officer; sg. dat. *apsaras*, x, 12.

*apoz<sup>u</sup>*, untrue, v, 9.

*ār*, m. pity; *āy-nā ār*, did not pity come to thee? ix, 3; *yiman āv ār myōn<sup>u</sup>*, pity for me came to them, x, 12.

*ōr*, there; *ōra*, from there, thence, v, 2, 4; xii, 4, 12; from there, equivalent to "from some unnamed place", v, 9; from there, thereupon, then (opposed to *yōra*), v, 8; *ōra-kani*, in that direction, v, 2. Cf. *wōdu*.

*ōr<sup>ū</sup>*, f. a shoemaker's awl, xi, 14.

*arām*, m. repose; — *karun*, to repose, v, 9; — *trāwun*, to repose, go to bed, lie down (on a bed), take rest, iii, 3, 7; viii, 5; sg. dat. *arāmas*, at rest, sleeping, viii, 13.

*armān*, m. longing; — *āv*, longing came, iii, 9.

*arz-ō-samā* f. (= *arz o samā*) earth and heaven, vii, 26.

*ās*, see *yun<sup>u</sup>*.

*ōs*, m. the mouth; *ōsa-kani* (issuing) from the mouth, viii, 7; *chis ōs<sup>u</sup>s harān* (rubies) are dropping from her mouth, xii, 9. *aškh*, m. love, v, 2 (bis); *ašh<sup>ē</sup>ka chīh*, a particle of love, vii, 30; sg. gen. *ašh<sup>ē</sup>kun<sup>u</sup>* (not *ašh<sup>ē</sup>kuk<sup>u</sup>*), v, 3, 10; do. f. dat. *ašh<sup>ē</sup>kañē*, v, 2.

*āsh<sup>ē</sup>nāv*, m. a near relation, x, 1, 6, 10.

*as<sup>al</sup>*, real, ii, 8, 11; xii, 16.

*aslāmalaikum* (= *as-salām ‘alaikum*), the peace be upon you, xii, 26.

*asmān*, m. heaven, ii, 6; pl. dat. *asmānan pēth*, on the heavens, iv, 4; pl. abl. *asmānav pēth<sup>i</sup>*, above the heavens, iii, 8.

*āsun*, conj. 2, to be, to exist (as a verb subst.), i, 3; ix, 2; ii, 1, 4, 7, 8, 9, 10; iii, 7; v, 1, 9, 10; vi, 10, 11; vii, 7, 8, 10;

viii, 1 (bis), 3, 5, 7 (bis), 9, 11 (ter), 13 (bis); x, 1, 5 (bis), 7 (bis); xi, 7 (bis); xii, 1, 2, 4, 11, 15 (ter), 20, 25; to become, i, 3; ix, 2; xii, 15. Often used with dat. of possession, *phakīras ōs<sup>u</sup>*, the faqīr had, ii, 4; *amis ōs<sup>u</sup>*, he had, ii, 5; vi, 10; x, 4; *ōs<sup>u</sup> amis*, he had, ii, 5; *ōs<sup>u</sup>s*, he had (a wife), iii, 1; *ōsum*, I had, vii, 11, 15; *ōsus*, he had, viii, 7, 9; *ābas āsinā*, has not the water? viii, 7; *tamis ōs<sup>u</sup>*, he had, viii, 9; *amis ōs<sup>i</sup>*, he had (sons), viii, 11; *tamis<sup>u</sup>y ōs<sup>i</sup>*, he had (sons), xii, 1.

inf. *āsun<sup>u</sup>*, xii, 4; sg. dat. *āsanas*, for existence (of wealth), i.e. when wealth exists, x, 1 (bis), 6, 10; fut. pass. part. m. sg. *āsun*, xii, 10 (bis); *āsun<sup>u</sup>*, xii, 4 (bis), 5, 13 (ter); with emph. y, *āsunuy*, i, 12 (v.l.); pl. *āsān<sup>i</sup>*, xii, 5.

past sg. masc. *ōs<sup>u</sup>*, was, ii, 4, 5 (bis), 7, 8, 9, 10, 11; v, 1, 9 (*pātashāh-kūr<sup>u</sup> biyē ōs<sup>u</sup> sōnar bagas-manz*, the princess and also the goldsmith were in the garden); vi, 10 (bis); vii, 8; viii, 1 (bis), 7 (bis), 9 (bis), 11, 13; x, 4, 7; xii, 1, 15 (bis); *ōs<sup>u</sup>-na*, he was not, xii, 2; *ōsum*, I had, vii, 11, 15; *ōsus*, he had, viii, 7, 9; *kati ōsukh*, whence wast thou? where have you come from? xii, 15.

Forming impf. *ōs<sup>u</sup> gaḍān*, he used to make, v, 1; *ōs<sup>u</sup> karān*, he was making, i, 1; *ōs<sup>u</sup> lāyān*, he was casting (a net), i, 6; *ōs<sup>u</sup> marān*, he was dying, v, 9; *ōs<sup>u</sup> nērān*, he used to go out, viii, 1; *ōs<sup>u</sup> phērān*, he was wandering, i, 2; *ōs<sup>u</sup> pakān*, he was going along, v, 7; *ōs<sup>u</sup> tārān*, he was paying (tribute), x, 10; *ōs<sup>u</sup> trāwān*, he was emitting, i, 5; *ōs<sup>u</sup> tsalān*, he was absconding, xii, 25; *ōs<sup>u</sup> wuchān*, he was watching, iii, 1; *ōs<sup>u</sup> wōtharān*, he was wiping, viii, 6, 13; *khēwān ōs<sup>u</sup>-na*, he used not to eat, vi, 16; *ōsus karān*, I was making, x, 14; *ōsus-na khasān*, was not rising for him, i, 6; *ōsus zāgān*, (disloyalty) was waking in him, ii, 5.

Forming plup. *ōs<sup>u</sup> on<sup>u</sup>mot<sup>u</sup>*, had been brought, xii, 25; *ōs<sup>u</sup> dyūth<sup>u</sup>mot<sup>u</sup>*, had been seen, vi, 14; *ōs<sup>u</sup> dyut<sup>u</sup>mot<sup>u</sup>*, had been given, x, 12; *ōs<sup>u</sup> gamot<sup>u</sup>*, he had become, i, 4; *ōs<sup>u</sup> gōmot<sup>u</sup>*, had befallen, v, 2; *ōs<sup>u</sup> kor<sup>u</sup>mot<sup>u</sup>*, had been made, ii, 1 (bis); *kor<sup>u</sup>mot<sup>u</sup> ōs<sup>u</sup>*, had been made, x, 7; *ōs<sup>u</sup> nyūmot<sup>u</sup>*, had been taken, viii, 9; *ōs<sup>u</sup> pēmōt<sup>u</sup>*, had fallen, viii, 9; xii,

15; *ōsukh kor<sup>u</sup>mot<sup>u</sup>*, had been made by them, viii, 2; *ōsum āmot<sup>u</sup>*, (to-day) he came to me, iii, 1; *phakīr ōsum lōg<sup>u</sup>mot<sup>u</sup>*, I dressed as a faqīr, x, 14; *ōs<sup>u</sup>nas dyut<sup>u</sup>mot<sup>u</sup> khash*, she gave a cut (to one of) his (nails), v, 6; *ōsus gōmot<sup>u</sup>*, (love) befel him, v, 2; *ōsus kor<sup>u</sup>mot<sup>u</sup>*, had been done to her, ix, 1; *ōs<sup>u</sup>than kor<sup>u</sup>mot<sup>u</sup>*, he was made by thee, x, 12.

Forming plup. with conj. part. *ōs<sup>u</sup> zōlith*, he had kindled, iii, 1; *ōs<sup>u</sup> lōgith*, he had dressed himself as (a faqīr), x, 12.

m. pl. *ōs<sup>i</sup>*, they were, etc., vi, 11; viii, 3, 5, 11 (ter); xii, 1; forming impf. *ōs<sup>i</sup> bōzān*, they were listening to, viii, 1; *ōs<sup>i</sup> gatshān*, they were becoming, they used to be, viii, 1; *ōs<sup>i</sup> karān*, they were making, i, 3; *karān ōs<sup>i</sup>*, they were making, xi, 8; *ōs<sup>i</sup> lārān*, they were running, x, v; *ōs<sup>i</sup> pakān*, they were walking, x, 1; *ōs<sup>i</sup> parān*, they were reading, viii, 3, 4; *wadān ōsī* (m.c.), they were lamenting, xi, 5.

Forming plup. *ōs<sup>i</sup> gamāt<sup>i</sup>*, v, 9; *ōsis gānd<sup>i</sup>māt<sup>i</sup>*, they had been tied (on) his (arm), x, 5; *ōs<sup>i</sup>wa dīt<sup>i</sup>māt<sup>i</sup>*, they had been given to you, x, 12.

f. sg. *ōs<sup>ū</sup>*, she was, etc., v, 10; vii, 7; x, 5 (bis), 7; xii, 4, 15, 20, 25; *ōs<sup>ū</sup>na*, it (f.) was not, ii, 1; *ōs<sup>ū</sup>s*, I was, vii, 10; I became, ix, 2; *ōs<sup>ū</sup>s*, he had (a wife), iii, 1.

Forming impf. *ōs<sup>ū</sup> gatshān*, she used to go, v, 1; *ōs<sup>ū</sup> karān*, she used to make, xii, 20; *ōs<sup>ū</sup> wadān*, she was lamenting, vii, 16; *ōs<sup>ū</sup>na gatshān*, (chirping f.) was not occurring, viii, 1; *ōs<sup>ū</sup>s shūbān*, I (f.) was beautiful, vii, 10; *ōs<sup>ū</sup>san tshādān*, I was seeking for him, xii, 15; *ōs<sup>ū</sup>y karān*, she verily was making, vii, 16.

Forming plup. *ōs<sup>ū</sup> parzanōv<sup>ū</sup>müts<sup>ū</sup>*, she had been recognized, x, 5; *ōs<sup>ū</sup> tsüj<sup>ū</sup>müts<sup>ū</sup>*, she had absconded, ix, 1; *ōs<sup>ū</sup>s küür<sup>ū</sup>müts<sup>ū</sup>*, (a seal, f.) had been made on it, x, 10.

f. pl. *āsa*, they (f.) were, iii, 7; xi, 7 (bis); *āsakh*, the (eyes f.) of them were (satisfied), i, 3.

Forming impf. *karān āsa*, they (f.) were making, xi, 19.

Forming plup. *āsa hētsamatsa*, they (f.) were taken, x, 14.

fut. sg. 3, *āsi*, he (etc.) will be, x, 1; *āsinā*, will there not be? i, 2; *ābas āsinā*, has not the water? viii, 7; *āsim* (for

*āsēm*), there will be (on) my (queen), viii, 13; *āsiy*, there will be for thee, xii, 11.

Forming fut. perf. *mā āsi āmot<sup>u</sup>*, I wonder can he have come, xii, 23; *āsi lāryōmot<sup>u</sup>*, is probably polluted, viii, 6; *āsi mumot<sup>u</sup>*, he is probably dead, x, 8 (bis).

Forming fut. subjunctive, *āsi pēmūts<sup>u</sup>*, (on whom a particle of love) will have fallen; vii, 30; *āsi wōt<sup>u</sup>mot<sup>u</sup>*, (he who) will have arrived, vii, 29.

past cond. forming durative past cond. sg. 3, *āsihē shūbān*, it would be excellent, ii, 4, 5.

perf. m. sg. 3, *chuh ōs<sup>u</sup>mot<sup>u</sup>*, has been, i.e. was, v, 1; *ōs<sup>u</sup>mot<sup>u</sup>* *chus*, (someone) was (near) her, v, 4.

*asar*, m. a result, vi, 16; *asara-sōty*, owing to the result, vi, 16.

*āt<sup>i</sup>*, here, there (near), viii, 4; x, 11; xii, 20; here verily, x, 8; xii, 19; *yit<sup>i</sup>-kyāh* . . . *āt<sup>i</sup>-kyāh*, here, on the one hand . . . there on the other hand, viii, 13; *ātiy*, in that very place, x, 3, 5.

*ati*, here, there (near), ii, 1, 8, 10; iii, 1, 4, 7, (ter), 8 (bis), 9; v, 5, 7 (bis), 9 (bis); vi, 5, 11; viii, 1, 7, 9; x, 5 (bis), 7 (bis); xii, 1, 2, 7; from there, v, 4, 6; x, 14; xii, 17, 18, 19; *atiy*, there verily, ii, 10, 11; iii, 1, x, 5; in regard to this, x, 13; sg. gen. *atyuk<sup>u</sup>*, of there; m. sg. dat. *atikis pātashēhas nish*, (came) to the king of that place.

*ot<sup>u</sup>*, there, v, 4, 9; x, 5, 14; xii, 15, 18, 25; *ot<sup>u</sup> tāñ*, up to there, by that time, x, 4, 6; *otuy*, there verily, iii, 4; ix, 1.

[*ath*], this, that (near, or within sight).

subst. an. m. sg. ag. *ām<sup>i</sup>*, ii, 5; iii, 1; v, 4 (bis), 8; viii, 7, 9 (bis), 10; x, 1 (bis), 5 (ter); xii, 7, 10, 15, 17, 18; *āmiy*, by him verily, v, 9; an. m. sg. dat. *amis*, ii, 4 (of a dead parrot), 5 (bis); iii, 8; v, 2, 3, 7, 10 (dat. comm.); vi, 10; viii, 6, 10 (*amis kyāh chuh nōl<sup>i</sup>*), what is on his neck (?), 11; x, 1, 1 (*amis lōyukh*, they beat him, *bhāvē prayōga*), 4 (ter), 5, 12; xii, 4, 5, 10 (*amis kōsun mast*, he shaved him), 12 (meaning of genitive), 13, 15 (bis), 18, 19, 21, 25; *amis<sup>u</sup>y* to this one verily, ii, 8; v, 7; viii, 7 (*amis<sup>u</sup>y ōsa-kani*, from its (an.) mouth); xii, 15 (*amis<sup>u</sup>y athi*, by the hand of this very one); sg. m. gen. *ām<sup>i</sup>-sond<sup>u</sup>*, v, 3; viii, 6, 8, 10; *ām<sup>i</sup>-*

*sünz<sup>ü</sup>*, iii, 4 (bis); *asond<sup>u</sup>*, viii, 9; f. sg. ag. *ami*, iii, 1 (bis), 2, 4; v, 1, 4 (bis), 6 (bis), 11; viii, 1; xii, 7 (ter), 15 (quater), 20; f. sg. dat. *amis*, v, 3, 7; vii, 20; viii, 11; ix, 1; x, 7; xii, 8, 9 (*amis kathan*, on her words), 15 (bis); f. sg. gen. *äm<sup>i</sup>-sond<sup>u</sup>*, xii, 7; *äm<sup>i</sup>-sandi*, x, 5; *äm<sup>i</sup>-sanzi*, xii, 15.

subst. inan. sg. abl. *ami*, ii, 5; iii, 8; viii, 13; xii, 4, 17 (bis); *amiy* (for this very reason, etc.), viii, 1, 10; ix, 1; viii, 6; sg. gen. *amyuk<sup>u</sup>*, iii, 4; vi, 15; xii, 17; sg. dat. *ath*, v, 6, 9; viii, 10; xii, 3, 12, 15 (bis), 20 (*ath khabar*, news about that), 21, 22, 23; *ath<sup>i</sup>* (emph. <sup>i</sup>), i, 13; ii, 3; iii, 7; vi, 15; viii, 1 (bis), 7; x, 5 (sense of acc.); xii, 2, 7, 21, 22, 24 (bis).

adj. an. sg. m. ag. *äm<sup>i</sup>*, ii, 4, 7 (bis), 8; iii, 1, 9; v, 4, 7; vi, 14; viii, 1, 8; x, 2, 6, 7 (bis), 8 (bis), 12; xii, 4, 7, 22, 25 (bis). dat. *amis*, ii, 1, 3, 4, 5, 9, 10; iii, 1, 2 (ter), 8 (bis), 9; v, 2 (agreeing with gen.), 3 (do.), 8, 9 (bis), 10, 12; vii, 20; viii, 5 (bis), 6, 7, 8, 9, 10 (quater), 13 (ter); x, 1, 2 (bis), 3, 4, 5, (quater) 7, 7 (for acc.), 8 (ter), 11, 12; xii, 2, 3 (bis), 4 (ter), 4 (with gen.), 5 (bis), 5 (with gen.), 6, 8, 10 (bis), 11, 12, 13 (ter), 15, 18, 19 (quater), 22, 22 (with gen.), 24, 25; (with emph. *y*), *amis<sup>ü</sup>y*, iii, 8; x, 10; f. ag. *ami*, ii, 9; iii, 4, 9 (bis); v, 1, 5 (bis), 7, 9, 11; viii, 1; ix, 1, 6; x, 3 (bis), 5, 12; xii, 2, 4, 5, (bis), 15 (quater), 18 (bis), 22; sg. dat. *amis*, ii, 9; iii, 1, 2; v, 9 (for acc.); viii, 3, 6, 6 (with gen.), 11, 13; ix, 1, 4, 6; x, 3, 5, 7 (quater), 7 (with gen.), 10, 13, 15; (with emph. *y*), *amis<sup>ü</sup>y*, iii, 4.

adj. inan. sg. abl. *ami*, iii, 6; vi, 16 (bis); xii, 3 (with gen.), 4, 7, 12, 15, 23; sg. dat. *ath*, ii, 4, 5, 7 (bis); iii, 4, 9; v, 4, 5, 6 (ter), 11; vi, 14; viii, 1, 7 (ter); x, 3, 5 (bis), 7 (sexies), 8, 10, 12, 13; xii, 2, 7, 12 (bis), 15, 17, 22 (bis), 23; (with emph. <sup>i</sup>) *ath<sup>i</sup>*, iii, 7, 9; v, 5; vi, 16; vii, 26; viii, 9; xii, 12.

*ath*, m. a market; sg. abl. *ata-pētha*, v, 7.

*atha*, m. a hand, forearm, viii, 7 (bis); x, 5; xii, 11, 12; pl. nom. vii, 25 (*zīth<sup>i</sup> atha dārān<sup>i</sup>*, to stretch out the arms); x, 5 (bis), xii, 2; sg. abl. *athi*, viii, 11 (*athi dyun<sup>u</sup>*, to make over to so

and so), xi, 18; xii, 15 (bis); pl. gen. *athan-handi*, v, 6; sg. dat. *athas*, v, 6; *athas-këth*, in the hand, ii, 7; v, 4; x, 7; xii, 22 (— *dyut*<sup>u</sup>, put into the hand), 23; *athas-manz*, (a bracelet) on the hand, xii, 12.

*öth*, eight, iii, 5; *öthi döht*<sup>i</sup>, after eight days, iii, 4.

*ath*<sup>u</sup><sup>r</sup><sup>u</sup>, f. a wool-worm; a wood-worm, vii, 19.

*ötāñy*, there verily, xii, 33.

*ataty*, in that very place, viii, 7.

*atsun*, to enter (*manz*, into).

impve. sg. 2, *atsh*, iii, 8 (bis); inf. and fut. part. pass. *atsun*, v, 4 (bis) (with *gatshun* 1); *log*<sup>u</sup> *atsani*, began to enter, x, 7; n. ag. *atsawunuy*, even as I enter, v, 8; fut. sg. 1, *atsayō*, I will enter, O! v, 7.

past m. sg. 2, *tsākhō*, didst thou enter, O! ii, 2; 3 *tsāv*, ii, 1, 5 (bis), 7, 10, 11; iii, 8 (bis); v, 5; x, 7 (bis); pl. 3, *tsāy*, v, 9; *tsās*, they entered for him, viii, 9.

*āv*, see *yun*<sup>u</sup>.

*ay* 1, if; *yiy*, if this, iii, 4 (bis), 9; *tiy*, if that, iii, 4 (bis), 9; *död*<sup>i</sup>*lad-ay*, if (ye are) pained, vii, 9; *hargāh-ay*, if (he had done), viii, 10; *hargāh ki-y*, if (he had done), viii, 7, 13; *ladaham-ay*, if thou wilt send to me, x, 3; *chiway*, if ye are, xii, 15.

*ay* 2, O! *kūriyay* (addressed by a nurse to a princess), O daughter! v, 2; *ay wazīra* (addressed by an inferior), O vizier! xii, 4.

*ay*, O! *ay gölām*, O slave! (addressed by a superior), viii, 6, 8, 11.

*āy*, *āyě*, see *yun*<sup>u</sup>.

*i**yiy*, in *vis*<sup>i</sup>*yiy*, O friend (*vēs*, fem.), ix, 11. Cf. *ī* and (in v, 2) *kūr*<sup>i</sup>*yēy*.

*ōy*, see *yun*<sup>u</sup>.

*āyēkh*, see *yun*<sup>u</sup>.

*ayālbār*, possessed of a large family, ix, 2.

*āyām*, *āyēm*, *āy-nā*, *āyēs*, see *yun*<sup>u</sup>.

*az* 1, to-day, ii, 9; iii, 1; viii, 1; xii, 5, 10, 14, 19 (bis), 20 (bis); *az tāñ*, up to to-day, till now, x, 7, 8; xii, 20. sg. gen. f. *azic*<sup>u</sup>, x, 14.

*az* 2, from; *az Khōdā*, from God, vi, 10.

*azal*, m. fate, doom, vii, 12; ix, 6.

*ōziz*, poor; m. pl. nom. *ōziz*, ix, 11.

- Azīz-i-Misar*, N.P., vi, 10, 12 (bis); sg. ag. -*misaran*, vi, 14.  
*bā*; *parī bā-Khōdā*, a fairy who obeys God, xii, 20; *āv bā-sōrui-sāmān*, he came with all (his) paraphernalia, xi, 20.  
*bē*, *bē*, prefix of privation; *bē-bahā*, priceless, xii, 3, 4 (bis); *bē-shumār*, countless, xii, 20, 1, 4; *bē-khabar*, untaught, ignorant, vii, 28; *bē-wōphā*, treacherous, x, 13; *bē-wōphōyī*, treachery, infidelity, viii, 6, 11; *bē-wāsta*, without worldly ties, v, 11.  
*bāba*, m. a holy man, a Calandar; *bāban* (among) Calandars, vi, 13.  
*bēb*, f. the breast-pocket; sg. dat. *bēbi andar* (xii, 17) or *bēbi-andar<sup>u</sup>y* (xii, 16), in the breast pocket.  
*bacē*, m. the young of any animal; pl. nom. *bacē*, viii, 1.  
*bōchē*, f. hunger; — *lūj<sup>u</sup>s*, he became hungry, vi, 16; *bōchi-sōtiy*, merely owing to hunger, vi, 16.  
*bacun*; 2 past, *bacyōkh*, thou escapedst, x, 8.  
*bacāwun*, to save; inf. fem. *tagiyē bacāwūn<sup>u</sup>*, do you know how to save her? v, 9.  
*bōd<sup>i</sup>*, m. a prisoner; *bōd<sup>i</sup>-hāl*, f. a prison, ix, 4.  
*bōd<sup>u</sup>*; *hata-bōd<sup>i</sup>*, hundreds, ix, 9.  
*bōd<sup>u</sup>*, great, xii, 14; *badis-hihis*, to the elder (prince), viii, 13.  
*buḍ<sup>u</sup>*, old; *buḍ<sup>u</sup> zanāna*, an old woman, x, 5; *bujē zanāni*, to the old woman, x, 5.  
*badal*, m. exchange, vii, 12; prep. governing dat. in exchange (for), i, 9; adv. instead, xii, 16.  
*badan*, m. the body; sg. dat. *badanas*, viii, 6 (bis), 13.  
*budun*, to be old; 2 p. m. sg. 1 *budyōs*, I am grown old, xii, 1.  
*bēdār*, awake, iii, 7; viii, 8; — *gatshun*, to wake (from sleep), vi, 12; viii, 6, 9, 13; — *rōzun*, to keep awake, x, 1, 6, 8.  
*bāg*, m. a garden, ii, 1; sg. gen. *armān bāguk<sup>u</sup>*, longing for the garden, iii, 9; dat. *mushtākh bāgas*, enamoured of the garden, iii, 9; *bāgas-manz*, in, or into, the garden, ii, 1 (ter), 7 (bis); v, 4, 5, 6, 9 (bis).  
*bāg*, m. the Musalmān call to prayer; — *parun*, to cry the call to prayer, xii, 1.  
*bōg<sup>i</sup>*, in *shāman-bōg<sup>i</sup>*, at about evening, v, 5.  
*bēgāh*; *gāh bēgāh*, in and out of season, vi, 2.  
*bagal*, m.; *bagala-manza*, from under his armpit, viii, 7.

*bāgān<sup>i</sup>* ; *bāgān<sup>i</sup> āyēs*, it was my fate, ix, 4.

*bōg<sup>a</sup>run* ; fut. pass. part. f. pl. *bōg<sup>a</sup>rañē*, (loaves) must be divided, v, 8 ; 1 p. f. pl. *bōg<sup>a</sup>rēn*, she divided (the loaves), v, 8 ; 2 p. f. sg. *bōg<sup>a</sup>rēm-ay*, I divided it (f.), O ! v, 7.

*bāgūwān*, m. a garden-watcher, a gardener, xi, 13.

*bōh*, I, ii, 5, 11 (bis) ; iii, 1, 4 (bis), 8 ; v, 5, 6 ; vii, 20, 5 ; viii, 3, 6, 8, 10, 11 (quater) ; ix, 1, 4 ; x, 1, 2 (bis), 3, 5 (bis), 7, 12 ; xii, 1, 4, 11, 19, 23 ; *bō-nay*, I (shall) not, xi, 14 (poet.) ; *bō ti*, I also, iii, 4 ; *bōy*, if I, viii, 1 (bis) ; I verily, x, 10, 2, 4 ; *buday*, I verily (poet.), ix, 1, 3, 5, 6, 8, 10, 12.

*asē*, us, to us, etc., viii, 1, 3, 11 ; x, 2, 12 (bis) ; xii, 17 ; *asē-kun hōwuth*, thou showedst before us, vi, 5 ; *ās<sup>i</sup>*, we, v, 9, 10 ; viii, 3 ; xi, 15 ; xii, 19 ; *ās<sup>i</sup>-ti*, we also, xii, 1.

*mē*, me, to me, etc., iii, 4, 9 ; v, 8, 9, 10, 11 ; vii, 11, 2, 3 ; viii, 11 ; ix, 1, 4, 6 ; x, 3 (bis), 4, 5 (bis), 8, 12 (bis), 5 ; xii, 4 (bis), 5 (bis), 7, 10 (bis), 13, 22, 24 (bis) ; by me, ii, 2 (bis) ; vi, 15 ; viii, 5 ; ix, 11 ; x, 1, 12 (ter), 14 ; xi, 1 ; xii, 6, 20, 4 ; *mē-kyut<sup>u</sup>*, xii, 24 ; *mē löyikh*, fit for me, xii, 10 (bis) ; *mē nish*, near me, viii, 5 ; xii, 22 (bis) ; *mē nishē*, near me, in my possession, x, 14 ; *mē ōsum*, I had, vii, 15 ; *mē sōtin*, (share) with me, i, 7 ; *mē sōty*, together with me, viii, 3, 11 ; x, 9 ; xii, 2, 7 ; *mē-ti*, to me also, ix, 1 ; me also, vi, 11 ; xi, 14.

*bah*, card., twelve ; *tsātas bahan-hatan-hond<sup>u</sup> zyūth<sup>u</sup>*, the master of twelve hundred pupils, v, 1.

*Bah<sup>a</sup>dūr Khān*, m. N.P., Bahādur Khān, ii, 1 ; sg. dat. — *khānas*, ii, 12.

*bēhun*, to sit down, vi, 3, 16 (bis) ; x, 7 ; xii, 4 (bis), 6, 7, 21 ; to sit down in a place, take up a position, xi, 2 ; to be stationed, posted (at a particular place), xi, 6 ; to remain, stay (in a certain place), take up one's abode, viii, 4 ; x, 5 ; xii, 2, 4 ; to sit down at a work, set to work, xii, 26 (bis) ; to be employed (in a certain business), viii, 5 (ter) ; to sit down (after finishing a work), to rest, viii, 8 ; *byūth<sup>u</sup> nazari*, he sat watching ; *nōkar bēhun*, to sit down as a servant, take service, xii, 3.

conj. part. in sense of past part. *bihith*, seated, x, 5 (bis) ; xii, 4, 5 ; fut. sg. 1, *bēha*, xii, 3 ; 3, *bēhi*, vi, 16 ; impv. sg. 2



*bēh*, xi, 2; pl. 2, *bēhiv*, viii, 5; pol. impve. sg. 2, *bēhtam*, sit please for me, sit to please me, vi, 3; fut. impve. *bēh<sup>i</sup>zi*, you must sit, xii, 6; pres. masc. sg. 3, *bēhān chuh*, xii, 4; past masc. sg. 3, *byūṭh<sup>u</sup>*, viii, 4; x, 5, 7 (bis); xii, 4, 7, 21, 6 (bis); *byūṭhus*, sat (on) his (thumb-ring), vi, 16; m. pl. 3, *bīṭh<sup>i</sup>*, viii, 5 (bis), 8; xi, 6; xii, 2.

*bahār*, m. the season of spring, i, 11.

*bāj*, m. tribute; — *tārun*, to collect tribute, x, 10; xi, 2.

*bōj<sup>u</sup>*, m. in *bōj<sup>i</sup>-baṭh*, sharing, partnership, i, 7.

*bāki*, conj. but.

*bēkh*, see *byākh*.

*bakh<sup>a</sup>cōyish*, f. a present, a gift, ii, 7; xii, 3.

*bakār*, useful, x, 6.

*Bikarmājēth*, m. N.P., Vikramāditya; sg. ag. *bikarmājētan*, x, 8; gen. m. — *jētun<sup>u</sup>*, x, 7, 14; f. — *jētūn<sup>u</sup>*, x, 1, 6.

*baktāwār*, prosperous, viii, 9.

*bāl*, m. a child; *bāla-pān*, a youthful body, the graceful body of a child, vii, 11; sg. dat. *-pānas*, vii, 15.

*bāl*, f. a girl; sg. dat. *bālē*, m.c. for *bālī*, v, 11.

*bōl*, m. speech; *bōl-bōsh<sup>u</sup>*, the chirping of birds, viii, 1 (ter).

*bulbul*, m. a nightingale, ii, 3 (bis); with suff. of indef. art. *bulbulāh*, ii, 3.

*bal<sup>i</sup>ki*, conj. moreover.

*Baltī*, m. a Baltī, an inhabitant of Baltistān; voc. pl. *baltī*, xi, 4 (Hindōstānī).

*balāy*, f. a calamity, evil (ix, 2), an evil genius, evil spirit, devil, fiend (x, 7, 8); with suff. of indef. art. *balāyā akh*, an evil spirit, x, 8; *balāy pēyin*, may calamity fall on him, ix, 2.

*bēmār*, adj. sick, ill, v, 1, 3; — *gatshun*, to become sick, v, 10; — *pyon<sup>u</sup>*, to fall ill, v, 1.

*bōn*, adv. down, below, xii, 15; — *wasun*, to descend, viii, 4; xii, 2, 14, 15; *bōna-kani*, below, down below, iii, 2.

*band*, adj. shut, tied up; *bar band karun*, to shut the door, viii, 3; *kārin band*, he tied up (rupees), x, 2.

*banda*, m. a slave, i, 13; voc. *banda*, i, 13.

*bandūk-bāz*, m. a gunner; pl. nom. *bandūk-bāz*, ii, 7.

*bandūkh*, m. a gun, viii, 10; — *lāyun*, to fire a gun, ii, 11; cf. viii, 10.

*bīnāh*, m. one who sees, ii, 2.

*banun*, to become, vi, 16; to be, vi, 13; to happen, ii, 7; vii, 22; viii, 7; xii, 1; to become, turn out, viii, 7; to be possible, x, 3; *banun*, inf., is used to mean "fate", especially "evil fate", hence *banana-rost*", free from fated sorrow, vii, 23.

fut. sg. 3, *bani*, vi, 13; vii, 1; x, 3; with *v* added (I say to you, "there will happen"), *baniv*, ii, 7; pres. sg. f. 3 with suff. 3rd pers. sg. dat. *banān chēs-na*, viii, 7; II past, *banyōv*, vi, 16; with suff. 1 pers. sg. dat. *banyōm*, vii, 22; III past, *banyāv*, xii, 1.

*bōnṭh*; *bōnṭha-kani*, in front (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *pātashēhas bōnṭh-kun*, (laid) before the king, i, 8; cf. *brōnṭh*.

*bēnawāh*, adj. destitute, vii, 7.

*banāwun*, to make; I past with suff. 3 pers. sg. ag. *banōwun*, viii, 14.

*bēñē*, f. a sister, iii, 9; x, 3, 10; sg. ag. *bēñi*, x, 3 (bis), 10; gen. *bēñē-hond*", x, 3 (ter), 10; *dōda-bēñē*, a milk-sister, a foster sister, iii, 4.

*buñul*", m. an earthquake, xii, 15 (*gav*, took place).

*bāpath*, postpos. for; *mārana bāpath*, he was made over for killing, i.e. to be killed, x, 12; *ami bāpath*, for this reason, on this account, ii, 5; *amiy bāpath*, for this very reason, ix, 1; *kami bāpath*, for what reason? why? ix, 1; with what purpose? x, 12.

*bar*, m. a door; — *band karun*, to lock the door, viii, 3; — *mutsarun*, to open the door, viii, 3.

*bār* (1); *Bār Khōdāyō*, O Great God! v, 7; *Bār-Sōhib*, the Almighty, vii, 2, 3, 5.

*bār* (2); m. a load; *wūṇṭa-bār* (pl. nom.), camel loads, i, 9.

*bōr*", m. a load, ii, 5; sg. abl. *hēth bāri*, taking in a load, xi, 13.

*barābar*, adv. at once, iii, 9.

*barg*, m. a leaf; pl. abl. *bargau-sōty*, owing to leaves, vii, 10.

*brōh*, adv. (an order) in advance, beforehand, xi, 4.

*brūh*, adv. in advance, in front, beforehand, xi, 6; *brūh brūh*,

(walking) in front, iii, 1, 2; viii, 9; xii, 7; cf. *pata pata*, s.v. *pata*; *ākḥ brūh*, there came to them in front, there appeared before them, x, 1.

*bar<sup>a</sup>m*, m. an auger, a drill (poet. for *barma*); *bar<sup>a</sup>m pānas chum karān*, he is making auger(-holes) in my body, vii, 24.

*bārān<sup>i</sup>*, m. pl. a pair of uterine brothers, viii, 5; ag. *bāranyau*, viii, 3.

*barun*, to fill, ii, 3; viii, 3, 7 (bis); ix, 7, 11; *rāth barūñ<sup>ū</sup>*, to pass the night, i, 10.

freq. part. *bār<sup>i</sup> bārī* (for *bār<sup>i</sup> bār<sup>i</sup>*, m.c.), ix, 11; conj. part. *barith*, i, 10; fut. sg. 1, with suff. 2nd pers. sg. dat. *baray*, ii, 3; past masc. sg. with suff. 3 sg. ag. *borun*, viii, 7 (bis); fem. sg. with suff. 3 pl. ag. *būr<sup>ū</sup>kh*, viii, 3; ix, 7.

*brōnṭh*, adv. of time, before, previously, x, 5; cf. *bōnṭh*.

*barish*, f. a spear; sg. abl. *barishī sōty*, (dug) with his spear, viii, 7.

*borut<sup>u</sup>*, adj. full; pl. dat. (for acc.) *baritēn*, vi, 15.

*bārav*, m. pl. grumbling; — *din<sup>i</sup>*, to grumble, xi, 17.

*barāyē*, prep. for the sake of; on account of; for the purpose of; by way of; — *kōmbakas*, by way of reinforcement, in order to give help, xi, 7.

*bus<sup>u</sup>*, m. a gobbet or mouthful of food put into the mouth at one time, xii, 17.

*bāshē*, f. babbling of a child; *shur<sup>i</sup>-bāshē*, infantile talk, v, 2.

*bē-shumār*, adj. countless, xii, 20, 1, 4.

*bismillā*, interj., *bī'smī'llāh*, in the name of God! xii, 17.

*basta*, f. the skin; — *wālūñ<sup>ū</sup>*, to flay, viii, 6.

*bata*, m. cooked rice, iii, 1 (ter); food generally, vi, 16 (bis); *-dūj<sup>ū</sup>*, f. a cloth holding a quantity of boiled rice, xi, 18; *-han*, a little boiled rice, x, 5; *-hanā*, usually f., but m. in x, 3; *-trōm<sup>u</sup>*, a copper dish holding cooked rice, iii, 1.

*baṭh*, m. *bōj<sup>i</sup>-baṭh*, sharing; — *karun*, to divide into shares amongst partners, to take one's own share and give out the other shares, i, 7.

*bāth*, f. word, speech, language; *katha-bātha*, nom. pl. conversations, xii, 25 (we should expect *-bāta*).

*bīṭh<sup>i</sup>*, see *bēhun*.

*bōṭa*, m. a Tibetan, esp. an inhabitant of Baltistān; *-bōy<sup>t</sup>*, m. pl.

Tibetan brothers, xi, 6; *-garan*, in Tibetan houses, xi, 6.

*boṭh<sup>u</sup>*, m. the bank of a river; *baṭhis-pēṭh*, on the bank, xii, 7;  
(ascended) on to the bank, xii, 6, 7.

*buth<sup>u</sup>*, m. the face, x, 5 (bis); xii, 2.

*bōṭun<sup>u</sup>*, Tibet, esp. Baltistān or Little Tibet, or Ladakh; sg. dat.  
*bōṭanis*, xi, 4.

*bōts<sup>u</sup>*, m. the members of a family, the people of a house, viii, 10;  
a husband and wife, v, 9, 10; viii, 1 (bis), 2, 5, 6, 13; a wife  
(politely), x, 14 (bis); *sōnara-sānd<sup>i</sup> bōts<sup>u</sup> z<sup>a</sup>h*, the goldsmith  
and his wife, v, 10; *pātashēha-sānd<sup>i</sup> (z<sup>a</sup>h) bōts<sup>u</sup>*, the king and  
queen, viii, 1 (bis), 5, 6, 13; pl. nom. *bōts<sup>u</sup>*, v, 9, 10; viii,  
1, 13; x, 14; pl. dat. *bātsan*, viii, 1, 6, 13; x, 14; ag. *bātsau*,  
viii, 2, 5.

*bāwun*, to make manifest, explain a secret, confide a secret, ii,  
4 (bis); vii, 21; past m. sg. *bōw<sup>u</sup>*, ii, 4; with suff. 3 sg. ag.  
*bōwun*, ii, 4; past cond. sg. 1, *bāwahō*, vii, 21.

*bē-wōphā*, adj. treacherous, x, 13.

*bē-wōphōyī*, f. infidelity, viii, 6, 11.

*bāwar*, m. belief, faith; — *karun*, to believe, viii, 13.

*bē-wāsta*, adj. without worldly ties, v, 11.

*bāy*, f. a lady, a mistress; used as a suffix to indicate the wife of a  
man of a certain trade or profession; thus, *gūr<sup>t</sup>-bāy*, a cow-  
herd's wife, xi, 12; *grīst<sup>t</sup>-bāy*, a farmer's wife, ix, 1, 4, 6,  
8, 10, 12; *pātashāh-bāy*, a king's wife, a queen, viii, 1, 2, 3,  
4, 6, 11, 12, 13; *sōdāgar-bāy*, a merchant's wife, iii, 1, 2, 3.  
sing. nom. iii, 1 (bis), 2, 3; viii, 1, 2, 3, 11 (bis); ix, 1,  
6 (bis), 8, 10, 2; dat. *bāyē*, iii, 1, 2; viii, 1, 3, 4, 11, 2; ix,  
1, 4, 6; xi, 12; gen. *bāyē-hond<sup>u</sup>*, viii, 6, 13; ag. *bāyi*, viii,  
1, 3, 11, 2; ix, 1; *grīst<sup>t</sup>-bāyi* (for *-bāyē*)-*kun*, (saying) to the  
farmer's wife, ix, 1.

*biyē* (properly abl. of *byākh*, q.v.), adv. again, once more, iii,  
3 (ter); v, 4, 5, 6, 10, 1; vi, 15, 6; viii, 7 (bis), 11; x, 3, 6,  
7 (quater); xii, 5 (bis), 10, 3 (ter); again, also, ii, 7;  
iii, 5, 9 (bis); v, 3, 4 (bis), 6, 8; x, 1, 2; xii, 20, 2 (quater),  
3, 4 (bis), 5 (bis); *biyē kēh*, something more (iii, 8), anything  
else (xii, 18); *biyē kun*, anywhere else, xii, 4.

conj. again, moreover, viii, 6; and, v, 7, 9 (bis); and also, iii, 4, 5; *akk* . . . *biyě*, in the first place . . . in the second place, both . . . and, v, 9; vi, 15; xii, 21; *ta* . . . *biyě*, both . . . and, viii, 9.

*bōy*, f. a smell, scent, stink, xii, 15.

*bōy*<sup>u</sup>, m. a brother, viii, 14 (bis); sing. dat. *bōyis*, v, 10; x, 3; pl. nom. *bōy<sup>i</sup>*, iv, 7; xi, 6; xii, 15; dat. *bāyēn*, xii, 15; *bōy<sup>i</sup>-bārān<sup>i</sup>*, uterine brothers, viii, 5; *bōy<sup>i</sup>-kākañ*, an elder brother's wife, v, 10.

*biyābān*, m. a forest, ii, 4.

*byākḥ*, *byēkh*, or *bēkh*, pron. adj. another, the other, one more, hence often, "a second," in the sense of "one more"; sing. nom. *byākḥ*, viii, 9, 14; x, 1; xii, 4, 10 (fem.), 3 (ter), 4, 9 (fem.); *byēkh*, viii, 1 (fem.); *bēkh*, xii, 3, 10 (fem.); sg. dat. *biyis*, viii, 5, 13; vi, 11; xii, 23; m. sg. ag. *biy<sup>i</sup>*, xii, 1 (bis); fem. pl. nom. *biyě*, x, 1; m. pl. dat. *biyēn*, viii, 9. The sing. abl. of this word *biyě* or *biy<sup>i</sup>* is used as an adv. meaning "again", "once more", "also", and as a conjunction meaning "moreover", "and". See s.v. *biyě*.

*byon*<sup>u</sup>, adj. separate, apart. *byon*<sup>u</sup> *byon*<sup>u</sup>, adv. separately, each apart, vi, 4; vii, 14; *byunuy*, He alone is apart from all things, or discrete (of God), vii, 2.

*bōzun*, to hear, ii, 1, 2 (bis), 3, 4 (ter), 5, 6, 7 (bis), 10 (bis), 2; iii, 1; iv, 1; v, 7; vi, 1, etc.; vii, 9, 27, 8; ix, 6; x, 4; xi, 20; xii, 7, 19; to listen to, ii, 5; vi, 10; viii, 1, 2; xi, 1, 15; to obey, heed, xii, 20; *shumār būz<sup>u</sup>*, the counting was heard, i.e. the roll-call was read out, xi, 16.

In the pass. this verb usually means "to be visible" (xii, 22), or "to be considered (as such and such)", "to seem" (viii, 5; x, 4 (bis)), or "to be known or recognized (as such and such)", xii, 3.

inf. *bōzun*, abl. (forming pass.) *bōzana*, viii, 5; x, 4 (bis); xii, 3, 22; fut. pass. part. *gatshēm bōzun*<sup>u</sup>, you must hear me, xii, 7; conj. part. *būzith*, vii, 27, 8; impv. sg. 2, *bōz*, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2; ix, 6; pol. sg. 2, with suff. 1st pers. sg. acc. *bōztam*, please to hear me; pl. 2, *būz<sup>i</sup>tav*, please hear ye, vii, 9; fut. sg. 2 neg. interrog. *bōzakh-nā*,

wilt thou not hear? vi, 1 ff.; plur. 3, *bōzan*, xi, 20; pres. part. *bōzān*, hearing, *gatsh bōzān*, go attentively, xi, 1; pres. m. sg. 3 neg. with suff. 3 sg. acc. *chus-na bōzān*, he is not listening to him, vi, 10; with suff. 3 pers. pl. acc. *bōzān chukh-na*, he is not listening to them, viii, 2; m. pl. 3 with suff. 1 pers. sg. acc. *chim bōzān*, they are listening to me, xi, 5; imperf. m. pl. 3, *ōs' bōzān*, viii, 1; past m. sg. *būz'*, ii, 7; iii, 1; v, 7; x, 4; xii, 19; with suff. 2nd pers. sg. ag. *būzuth*, xii, 20; with suff. 3rd pers. sg. ag. *būzun*, ii, 1, 10; also with suff. 3 pers. sg. acc. and neg. *būz'nas-na*, he did not listen to him, ii, 5; f. sg. *būz''*, xi, 16.

*bōz'gār*, m. a deceiver, cheat, iv, 1, etc.

*bāzar*, m. a market, a bazaar, v, 7.

*ch'ih*, f. a particle, a very small amount of anything, vii, 30.

*chuh* 1, the cry used in urging on a horse, xi, 8. Cf. *hār' hār'*.

*chuh* 2, verb substantive and auxiliary verb.

(a) Verb subst. 1 sg. masc. *chus*, I am, xii, 1, 23; fem. *chēs*, xii, 18; 2 sg. masc. *chukh*, thou art, i, 10; ii, 2; xii, 1; fem. *chēkh*, viii, 3, 11; xii, 13; sg. 3 masc. *chuh*, he is, ii, 6, 8, 11; iii, 1, 2, 7, 8; v, 1, 8; vi, 7, 14; vii, 27; viii, 6, 8, 10, 1; x, 1, 4, 5, 6, 7, 8, 10, 2; xi, 2; xii, 2, 3, 15; fem. *chēh*, she is, v, 3; vii, 29; viii, 7, 10, 3; x, 6, 7, 10, 4; xi, 11; xii, 10, 9; 1 pl. masc. *chih*, we are, xii, 1; 2 pl. m. *chiv*, (if) ye be, vii, 9 (poet.); *chiwa*, ye are, xii, 1; 3 pl. m. *chih*, they are, v, 8, 10, 3; x, 1, 6; xii, 16.

neg. 3 sg. masc. *chuna*, he is not, iii, 3; iv, 4, 6; xii, 2; fem. *chēna*, x, 6, 7, 14; xii, 2 (*kōrē chēna khabar*, there is no news for the daughter, i.e. she does not know), 5, 20; 3 pl. fem. *chēna*, xii, 19.

interrog. *chēsa*, am I (fem.)? viii, 3, 11; *chukha*, art thou (masc.)? xii, 7; *chwā*, is he? xii, 19, 20; *chyā*, is she? v, 7; vi, 7; x, 10; xii, 20.

emph. *chusay*, I (masc.) am verily, v, 11; 3 sg. masc. *chuy*, is verily, ii, 2; iv, 3; vi, 14; vii, 2, 3; x, 4; xii, 14; fem. *chēy*, iii, 4, 8; v, 1, 10; xii, 6, 14; 3 pl. masc. *chiy*, v, 4; x, 12; fem. *chēy*, viii, 4. Possibly, in some of these cases, the final *y* is not the emphatic particle, but is the suffix

of the 2nd pers. sg. dat., used as a sort of *dativus commodi*. Note that *chěy*, xii, 6, is apparently masc. although fem. in form. The true subject is *kōl* in the preceding sentence. Cf. *chěyěy*, ix, 6.

Conditional. 2 pl. masc. *chiway*, if ye are, xii, 15.

Used in possessive phrases (*tamis*, etc.) *chuh nāv*, (his) name is (so and so), ii, 1; xii, 8, 18; *amis chuh tab*, he has fever, v, 3; *lūkan chuh tāv*, the people have exhaustion (i.e. are exhausted), xi, 13; *tas chuh dōd<sup>u</sup>*, she has pain, xii, 15; *mě-nishě chuh nishāna*, I have a token, x, 14; *tsě nishě chuh nishāna*, x, 14; *pātashēhas chěh khabar*, the king has news, iii, 3; so *tas chěh khabar*, xii, 2, she has news, she believes; similarly *chěh* in xii, 4, 5 (he has a wife), 15 (*tas chěh ūk<sup>ūy</sup> nūr<sup>ū</sup>*, she has only one arm), 19; *amis chěh zanāna trēh*, he has three wives, xii, 19; *asě chih gabar z<sup>ah</sup>*, we have two sons, viii, 1; neg. *asě chēna phursath*, we have no leisure, xii, 17.

With pronominal suffixes. 1st pers. sg. masc. *chum*, v, 8 (my (husband) is (sick)); vi, 5 (*chum khōdā*, it is my god); vii, 26 (*chum tamāh*, I have longing); x, 12 (I have); xii, 7, *kyāh chum hukum*, (what order (have you) for me); fem. *chēm*, v, 10 (*chēm bōy<sup>i</sup>-kākañ*, she is my sister-in-law); ix, 4 (*mōtūñ<sup>u</sup> chēm bōd<sup>i</sup>-hāl*, it is to me a prison-house of death); 3 pl. masc., vi, 3 (*sath kuṭh<sup>i</sup> lari chim*, there are seven rooms in my house); vi, 3 (*cyāñě lōhlari chim*, they are (to fulfil) my longing for you); x, 5 (*hamsāyě chim*, I have neighbours).

2nd pers. sing., 1 fem. *chēsay*, I (fem.) am thy, ix, 3, 5, etc.; 3 sg. masc. *chuy*, is of thee, viii, 13; *Khōdāyě-sond<sup>u</sup> chuy kasam*, the oath of God is to thee, I adjure thee by God, xii, 7; fem. *chěy*, she is of thee, v, 10; x, 8 (you have her); xii, 14 (there is a road (*wath*, fem.) for thee); conditional, *chěyěy*, if there be to thee, ix, 6. *N.B.*—This last is masculine although feminine in form. Cf. *chěy* in xii, 6. 1 pl. masc. *chiy* (*ās<sup>i</sup> chiy gabar*, we are in the position of sons to thee).

3rd pers. sing., 3 masc. *chus*, is to him, he has something masculine, ii, 11; v, 6 (*athas chus dōd<sup>u</sup>*, his hand is sore);

viii, 9 (*pata chus*, he is behind him); viii, 10 (*chus cālān nōl<sup>i</sup>*, he has a letter of dispatch on his neck); xii, 3 (*chus manz*, there is in it); fem. *chēs*, viii, 6 (*nazar chēs bātsan-kun*, he looks towards the husband and wife); xi, 9 (*kala-kān<sup>i</sup> dōmbij<sup>ū</sup> chēs*, the crupper is close to its head); neg. *pātashōhī chēsna*, he has no royal state, x, 4; 3 pl. masc. *lāl chis z<sup>ah</sup>*, he has two rubies, xii, 3.

2nd pers. plur., 3 sg. m. *kyāh sabab churva*, what reason have you? viii, 5; fem. neg. *chēwana panūn<sup>ū</sup>*, she is not your own, x, 1; 3 plur. masc. *tsōr chiwa tōhē, trih chiwa myōn<sup>i</sup> tōhē-nish*, four are for you, and three are mine in your charge, x, 5; fem. *chēwa*, they (fem.) are for you, x, 1.

3rd pers. pl., 3 sg. fem. *chhēkh, nazar chēkh ō-kun*, their look is (directed) thither, xii, 23; 3 pl. masc. *chikh kār*, they have works, xi, 10.

(b) Auxiliary. (1) With present participle. sg. 1 masc. *chus wuchān*, I see, iii, 8; fem. *chēs diwān*, I give, vii, 22; *chēs karān*, I make, vii, 15; *chēs riwān*, I lament, vii, 22; *chēs wadān*, I lament, ix, 1; *chēs wālān*, I cause to descend, v, 4.

sg. 2 masc. *chukh wuchān*, thou seest, iii, 8.

sg. 3 masc. *anān chuh*, he brings, x, 12; *chuh anān*, xii, 19; *bēhān chuh*, he sits down, xii, 4; *chuh cēwān*, he drinks, xii, 6; *dapān chuh*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 1, 4, 9, 20; *diwān chuh*, he gives, v, 11; xii, 23; *chuh diwān*, xii, 17; *chuh dazān*, is burning, viii, 13; x, 7; *gatshān chuh*, he goes, xii, 4; *chuh gatshān*, xii, 4; *chuh kadān*, he abstracts, he passes time, viii, 13; xii, 4, 11, 17; *chuh khēwān*, he eats, xii, 6, 17; *chuh karān*, he does, makes, viii, 12, 13; x, 8, 14; xii, 24; *chuh katarān*, he cuts, x, 7; *chuh lagān*, he is being attached, viii, 5; *chuh lēkhān*, he writes, x, 13; *chuh lalawān*, he caresses, v, 6; *chuh lōnān*, he reaps, x, 5; *chuh lāyān*, he throws, v, 4; *chuh nanān*, it is manifest, vii, 1; *gwāsh chuh phōlān*, dawn is breaking, xii, 2; *chuh phērān*, it moves about, ii, 5; *chuh pakān*, he goes forward, iii, 1; *pakān chuh*, viii, 7; xii, 7; *chuh prārān*, he is waiting, v, 6; *chuh shōlān*, is flaming, vi, 6;



*chuh tulān*, he is raising, xii, 17 ; *chuh gāh trāwān*, is emitting light, xii, 2 ; *chuh tshunān*, he is letting fall, xii, 17 ; *chuh wuchhān*, he sees, iii, 1, 4, 7, 8 ; viii, 6, 9 ; xii, 4 ; *wuchhān chuh*, iii, 7 ; xii, 19 ; *chuh walān*, he wraps, viii, 13 ; *wanān chuh*, he says, x, 6 ; *chuh wasān*, he is coming down, v, 7 ; *wasān chuh*, viii, 13 ; *chuh wātān*, he arrives, iii, 7 ; *chuh yiwān*, he comes, xii, 3 ; *yiwān chuh*, v, 5 ; xii, 4.

sg. 3 fem. *chēh dapān*, she says, vii, 2, 3, 7, 8 ; ix, 6 ; x, 5 ; xii, 18 ; *dapān chēh*, iii, 3, 4 ; ix, 1 ; xii, 7, 11 ; *chēh gatshān*, she goes, becomes, x, 5 ; *gatshān chēh*, xii, 23 ; *chēh karān*, she does, iii, 4 ; *likhān chēh*, she writes, xii, 11 ; *chēh pakān*, she goes forward, iii, 2 ; xii, 7 ; *chēh wanān*, she says, vi, 2 ; vii, 1, 20, 6 ; *wanān chēh*, ix, 6 ; *chēh yiwān*, she comes, xii, 15.

pl. 2 masc. *chiwa yiwān bōzana*, you appear to be, viii, 5.

pl. 3 masc. *dapān chih*, they say, iii, 3 (people say) ; *diwān chih*, they give, x, 14 ; *chih harān*, (rubies) are dropping, xii, 9 ; *chih kaḍān*, they pass the time, viii, 11 ; *chih karān*, they do, make, viii, 3 ; xii, 3, 23 ; *chih lārān*, they run, ii, 9 ; *chih pakān*, they go forward, xii, 2 ; *pakān chih*, x, 4 ; *chih sōmb<sup>a</sup>rān*, they collect, xi, 7 ; *chih sārān*, they collect, xi, 6 ; *chih tshārān*, they seek, iii, 3.

pl. 3 fem. *chēh karān*, they do, v, 12 ; *chēh gatshān*, they occur, viii, 1.

neg. sg. 1 masc. *chusna ṭhah<sup>a</sup>rān*, I am not standing, ii, 4 ; 2 masc. *chukhna wātān*, thou art not reaching, xii, 13 ; 3 masc. *chuna karān*, he does not make, viii, 2 ; *yiwān chuna bōzana*, he cannot be seen, xii, 22.

neg. interrog. *chukhnā parzanāwān*, dost thou not recognize, x, 12.

emph. sg. 3 masc. *chuy dapān*, he verily says, iii, 4 ; *chuy wanān*, he verily says, i, 13 ; vii, 31 ; fem. *chēy wanān*, she verily says, vii, 16.

With pronominal suffixes. 1st person ; sg. 3 masc. *chum dapān*, he says to me, xii, 20 ; *chum diwān*, he gives to me, vii, 14, 7, 8 ; *chum harān*, my (flesh) is dropping, vii, 24 ; *chum k<sup>a</sup>nān*, he sells me, vii, 17 ; *chum karān*, he makes

for me, vii, 15, 24; *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; *māzas chum tulān*, he is raising (bits of) my flesh, vii, 14; *chum wuchān*, he is inspecting me, vii, 18.

pl. 3 masc. *chim bōzān*, they listen to me, xi, 15; *chim mangān*, they are asking from me, xi, 14.

3rd person sing.; sg. 3 masc. *chus dapān*, he says to him or her, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 13 (bis), 19; *chus lamān*, he pulls him, viii, 9; *chus pēwān*, falls to her, vii, 26; *chus wanān*, he says to him, viii, 7; *chus yiwān*, (stink) is coming from it, ii, 4.

3rd pers. plur.; pl. 3 masc. *pata chikh lārān*, they are running after them, xi, 18.

neg. *bōzān chukhna*, he is not listening to them, viii, 2; fem. neg. *rōzān chēkhna*, she is not remaining for them, ii, 9.

(2) With emph. pres. part. *chuh dazōn<sup>t</sup>*, he is verily burning, x, 7.

(3) With perfect participle. sg. 1 fem. neg. *chēsna tshuñ<sup>u</sup>müts<sup>ü</sup>*, I have not been set (to learn), v, 6; sg. 2 masc. *chukh gōmot<sup>u</sup>*, thou hast gone, xii, 4; neg. *chukhna gōmot<sup>u</sup>*, thou didst not become, v, 5; fem. *chēkh tsüj<sup>u</sup>müts<sup>ü</sup>*, thou hast fled, ix, 1.

sing. 3 masc. *chuh āmot<sup>u</sup>*, he has come, x, 12, 4; *chuh ôs<sup>u</sup>mot<sup>u</sup>*, he has been, v, 1; *chuh gamot<sup>u</sup>*, has gone, etc., ii, 4; iii, 1; viii, 1; *chuh gōmot<sup>u</sup>*, ix, 1, 6; *chuh kor<sup>u</sup>mot<sup>u</sup>*, he has been made, x, 12; *chuh pēmot<sup>u</sup>*, it has befallen, x, 3; *chuh roṭ<sup>u</sup>mot<sup>u</sup>*, he has been arrested, x, 12; fem. *chēh mumüts<sup>ü</sup>*, she is dead, viii, 1; *chēh tsüj<sup>u</sup>müts<sup>ü</sup>*, she has fled, ix, 1; *chēh wüñ<sup>u</sup>müts<sup>ü</sup>*, it (fem.) has been said, vii, 30.

plur. 2 masc. *chirwa lāg<sup>t</sup>māt<sup>t</sup>*, ye have arrived, viii, 5.

plur. 3 masc. *chih mumāt<sup>t</sup>*, they are dead, viii, 1.

With pronominal suffixes. 1st person; sg. 3 masc. *chum gamot<sup>u</sup>*, he has gone for me (*dativus commodi*), v, 10; pl. 3 masc. *chim dīt<sup>t</sup>māt<sup>t</sup>*, I have given them, x, 12.

2nd person sg.; sg. 3 masc. *chuy gōl<sup>u</sup>mot<sup>u</sup>*, thou hast destroyed, ii, 11; fem. *chēy āmüts<sup>ü</sup>*, she has come to thee, v, 5; *chēy küñ<sup>u</sup>müts<sup>ü</sup>*, thou hast made it (fem.), x, 8.

3rd pers. sg. ag. and pl. dat. ; sg. 3 masc. *chunakh dyut<sup>u</sup>mot<sup>u</sup>*, she has given to them, viii, 1.

3rd pers. sg. dat. ; sg. 3 masc. *kus-tāñ ōs<sup>u</sup>mot<sup>u</sup> chus wōpar*, somebody else was with her, v, 4.

2nd pers. pl. ; sg. 3 masc. *chuwa thōw<sup>u</sup>mot<sup>u</sup>*, you have deposited, x, 12.

3rd pers. pl. ; sg. 3 masc. *chukh thōw<sup>u</sup>mot<sup>u</sup>*, they have deposited, x, 12.

(4) With future passive participle ; sg. 3 masc. *chuh chāwun*, (one's fated lot) must be experienced, ix, 6 ; fem. *chēh wasūñ<sup>u</sup>*, it is to be descended (a place, fem.), ix, 6 ; emph. *chuy gatshun*, (I) must certainly go, v, 10 ; with suff. 3rd pers. sg. dat. *chus khasun*, he must mount, x, 3 ; with suff. 2nd pers. plur. *dapun chuwa*, (whatever) is to be said by you, v, 8.

(5) With conjunctive participle ; sg. 2 masc. *chukh bihith*, thou art seated, xii, 5 ; sg. 3 masc. *chuh bihith*, he is seated, x, 5 ; xii, 4 ; *chuh karith thaph*, he is holding (it), v, 6 ; viii, 7.

(6) With negative conjunctive participle ; *chuh pakanay*, it is not yet walked over, x, 1.

*chēl*, f. a piece, fragment ; pl. nom. *chēla*, vii, 14.

*chalun*, to wash ; past sg. m. with suff. 3rd pers. sg. ag. *cholun*, x, 5 ; xii, 2 ; past cond. sg. 1 *chalahō*, x, 5.

*chān*, m. a carpenter, x, 12 ; xi, 18 ; sg. dat. *chānas*, vii, 17, 20 ; pl. nom. *chān*, x, 5.

*chōñ<sup>u</sup>*, f. a carpenter's wife, xi, 19.

*chāwun*, to experience (ix, 6) ; to enjoy (xi, 3) ; fut. pass. part. sg. m. *chāwun*, ix, 6 ; pres. part. *chāwān*, xi, 3.

*cakla*, m. a group of villages, a village circle, ix, 10.

*cālān*, m. a letter of dispatch, an invoice, viii, 10 ; xi, 4.

*cēnda*, m. a pocket ; sg. dat. *cēndas*, v, 5 ; xii, 15 ; abl. *cēnda*, xii, 15.

*carkh*, m. a lathe ; sg. dat. *carkas khāhun*, to put on to a lathe, vii, 19 ; *carkas khasun*, to be put on to a lathe, vii, 20.

*cārpāy*, f. a bedstead ; sg. dat. *cārpāyi*, x, 5.

*cēshma*, m. an eye ; pl. nom. *cēshma*, i, 3.

*cith<sup>i</sup>*, f. a document, viii, 10 (bis).

*cyon<sup>u</sup>*, to drink ; inf. *hyotun cyon<sup>u</sup>*, he began to drink, viii, 7 (ter) ;

pres. part. *cěwān*, vi, 15; vii, 31; pres. m. sg. 3, *chuh cěwān*, xii, 6; past. sg. f. neg. with suff. 3 pers. sg. ag. *trěsh cěyěnnā*, he did not drink water, viii, 7; past cond. sg. 3, *trěsh cěyihē*, (if) he had drunk water, viii, 7.

*cyón<sup>u</sup>*, poss. pron. thy; sg. m. nom. *cyón<sup>u</sup>*, v, 9; x, 14; xii, 16, 8; *cyón<sup>u</sup> gatshi*, thou shouldst, v, 9; xii, 6, 20, 2, 3; emph. *cyónuy*, thine verily, v, 9; dat. *cyōnis*, v, 9 (bis); pl. m. dat. *cyānēn*, viii, 3, 11.

fem. sg. nom. *cyōñ<sup>u</sup>*, v, 9; viii, 3, 11; x, 10; dat. *cyāñē*, vi, 3; x, 12.

*cīz*, m. a thing, xii, 19.

*dab*, m. a fall from a height; *tōri-dab*, the fall, or blow, of an adze, vii, 18.

*ḍab*, f. (in *zūna-ḍab*), a covered wooden balcony on the roof of a house; sg. dat. *ḍabi*, viii, 1.

*dōb*, m. a hole, or pit, in the ground, xii, 6; sg. dat. *dōbas*, xii, 6, 7; sg. abl. *dōba*, xii, 7; *dōba-hanā*, a small hole in the ground, viii, 7 (*N.B.* masc.).

*dabāwun*, to press, squeeze; *dabōvith thāwun*, to press into (the ground), to conceal (in the ground), x, 3.

*dachyun<sup>u</sup>*, adj. right (not left); m. sg. abl. *dachini atha*, with the right hand, viii, 7.

*dōd*, m. milk; *dōda-běñē*, f. a milk-sister, a foster sister, iii, 4; *dōda-gūr<sup>u</sup>*, m. a milk cowherd, a milkman, xi, 13; *dōda-har*, m. cream of milk, ii, 3; *dōda-mōj<sup>u</sup>*, f. a foster mother, v, 2 (ter); *dōda-noṭ<sup>u</sup>*, a milk-pail, xi, 3.

*dod<sup>u</sup>*, see *dazun*.

*dōd<sup>u</sup>*, m. pain, agony, anguish (mental or physical), v, 3, 6, 7; vii, 1 (bis), 21; ix, 6; xii, 15; sg. dat. *dōdis*, v, 6 (bis); abl. *dādi*, vii, 22; pl. dat. *dādēn*, vi, 14; *tas chuh dōd<sup>u</sup> panamis dīlas*, she has pain in her heart, xii, 15.

*dādkhāh*, m. a petitioner; *ōsus dagāy zāgān dādkhāh*, disloyalty (to the king) was watching in him as a petitioner, ii, 5.

*dōd<sup>u</sup>lad*, adj. pained, afflicted; with *ay*, if, suffixed, *dōd<sup>u</sup>lad-ay*, vii, 9.

*dīdār*, adj. seeing; *sōhība-sond<sup>u</sup> kara dīdār*, I will do seeing of the master, I will see the master, iv, 5.

*dēg*, f. a large metal pot, a cauldron; pl. nom. *dēga*, vi, 16.

*dagāy*, f. disloyalty (cf. *dādkhāh*), ii, 5 (bis), 11; *āgas-pēth dagāy kariūñ<sup>ū</sup>*, to show faithlessness to one's master, viii, 8.

*d<sup>ū</sup>h*, m. smoke; *diwān chuh achēn d<sup>ū</sup>h*, he puts smoke in (her) eyes, he abuses her, v, 11.

*dah*, card., ten, v, 6.

*dōh*, a day; *dōh gav*, the day passed, v, 11; *dōh ta rāth*, night and day (adverbially), vii, 3; with suff. of indef. art. *dōhā akh banyāv*, a certain day came, xii, 1; *dōhā dōhā kaḍun*, to pass each day, viii, 3, 11; xii, 4, 11; sg. dat. *dōhas*, by day (cf. *rātas*, by night), xii, 4; abl. *tami dōha*, on that day, ii, 7; v, 5; x, 12; *dōha*, by day, on each day, xii, 9; *aki dōha* (v, 1) or *dōha aki* (ii, 8; iii, 1; v, 1; viii, 1, 3 (bis), 7, 11), on a certain day; *prath dōha*, every day (adv.), viii, 1 (bis); gen. *dōhuk<sup>u</sup>*, x, 10; fem. *dōhūc<sup>u</sup>*, x, 10, 14; pl. nom. *dōh gay*, days elapsed, iii, 5; xii, 23. Note the adverbial form, *ōthi dōh<sup>i</sup>*, after eight days, iii, 4.

*dūj<sup>ū</sup>*, f. a square piece of cloth, a napkin, a kerchief; *bata-dūj<sup>ū</sup>*, a kerchief containing food, xi, 18.

*dujān*, adj. pregnant, xi, 7 (f. pl.).

*ḍākh*, m. the post (for letters); sg. dat. *ḍākas*, xi, 6.

*dōkhil*, adj. entered; *karuhukh dōkhil-i-mahala-khāna*, bring them into your harem, xii, 19.

*ḍakhanāwun*, to lean upon (a stick or the like); pres. part. *ḍakhanāwān*, xi, 16.

*dukhtar*, f. a daughter; *dukhtar-ē-khāsa*, (your) own daughter, v, 11.

*dīl*, m. the heart, mind, soul, v, 7; *dar dīl*, in the heart, ii, 5; sg. dat. *dīlas*, i, 7; ii, 5; xii, 15; *dīlas pyōs yinsāph*, his heart was filled with pity, viii, 11; *dōd<sup>u</sup> dīlas*, pain in the heart, xii, 5.

*ḍōl<sup>i</sup>*, the gusset of a garment; in *ḍōli-dāmānas*, v, 9, to the skirt of the gusset of the garment, i.e. to the skirt of the garment. The sg. abl. *ḍāli* has been altered to *ḍōli* m.c. See *dāmān*.

*ḍōl<sup>i</sup>*, f. in *kana-ḍōl<sup>i</sup>*, closing of the ear, refusal to hear, v, 2.

*dalīl*, f. a story, tale, narrative, viii, 7, 10, 1, 3; x, 1 (quater); with suff. of indef. art. *dalīlā*, viii, 6, 8, 11; x, 1 (bis).

*dālom<sup>u</sup>*, m. leather ; with emph. *y dālomuy*, nothing but leather, xi, 14.

*dulun<sup>u</sup>*, m. the act of rolling ; pl. nom. *dulān<sup>i</sup> dirwān chuh*, he is rolling himself, xii, 23.

*dilāsa*, m. soothing, consolation ; — *dyun<sup>u</sup>*, to soothe, ix, 7.

*dōmbij<sup>ū</sup>*, f. a crupper, xi, 9.

*dāmān*, the skirt of a garment ; sg. dat. *dāmānas thaph karūñ<sup>ū</sup>*, to seize the skirt of a person in entreaty, begging, in making improper advances, or the like, v, 9 (bis) ; *dōli-dāmānas thaph lāyūñ<sup>ū</sup>*, id., v, 9 (see *dōl<sup>i</sup>*), with the double meaning.

*dānāh*, adj. wise ; *dānāh wazīran*, by a wise vizier, viii, 1.

*dīn*, m. faith, religion ; *dīn-i-Mahmad*, the religion of Muḥammad, iv, 6.

*dōn<sup>u</sup>*, m. a pomegranate, xii, 22 (bis), 23 (bis).

*dand*, m. punishment, fine ; sg. abl. *danda dyun<sup>u</sup>*, to give in compensation (for harm, etc., done), v, 11 ; *danda hyon<sup>u</sup>*, to take in compensation, v, 11.

*d<sup>a</sup>nun*, to shake out (clothes), to shake (clothes) ; pres. 3 m. sg. *chuh d<sup>a</sup>nān*, x, 7.

*dōnaway*, card. both, x, 4, 5, 13 ; xi, 12.

*duniyā*, m. the world ; sg. dat. *dun<sup>i</sup>yāhas*, xii, 18 (bis).

*dapun*, to say (the person addressed is usually put in the dat., sometimes with *kun* added, as in *dapān chuh amis mējēras kun*, he says to this master of the horse, x, 12) ; to send word asking for something, xii, 15.

inf. *dapun gatshis*, you must say to her, v, 9 ; fut. pass. part. *dapun chuwa*, (whatever) is to be said by you, (whatever) you have to say, v, 8 ; pres. part. *dapān wuchukh*, as they said (this), they looked, viii, 1.

impv. sg. 2, *daph*, xii, 4 ; say to him, *dapus*, xii, 20 ; fut. *dāp<sup>i</sup>zēm*, you must say to me, v, 8 ; *dāp<sup>i</sup>zēm-na*, you must not say to me, v, 8 ; *dāp<sup>i</sup>zēkh*, you must say to them, v, 7 ; past, *dāp<sup>i</sup>zihēkh*, you should have said to them, xi, 15 (bis).

fut. sg. 1, *dapay*, I will say to thee, iii, 4 ; v, 5 ; *dapas*, I will say to him, xii, 19 ; 3, *dapi*, he will say, x, 1 ; she will say, v, 9 ; *dapiy*, she will say to thee, xii, 18 ; pl. 3, *dapanam*,

they will say to me, ii, 11; *dapanay*, they will say to thee, xii, 16.

pres. (often used as historical pres.), *dapān* (pres. part. alone used without auxiliary), say, (he or she) says, ii, 1, 2, 5, 9, 10, 12; iii, 2, 4, 5, 6, 7, 8, 9; v, 1, etc.; vii, 3, etc.; viii, 1, 10; ix, 4; x, 7; xii, 4, 24; they say, i.e. people say, iii, 9; v, 9; vi, 16 (ter); viii, 4; sg. m. 3, *dapān chuh*, he says, iv, 1; viii, 8, 9; x, 8, 12; xii, 10, 11, 14, 19, 20; *chuy dapān*, he says verily, iii, 4; *dapān chum*, he says to me, xii, 20; he says to him or her, *chus dapān*, v, 5, 11; viii, 3, 11 (bis); x, 8 (bis), 14; xii, 3, 13, 20; *dapān chus*, iii, 4; v, 11; viii, 9; x, 4, 8, 10 (bis), 14; xii, 3, 5, 10 (bis), 3 (bis), 9; he says to them, *chukh dapān*, x, 1, 12 (ter), 4; f. she says, *chēh dapān*, vii, 2, 7, 8; ix, 6; x, 5; *dapān chēh*, iii, 3, 4; ix, 1; xii, 7, 11; she says to him or her, *chēs dapān*, viii, 3, 11; xii, 4, 15; *dapān chēs*, v, 3, 11; ix, 6; xii, 10, 4; pl. m. 3, *dapān chih*, they say, i.e. people say, iii, 3; they say to him, *chis dapān*, x, 1 (bis); *dapān chis*, ii, 3.

past sg. 3 m. *dop<sup>u</sup>*, said, ii, 4; v, 9; viii, 1, 13; x, 2, 8; xi, 2, 11, 2, 4; xii, 4, 5, 9.

*dopum*, I said; I said to you, *dopum<sup>a</sup>wa*, x, 12.

*dopun*, he or she said, ii, 7, 9, 11; iii, 9; v, 6, 8, 9, 10; viii, 3, 4, 6, 9, 10, 3; x, 2, 5 (bis); xii, 5, 13, 9, 21 (bis); asked from thee, *dopuy*, xii, 15; said to him, *dopus*, i, 7; v, 1; xii, 1; he said for me, *dop<sup>u</sup>nam*, iv, 4; she said to thee, *dop<sup>u</sup>nay*, x, 12; he or she said to him or her, *dop<sup>u</sup>nas*, ii, 9, 11; iii, 1 (quater), 2, 4 (ter), 5 (quinquies), 8 (quater), 9 (ter); v, 1, 4 (ter), 5 (bis), 6 (ter), 8, 9 (quater), 12; vi, 5, 8, 14, 5 (quater); viii, 3 (bis), 6, 7, 8, 9 (ter), 10, 1 (sexies); ix, 1 (bis); x, 6 (bis), 10; xii, 1, 4 (sexies), 5 (bis), 7 (ter), 10, 1, 5 (septies), 6 (ter), 8 (ter), 20, 1, 2, 4, 5; he or she said to them, *dop<sup>u</sup>nakh*, ii, 6, 8; v, 8 (bis); vi, 16 (ter); viii, 1, 4 (ter), 5 (bis), 10, 1; x, 1 (ter), 5 (bis), 6 (bis), 12 (quater).

*dop<sup>u</sup>wa*, you said; you said to me, *dop<sup>u</sup>wam*, x, 12.

*dopukh*, they said, ii, 1; v, 7; viii, 1, 2; x, 1; xii, 18;

they said to me, *dop<sup>u</sup>ham*, v, 8; they said to him, *dop<sup>u</sup>has*, iii, 8 (bis); v, 8; viii, 3, 4 (bis), 5, 11; x, 1, 2, 5, 6, 7, 8, 12 (bis); xii, 1 (bis), 17, 23; they said to them, *dop<sup>u</sup>hakh*, viii, 1; x, 12.

3 past, 3 sg. m. *dapyāv*, said long ago, xii, 24; I said long ago, *dapyām*, ix, 4; I said long ago to them, *dapyāmakh*, xi, 15.

*dar*, prep. in; *dar biyābān*, in the forest, ii, 4; *dar dīl*, in the heart, ii, 5.

*dēra*, m. a lodging, a temporary residence, viii, 9; a tent, v, 11; sg. dat. *dēras*, viii, 9; *dēras-pēth*, in a tent, v, 11.

*dōr<sup>u</sup>*, f. a window; sg. gen. *dārē-handis dāsas*, to the sill of the window, v, 4; abl. *dūri-kān<sup>t</sup>*, (thrown) through the window, v, 4 (bis); dat. *dārē-tal*, under the window, v, 4.

*dūr* 1, an ear-pendant; pl. dat. *dūran*, vii, 11.

*dūr* 2, distant; *dūr kaḍun*, to expel, banish, viii, 11; *shēhara dūr*, far from the city, viii, 11; abl. *dūri rōzun*, to remain at a distance, vii, 18; note, *drāv dūr-pahān*, he went a short way off, x, 7; but *byūth<sup>u</sup> dūri-pahān*, he sat at a little distance, x, 7.

*darbār*, m. a court (a king's), viii, 11.

*dard*, m. affection, ix, 8.

*drāg*, m. a famine, vi, 15.

*dārun*, to place, etc.; freq. part. *halam dōr<sup>t</sup> dōr<sup>t</sup>*, holding out the lapeloth, i.e. begging for alms, ix, 11; past masc. pl. 3, *zūth<sup>t</sup> atha dōr<sup>t</sup>nam*, long arms are stretched over me, vii, 25.

*drōt<sup>u</sup>*, m. a sickle, x, 5; sg. abl. *drāti-sōtin*, by means of a sickle, ix, 5.

*drāv*, etc., see *nērun*.

*darwāza*, m. a doorway; — *thāwun*, to open a door, viii, 4 (bis), 11 (bis), 2; — *trop<sup>u</sup>nas*, she shut the door against him, viii, 11.

*drāy*, etc., see *nērun*.

*driy*, f. a vow; *driy kasam karun*, to make a vow, viii, 1 (bis), 2.

*dās*, m. a window-sill; sg. dat. *dāsas*, v, 4 (bis).

*dēshun*, to see; fut. pass. part. *kāh gathēm-na dēshun<sup>u</sup>*, no one may see me, xii, 22; conj. part. *dēshith*, having seen, v, 2;



pres. part. (for pres. tense), *dēshān*, (is) seeing, vi, 12; past m. sg. 3, *dyūth<sup>u</sup>*, was seen, vi, 11 (bis), 5; viii, 10; *dyūth<sup>u</sup>-na*, was not seen, x, 12; *dyūthum*, I saw, vi, 15 (bis); *dyūth<sup>u</sup>-m-ay*, I verily saw, xi, 1; *dyūthuth*, thou sawest, vi, 15; plup. m. sg. 3, *ōs<sup>u</sup> dyūth<sup>u</sup>-mot<sup>u</sup>*, (a dream) had been seen.

*daskhath*, m. a signature; — *karun*, to make a signature, sign, xii, 21; abl. *ath korun mōl<sup>i</sup>-sandi daskhata*, she signed it with the father's signature, xii, 22.

*dwā*, m. a prayer; *dwā-yi-khōr*, a prayer for welfare, i, 3.

*dawā* (vi, 14), *dawāh* (v, 6 (quater)), m. a medicine, a remedy; *dawā-han*, f. a little medicine, v, 6.

*dēv*, a demon, xii, 7; sg. abl. *dēva-zāth*, the demon-race, the tribe of demons, xii, 16.

*dav*, m. a channel, drain; abl. *āb-dawa-kañ*, (enter) through the water drain, v, 4.

*dawāh*, see *dawā*.

*dāwāh*, m. a claim; — *gandun*, to make a claim, v, 11.

*Day*, m. God; *day<sup>i</sup>*, God only, vii, 2; voc. *dāyē*, O God! iv, 1.

*dōy*, the belief in two, dualism, as opposed to monotheism, vi, 6.

*dōyum<sup>u</sup>*, ord., second; m. sg. dat. *dōyimis gulāma-sond<sup>u</sup>*, of the second servant, viii, 6.

*dyun<sup>u</sup>*, to give; to make over a person to another's charge, viii, 11.

*anith dyun<sup>u</sup>*, to bring and give, xii, 4; *dab dyun<sup>u</sup>*, to give blows, vii, 18; *dyutun bār<sup>i</sup>shi-sōty dōba-hanā*, he made a small hole in the ground with his spear, viii, 7; *achēn d<sup>h</sup>h diwān chuh*, he is giving smoke in the eyes, he abuses, v, 11; *dulān<sup>i</sup> din<sup>i</sup>*, to roll oneself about, xii, 23; *dilāsa dyun<sup>u</sup>*, to comfort, ix, 7; *danda dyun<sup>u</sup>*, to give in compensation, v, 11; *tas gardan diñ<sup>u</sup>*, to behead him, ii, 8; *grāyē chēs diwān*, I am causing to wave, vii, 11; *hukum dyun<sup>u</sup>*, to give an order, x, 5, 9, 13; *halam bār<sup>i</sup> bār<sup>i</sup> dyun<sup>u</sup>*, to fill the lap-skirt (of a beggar), to give alms, ix, 11; *jalwa dyun<sup>u</sup>*, (of God) to give forth glory, to become manifest, vi, 7; *kadam dyun<sup>u</sup>*, to set forth (*kun* = to), x, 11, 2; *khash dyun<sup>u</sup>*, to cut, v, 4, 6; *krēkh diñ<sup>u</sup>*, to make an outcry, v, 7; xii, 7; *karith dyun<sup>u</sup>*, to do completely, x, 12; *muslas dyut<sup>u</sup> kas<sup>m</sup>*, he pronounced a charm over the skin, xii, 22; *makh dyun<sup>u</sup>*, to hit with an

axe, vii, 14; *anun nād dith*, to send for (a person), summon, x, 12; xii, 17; *nāla dimahō*, I would give cries, vii, 23; *nār dyun<sup>u</sup>*, to set alight (to), to set on fire (dat. of obj.), xii, 21, 2, 4; *phahi dyun<sup>u</sup>*, to impale, v, 10; *pharyād dyun<sup>u</sup>*, to lay a complaint, x, 2; *phash dyun<sup>u</sup>*, to rub, v, 4; *rukhsath dyun<sup>u</sup>*, to give leave to depart, xii, 25; *rapat dyun<sup>u</sup>*, to make a report, v, 9; *shēmshēr dits<sup>u</sup>n shānd*, he put the sword under the pillow, x, 7; *amis shāph dyun<sup>u</sup>*, to pronounce a charm over him, xii, 15; *sawāl dyun<sup>u</sup>*, to present a petition, x, 5; *tam chum diwān*, he is causing me to be weary, vii, 17; *thaph diñ<sup>u</sup>*, to seize (dat. of obj.), viii, 7; xii, 12; *wāday Khōdā dyun<sup>u</sup>*, to swear by God, xii, 7; *wurdī diñ<sup>u</sup>*, to give an order, vi, 16; *wōtamukh<sup>i</sup> dyun<sup>u</sup>*, to put on upside down, v, 9; *zūr<sup>u</sup> diñ<sup>u</sup>*, to give a push, x, 7 (bis).

inf. *dyun<sup>u</sup>*; sg. obl. *dini*, in order to give, ix, 7; fut. pass. part. m. sg. *rōpayē hath gatshēm dyun<sup>u</sup>*, you must give me 100 rupees, x, 6; so, m. pl. *gatshanam din<sup>i</sup>*, you must give them to me, x, 1; f. sg. *gatshēm bakh<sup>a</sup>cōyish diñ<sup>u</sup>*, you must give me a present, xii, 3; conj. part. *dith*, vi, 7; x, 12.

impve. sg. 2, *dih*; *di-sa*, give, sir, x, 8; *dim*, give to me, iii, 1; v, 11 (bis); viii, 3; xii, 4, 7, 15, 8; *dis*, give to her, xii, 4; *dikh*, give to them, viii, 11; pl. 2, *diyiv*, give ye, x, 12; xii, 21; give ye to me, *diyūm*, vi, 16; pol. impve. sg. 2, *dita*, please give thou, v, 9; x, 4; with emph. *y, ditay*, v, 2; please give to me, *ditam*, x, 5; fut. *dizikh*, thou must give to them, xii, 16.

fut. sg. 1, *dima*; I shall give to thee, *dimay*, v, 6, 11; xii, 4, 7; with irreg. suff. 2nd person pl. *dimav*, (I say to you) I shall give, ii, 8; 3, *diyi*; she will give to thee, *diyiy*, xii, 14; pl. 1, *dimaw*; we shall give to thee, *dimōy*, x, 1.

pres. m. sg. 3, *chuh diwān*, he gives, v, 11; xii, 17 (bis), 22; he gives to me, *chum diwān*, vii, 14, 7, 8; pl. 3, *diwān chih*, they give, x, 14; f. sg. 1, *chēs diwān*, I give, vii, 11, 22; 3, *chēh diwān*; she gives to him, *diwān chēs*, xii, 4, 14.

past m. sg. *dyut<sup>u</sup>*, he was given, v, 9; viii, 11, 2; x, 2; xii, 22 (bis); I gave for you, *dyutum<sup>a</sup>wa*, x, 12; gave to him, *dyutus*, i, 10; xii, 4; he or she gave, *dyutum*, v, 4 (bis);

viii, 4, 7; x, 5, 9, 11, 2, 3; xii, 15 (bis), 25; with emph. *y*, *dyutun<sup>u</sup>y*, ii, 7; he or she gave to him or her, *dyut<sup>u</sup>nas*, i, 9; v, 6; viii, 9; x, 6; xii, 5, 7 (bis), 11, 5, 6 (bis), 22; he or she gave to them, *dyut<sup>u</sup>nakh*, ii, 7; x, 5; xii, 17; *dyutukh*, they gave, v, 10; x, 5; xii, 17, 24; pl. *dit<sup>i</sup>*, they were given, xi, 17; I gave, *ditim*, x, 12 (bis); I gave to them, *dit<sup>i</sup>makh*, ix, 11; he or she gave, *ditin*, vii, 5; x, 2; he gave to him, *dit<sup>i</sup>nas*, x, 14.

f. sg. *dits<sup>u</sup>*, she was given, vi, 16; given to him, *dits<sup>u</sup>s*, viii, 7; he gave, *dits<sup>u</sup>n*, x, 7 (ter); xii, 7, 12; he or she gave to him or her, *dits<sup>u</sup>nas*, v, 9; x, 8; they gave, *dits<sup>u</sup>kh*, iii, 8; they gave to him, *dits<sup>u</sup>has*, x, 5.

perf. m. sg. *chunakh dyut<sup>u</sup>mot<sup>u</sup>*, she has given to them, viii, 1; pl. *chim dit<sup>i</sup>māt<sup>i</sup>*, I have given, x, 12.

plup. m. sg. *ōs<sup>u</sup> dyut<sup>u</sup>mot<sup>u</sup>*, had been given, x, 12; she had given to him, *ōs<sup>u</sup>nas dyut<sup>u</sup>mot<sup>u</sup>*, v, 6; pl. they had been given to you, *ōs<sup>i</sup>wa dit<sup>i</sup>māt<sup>i</sup>*, x, 12.

past cond. sg. 1, *dimahō*, vii, 23; I would have given to them, *dimahakh*, vii, 20; 3, *mā diyihē*, he would not have given, viii, 13.

*dyār*, m. pl. coined money, wealth, x, 1, 6; *mōhara-dyār*, coin-wealth, money in cash, i, 9.

*dōzakh*, m. hell; sg. dat. *dōzakhās* (for *dōzakhās-manz*), in hell, xii, 19, 20.

*dazun*, to burn; pres. m. sg. 3, *chuh dazān*, (a lamp) is burning, viii, 13; x, 7; with emph. <sup>i</sup>, *chuh dazōn<sup>i</sup>*, is verily burning, x, 7; past sg. m. 3, *dod<sup>u</sup>*, he was burnt up, xii, 25.

*gōb*, adj. invisible; — *gatshun*, to become invisible, iii, 6.

*gobur*, m. dial. for *gōbur*, a son; pl. nom. *gabar*, viii, 1, 3; xii, 15.

*gāḍ*, f. a fish; *gāḍa-hath*, a hundred fish, i, 8, 9.

*gēj<sup>u</sup>*, a bunch or handful of grass or the like; pl. nom. *gējě*; *gējě karañě*, to make bundles of grass, hence, met. to crowd together, xi, 10.

*gōḍ*, m. a beginning; abl. *gōḍa*, first, at first, iv, 2; v, 9; viii, 3; xi, 5; xii, 15.

*gaḍun*, i.q. *garun*, q.v.

*gōḍaṇ*, adv. first, at first, iii, 1 ; x, 12 ; xi, 2, 3, 10 ; emph. *gōḍaṇiṇiy*, at the very first, viii, 10 ; x, 3, 10 ; xii, 4, 6.

*gōḍaṇuk<sup>u</sup>*, adj. first, the first, viii, 13 ; with emph. *y*, *gōḍaṇukuy*, the very first, viii, 5 ; f. gen. *gōḍaṇicē-handi khōta*, (more beautiful) than the first, xii, 10.

*gudarun*, conj. 3, to happen, occur ; inf. *gudarun*, a happening, occurrence, viii, 5 ; 2 past m. sg. 3, *gudariv*, for *gudaryōv*, v, 9.

*gadōyi*, f. begging, mendicity, the condition of a beggar ; sg. gen. *gadōyiyē-hond<sup>u</sup>*, x, 2.

*gāh*, m. brightness, brilliancy, lustre ; — *trāwun*, to emit light, x, 2.

*gāh*, m. a place, a time, a turn ; *gāh bēgāh*, in and out of season, vi, 2 ; *shōra-gāh*, a time or opportunity for outcry, a proclamation, vi, 13.

*gējē*, see *gēḍ<sup>u</sup>*.

*gōj<sup>u</sup>nas*, see *gālun*.

*gāl*, f. a feeling of shame caused by another's action, mortification, humiliation, ix, 4.

*gul<sup>u</sup>*, m. the forearm ; *gul<sup>i</sup> ganḍān<sup>i</sup>*, to stand in a reverent attitude, with the arms folded in front, v, 9.

*gōlām*, m. a servant, a slave, viii, 6 (quinquies), 7, 11, 3 (bis) ; sg. dat. *gōlāmas*, viii, 11 ; ag. *gōlāman*, vi, 14 ; viii, 7, 8, 11 ; voc. *ay gōlām*, viii, 6, 8, 11 ; pl. nom. *gōlām*, viii, 5, 13.

*galun*, to be destroyed ; fut. pass. part. *suh gotsh<sup>u</sup> galun<sup>u</sup>*, he must be destroyed, xii, 10 ; fut. sg. 3, *gali*, xii, 24 ; past. m. pl. 3, *gāl<sup>i</sup>*, xii, 25.

*gālun*, to destroy ; to cause to waste away ; past f. sg. *gōj<sup>u</sup>nas*, he caused me (fem.) to waste away, he pared me down, vii, 19 ; perf. m. sg. *chuy gōl<sup>u</sup>mot<sup>u</sup>*, thou hast destroyed, ii, 11.

*gām*, m. a village ; pl. dat. *gāman*, xi, 8.

*gumrōyī*, f. going astray ; *gayēm gumrōyī*, I went astray (lit. going astray happened to me), vii, 12.

*gamot<sup>u</sup>*, *gōmot<sup>u</sup>*, *gōmot<sup>u</sup>*, see *gatshun*.

*gān*, m. the keeper of a brothel, a prostitute's bully ; used as a term of contempt after another noun, as in *hāpath-gān*,

a wretch of a bear (ix, 2); *kuṭ<sup>u</sup>wāl-gān*, the wretch of a police-captain (v, 9); *wātal-gān*, a wretch of a sweeper (xi, 15). sg. dat. *gānas*, v, 9 (bis); ix, 2; voc. *gānau*, xi, 15 (used by a wife to her husband).

*gaṇḍ*, m. a knot; *tath gaṇḍ karun*, to tie it up (in a parcel), x, 3.

*gōṇḍ<sup>u</sup>*, m. a posy, bunch; *pōshē-gōṇḍ<sup>u</sup>*, a posy of flowers, v, 4 (ter).

*gōṇḍ<sup>u</sup>*, m. the Turkestan pack-saddle, consisting of two straw-filled pommels joined in front; pl. nom. *gāṇḍ<sup>i</sup>*, xi, 9.

*gaṇḍun*, to tie, to bind, iii, 8 (an ass was tied up), v, 6; the thing to which the object is tied is put in the dat. (v, 10, 2; x, 2, 5).

*gul<sup>i</sup> gaṇḍān<sup>i</sup>*, to stand in a reverent attitude with the arms folded, v, 9; *dāwāh gaṇḍun*, to present a claim in court, v, 11.

Conj. part. (in sense of past part. pass.) *gaṇḍith*,

iii, 8; impve. fut. *gāṇḍ<sup>i</sup>zēs*, you must tie it, v, 6; past m.

sg. *gaṇḍun*, he or she tied, v, 10, 2; *dāwāh gōṇḍ<sup>u</sup>nas*, she made

a claim to him, v, 11; m. pl. *gāṇḍ<sup>i</sup>*, were bound, v, 9; *gāṇḍin*,

he tied them, x, 2; plup. m. pl. *ōsis gāṇḍ<sup>i</sup>māt<sup>i</sup>*, he had tied them on it, x, 5.

*gōṇāh*, m. sin; — *karun*, to sin, viii, 11 (bis).

*gāñ<sup>ū</sup>*, a piece or gobbet of flesh or the like; pl. nom. *gañē karith*, having cut up, viii, 13; *chuh katarān gañē*, he cuts it into lumps, x, 7.

*gōpōl<sup>i</sup>*, f. a female dancer, a singing girl, v, 10 (bis), 11 (bis).

*gār*, see *āhan-gār* and *nān-gār*.

*gara*, m. a house; — *gatshun*, to go to a house, to go home, v, 9, 10;

xii, 4 (bis), 19; — *tsalun*, to run away home, v, 5; — *wāṭun*,

to arrive at a house, to reach home, iii, 2, 3 (bis); v, 1, 4;

x, 4, 6, 7, 14; xii, 1, 5 (ter), 8, 10, 1, 2, 4, 8 (bis), 20, 2 (bis),

5; — *wātanāwun*, to cause to arrive at a house, to bring

(a person) home, iii, 9; v, 10; — *yun<sup>u</sup>*, to go home, iii, 1;

v, 5, 10 (bis); xii, 11, 3; sg. dat. *garas*, ix, 4 (bis); abl.

*gari*, at home, iii, 1; v, 10; xii, 5 (bis); *gari bēhun*, to sit

down in a house, to stay at home, x, 5; xii, 4 (bis); pl. dat.

*garan* (for *garan-manz*), xi, 6.

*gārē*, see *gür<sup>ū</sup>*.

*gör*, in *gör-zān*, adj. an ignorant person, hence, an unknown person, a stranger, vii, 27; xi, 5; sg. dat. *gör-zānas*, ii, 1.

*gur<sup>u</sup>*, m. a horse, iii, 8; x, 3; sg. dat. *guris-kyut<sup>u</sup>*, (grass) for the horse, x, 5; *guris khasun*, to mount a horse, ii, 11; iii, 8 (bis); *guris wōthun*, to mount a horse, ii, 6; abl. *guri-pētha wasith pyon<sup>u</sup>*, to fall from one's horse, ii, 6; pl. nom. *gur<sup>i</sup>*, horses, xi, 6, 8; xii, 1; gen. *gurēn-hünz<sup>ū</sup> khazmath*, service of horses, groom's work, xii, 3; abl. *wāth<sup>i</sup> guryau-pētha bōn*, they dismounted, xii, 2.

*gūr<sup>u</sup>*, m. a cowherd; *dōda-gūr<sup>u</sup>*, a milk-seller, xi, 13; sg. ag. *gūr<sup>i</sup>*, xi, 12; *gūr<sup>i</sup>-bāy*, f. a cowherd's wife, xi, 12.

*gūr<sup>ū</sup>*, f. a space of twenty minutes; any particular moment of time; abl. *sōli-gārē* (m.c. for *suli-gari*), at dawn time, v, 7.

*gardan*, f. the neck; *tas gardan diñ<sup>ū</sup>*, to behead him, ii, 8.

*garm*, adj. warm; used as subst., warmth, i, 11.

*garun* or *gaḍun*, conj. 1, to make, form, fashion, forge, work metals; impv. sg. 2, *gar*, v, 3; imperf. m. sg. 3, *ōs<sup>u</sup> gaḍān*, he used to make, v, 1; past m. sg. *goḍun*, he or she made, v, 10, 2; pl. *gār<sup>i</sup>*, were made, v, 4.

*garanāwun*, conj. 1, to get made, to make (with help), prepare; pres. part. *garanāwān*, xi, 17.

*grāy*, f. shaking; — *lagūñ<sup>ū</sup>*, shaking to be experienced, to be unsteady, impermanent, ix, 12; pl. nom. *grāyē diñē*, to cause to wave, vii, 11.

*gryūst<sup>u</sup>*, m. a farmer, ix, 4; sg. ag. *grīst<sup>i</sup>-bāy*, a farmer's wife, ix, 1 (quater), 4, 6 (ter), 8, 10, 2; *grīst<sup>i</sup>-gara*, a farmer's house, ix, 4 (bis); pl. dat. *grīstēn*, ix, 7.

*gar<sup>a</sup>z*, m. design, view, purpose; abl. *garza panani*, for my own purpose, vii, 26.

*gōrzān*, see *gōr*.

*gāsa*, grass, hay, x, 5 (bis); xi, 6, 7; *gāsa-gond<sup>u</sup>*, a pack-saddle made of grass, xi, 9; *gāsa-lōw<sup>u</sup>*, a handful of grass, as much as is grasped by the hand near the root when cutting it, xi, 12; *gāsa-mōdān*, a grassy mead, a grass-field, x, 5; *gāsa-raz*, a hay or straw rope, xi, 9.

*gāsh* or (viii, 9; xii, 2 (bis)) *gwāsh*, brightness, dawn; — *phōlun*, dawn to break, iii, 3; v, 5, 7; viii, 9; xii, 2.

*gusōñ<sup>u</sup>*, m. a mendicant monk, v, 9.

*gāta*, m. skill, cleverness; sg. abl. *gāta-sān*, with skill, i, 6.

*gath*, f. in *gath kariññ<sup>u</sup>*, (of a widow) to do the *satī* ceremony, to become *satī*, iii, 4.

*gāt<sup>u</sup>j<sup>u</sup>*, see *gātul<sup>u</sup>*.

*gātul<sup>u</sup>*, adj. skilful, clever; m. pl. nom. *gāt<sup>u</sup>l<sup>i</sup> gāt<sup>u</sup>l<sup>i</sup>*, several skilful (viziers), viii, 1; f. sg. nom. *gāt<sup>u</sup>j<sup>u</sup>*, v, 3, 10.

*gutyl<sup>u</sup>*, a man who wields a *gutīl*, or axe for splitting logs into planks, a woodcutter; with suff. of indef. art. *gut<sup>i</sup>lā*, a certain woodcutter, vii, 12.

*gatshun* 1, conj. 2, to be right, proper, advisable; to be necessary, requisite. Constructed with the future passive participle, either actively or passively. It appears in these stories either in the future (sg. 3 *gatshi*, pl. 3 *gatshan*) or in the past tense (m. sg. 3 *gotsh<sup>u</sup>*). In the future it has the sense of the present. The forms are all easily recognizable in the examples given below.

A. Actively. *kāh gatshēm-na dēshun<sup>u</sup>*, no one may see me, xii, 22.

B. Passively. Here the personal subject is either not expressed, or else is put in the dative or in the genitive.

(a) Personal subject not expressed, *anun<sup>u</sup> gatshi phaharawāv*, a file is necessary to be brought, i.e. you must bring a file, v, 4; so, *khabar* (f.) *gatshi anūññ<sup>u</sup>*, you must bring news, xii, 19, 20; *gatshi atsun<sup>u</sup>*, you must enter, v, 4; *g. hyon<sup>u</sup> khar<sup>u</sup>j*, you must take expenses, xii, 5; *dōb g. khanun<sup>u</sup>*, you must dig a pit, iii, 6; *g. khasun<sup>u</sup>*, you must go up, xii, 6; *karun<sup>u</sup> g. gand*, you must tie up, x, 3; *nēth<sup>u</sup>r g. karun<sup>u</sup>*, you must arrange a marriage, viii, 2; *suh g. sangsār kariññ<sup>u</sup>*, lapidation is to be done (to) him, he is to be stoned, viii, 8; *sargī g. kariññ<sup>u</sup>*, you must investigate, viii, 7, 8, 10; *g. kariññ<sup>u</sup> thaph*, you must seize, v, 9; *g. mangun<sup>u</sup> byākh*, you must ask for another, xii, 13; *yih g. mārun<sup>u</sup>*, you must kill him, x, 5 (bis), 12, 5; *sōzun<sup>u</sup> g. sōnur*, you must send the goldsmith, v, 1; *g. pōshākh tulun<sup>u</sup>*, you must take up the garment, xii, 6; *g. kākad trāwun<sup>u</sup>*, you must throw the paper, xii, 11; *tas g. kala (sar) tsatun<sup>u</sup>*, you must cut off his head, viii, 6, 11.

With pron. suff. *gatshēm bakh<sup>u</sup>cōish* (f.) *din<sup>u</sup>*, you must give

me a present, xii, 3; *gatshēm bōzun<sup>u</sup>*, you must hear me, xii, 7; *rōpayē-hath gatshēm dyun<sup>u</sup>*, you must give me a hundred rupees (sing.), x, 6; *tih gatshēm karun<sup>u</sup>*, you must do that to me, xii, 3; *kēntshāh gatshēm ladun<sup>u</sup>*, you must send me something, x, 3; *wōlinj<sup>u</sup> gatshēs anūn<sup>u</sup>*, his heart must be brought (here), x, 5; *dapun<sup>u</sup> gatshēs*, you must say to her, v, 9; *gatshēs mōhar karūn<sup>u</sup>*, you must seal it, x, 3; *tšē kyāh gatshiy anun<sup>u</sup>*, what must (I) bring to thee? xii, 21; *kor<sup>u</sup> gatshiy āsun<sup>u</sup>*, I want a bracelet from thee, xii, 13.

*tšōcē* (f. pl.) *gatshan bōg<sup>a</sup>rañē*, loaves are to be distributed, you must distribute loaves, v, 8; *tithiy trēh gatshan sōmb<sup>a</sup>rāwān<sup>t</sup>*, you must collect three times as many, xii, 24; *tim gatshan tsatān<sup>t</sup>*, they must be cut, v, 4.

With pron. suff. *gatshanam dīn<sup>t</sup> rōpayēs pānts hath*, you must give me five hundred rupees, x, 1, 2; *lāl gatshanay āsān<sup>t</sup>*, rubies are required to be from thee, I want rubies from thee, xii, 5.

*suh gotsh<sup>u</sup> galun<sup>u</sup>*, he was proper to be destroyed, you should have destroyed him, xii, 19; *yih karun<sup>u</sup> gotsh<sup>u</sup>*, (that) which was proper to be done, v, 7; *wātun<sup>u</sup> gotsh<sup>u</sup>*, it was proper to arrive, I should have arrived, v, 7.

(b) Personal subject expressed in dative. *mē gatshi āsun<sup>u</sup> (kor<sup>u</sup>)*, to me (a bracelet) is proper to be, i.e. I want (a bracelet), xii, 4 (bis), 10 (bis), 13; *mē gatshiy āsun<sup>u</sup> tro<sup>t</sup><sup>u</sup>*, I want a necklace from thee, xii, 5; *mē gatshi wātun*, I must arrive, xii, 22; *yih tšē gatshiy*, (that) which thou wantest, xii, 7; *gatshiy anun<sup>u</sup> mēwa (khath)*, thou must bring a fruit (a letter), xii, 21; *tšē gatshiyē āsun<sup>u</sup> okuy kor<sup>u</sup>*, oughtest thou to have only one bracelet? xii, 13; *tšē gatshiy yun<sup>u</sup>*, thou must come, xii, 7. Note *mē gatshi tihanza wōlinjē*, I want their hearts, where the grammatical subject is plural, while the verb is singular, viii, 11.

(c) Personal subject expressed in genitive. *cyōn<sup>u</sup> gatshi gatshun*, thou must go, v, 9; xii, 6; *tih cyōn<sup>u</sup> khyon<sup>u</sup> gatshi-na*, thou must not eat that, xii, 16; *cyōn<sup>u</sup> gatshēs mangun<sup>u</sup> musla*, thou must ask her for the skin, xii, 18; *cyōn<sup>u</sup> gatshi zyun<sup>u</sup> sōmb<sup>a</sup>run<sup>u</sup>*, thou must collect firewood,



xii, 20; *cyôn<sup>u</sup> gatshi wātun<sup>u</sup>*, thou must arrive, xii, 22, 3; *tuhond<sup>u</sup> gatshi yun<sup>u</sup>*, you must come, xii, 15.

*gatshun* 2, conj. 3, to go, i, 4; ii, 1, 3, 4, 6, 7, 9, et passim (the place or person to which one goes is usually in the dative, e.g. x, 10; xii, 4, 10, 2; cf. however, *gayě kōli akis pēth*, she went to the bank of a stream, xii, 2); to go, disappear, die, ii, 4; to go, elapse (of a period of time), iii, 1, 5; v, 10, 1; viii, 2 (bis), 10; xii, 6, 20, 3; to become, iii, 4, 9; viii, 11; ix, 4; xi, 3, 18; to happen, occur, ii, 12; v, 8; vi, 16; vii, 12 (bis), 3; viii, 1 (ter), 3 (bis); ix, 1, 6 (bis); xii, 15, 23 (*kyāh gōm*, what happened to me? viii, 9; *kyāh gav*, what is the matter? viii, 11; *kyāh gayě*, what was (fem.) it? x, 14; *gayě trih katha*, three stories happened, i.e. there, you have had your three stories, x, 1).

The past tense "became" is often used in the sense of "am", "is", etc. Thus, ii, 1; iii, 9; v, 7; vi, 6 (*khōdā gav suy*, God is He alone, i.e. God is one, there is no duality about Him); viii, 13; x, 1, 10 (*kyāh gōs*, of course I am, I am no other than), 2 (id.), 4; xii, 15 (*zab<sup>ar</sup> gav*, it is all right).

Often in idiomatic phrases (mostly nominal compounds), as *ādā gatshun*, to be completed, come to an end (of night, a month, etc.), x, 8; xii, 4, 9, 11, 2; *ash<sup>h</sup>kh g.*, love to befall a person, v, 2 (bis); *bēdār g.*, to become awake, awake, wake up, vi, 12; viii, 6, 9, 13; *g. bēmār*, to fall sick, v, 10; *gay pānas bēth<sup>i</sup>*, they sat down at liberty from their turn of duty, viii, 8; *gōb g.*, to disappear, iii, 6; *g. panun<sup>u</sup> gara*, to go home, xii, 4; *hushyār g.*, to become awake, to wake up, v, 5 (bis); *khalās g.*, to go free, to be released from this mortal coil, to die, iii, 4; *rōpayě hath gōm khar<sup>ac</sup>*, expenditure of the hundred rupees happened to me, I have spent the hundred rupees, viii, 10; *khōsh g.*, to become pleased, happy, viii, 1, 9, 14; xi, 18; xii, 9, 12; *gōs yin z<sup>ah</sup> khōsh*, these two were pleasing to him, he felt affection for them, viii, 11; *māra gatshun*, to suffer a violent death, viii, 13; x, 7, 8; *mushtākh g.*, to become entranced, enamoured, iii, 8, 9; *g. pōda*, to become manifest, appear, become visible, turn up, ii, 1; iii, 8; x,

4, 5, 7; xii, 10; *phikiri g.*, to go into anxiety, to become anxious, viii, 10; xii, 4; *amis gav shēkh*, she felt hesitation, xii, 15; *sār<sup>i</sup> gatshun*, to be drowned, iv, 3; *g. thod<sup>u</sup> wōthith*, to stand up, ii, 3; *tser gav*, it has become late, it is too late, v, 9; *nār gōmot<sup>u</sup> tshēta*, the fire had become extinguished, xii, 23; *gōs yinsāph*, he felt pity, viii, 4; *mē-ti chuh gōmot<sup>u</sup> zulm*, I also have experienced tyranny, ix, 1.

With a present participle, *gatshun* indicates continuous action, as in *gatshita bōzān*, keep hearing, listen attentively to the whole, xi, 1; *gatshiv parān*, recite ye continually, vii, 4; similarly vi, 17; *gatsh tārān*, take tribute, and go on doing so perpetually, xi, 2; *gatshu trāwān*, go on leaving behind (at every stage), xi, 11.

With a conjunctive participle it forms frequent compounds, most of them the so-called "Intensives". Thus, *hēth gatshun*, to take away (Hindī *lē jānā*), v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *marith gatshun* (Hindī *mar jānā*), to die, vi, 16; *kath mashith gayēs*, he forgot the statement, x, 6; *nīrith gatshun*, to go forth, ii, 3; xii, 15; *phīrith gatshun*, to become hostile, iv, 3.

fut. pass. part. *mē chuy gatshun<sup>u</sup>*, it is verily to be gone by me, i.e. I must really go, v, 10; *cyōn<sup>u</sup> gatshi gatshun<sup>u</sup>*, thou must go, v, 9; xii, 6; pres. part. *gatshān*, see pres. and imperf.; past part. *gamot<sup>u</sup>* or *gōmot<sup>u</sup>*, see perf. and plup.

impve. sg. 2 *gatsh*, ii, 9; iii, 5; vi, 17; viii, 10; xi, 2; xii, 4, 5, 11 (bis), 4, 20; poetical, *gatshu*, xi, 11; pl. 2 *gatshiv*, vii, 4; x, 7, 8; pol. sg. 2 *gatshita*, xi, 1.

fut. sg. 2 *gatshakh*, v, 5, 6; xii, 18; 3 *gatshi*, v, 8; pl. 1, *gatshav*, viii, 3; xii, 18; 3 *gatshan*, xi, 12.

pres. m. sg. 3 *gatshān*, iii, 6; *chuh gatshān*, xii, 4; *gatshān chuh*, xii, 4; with pron. suff. 3 pers. sg. dat. *gatshān chus*, he goes (to shave) him, xii, 19; f. sg. 3 *chēh gatshān*, x, 5; viii, 1; *gatshān chēh*, xii, 23; imperf. f. sg. 3 *ōs<sup>u</sup> gatshān*, v, 1; neg. *ōs<sup>u</sup>na gatshān*, viii, 1; m. pl. 3 (two subjects, one masc., the other fem.), *ōs<sup>i</sup> gatshān*, viii, 1.

I past m. sg. 1 *gōs*, x, 10, 2, 4; emphatic, *gōsay*, I verily became (pleased), xi, 18; m. sg. 3 *gav*, viii, 10, 1 (bis), 3;

x, 4, 7 (ter), 10; xi, 1, 18; xii, 1, 4 (quater), 7, 9 (bis), 10, 2 (bis), 3, 5 (ter), 8; with suff. 1st pers. sg. dat. *gōm*, he went to me, etc., iii, 1; v, 7; vii, 12, 3; viii, 9, 10; with suff. 3rd pers. sg. dat. *gōs*, he went to him or her, etc., iii, 4, 8; viii, 4, 10, 1; xii, 12; neg. *gōs-na*, went not for her, v, 5; with suff. 3rd pers. pl. dat. *gōkh*, he became (pleased) with them, viii, 14; m. pl. 3 *gay*, ii, 1, 4; iii, 5; v, 9; vi, 9 (he and she), 16; viii, 3 (ter), 4, 5, 8, 11 (bis), 2, 3; x, 1; xi, 3; xii, 6, 11, 23; with suff. 3rd pers. sg. dat. *gōs*, they went for him or her, etc., iv, 3; v, 4.

f. sg. 3 *gayē*, iii, 1 (bis), 4, 9; v, 9, 10, 1; x, 8, 14 (bis); xii, 2, 9, 10, 2, 3; with suff. of 1st pers. sg. dat. *gayēm*, ix, 4; emph. *gayēmay*, it (fem.) verily happened to me, vii, 12; with suff. of 3rd pers. sg. dat. *kath gayēs mashīth* (see above), x, 6; f. pl. 3 *gayē*, iii, 8; x, 1.

II past, went a long time ago, m. sg. 3 *gayāv*, xii, 15; f. sg. 3 *gayē* (for *gayēyē*), vii, 16; viii, 11.

perf. m. sg. 2 *chukh gōmot<sup>u</sup>*, xii, 4; neg. *chukh-na gōmot<sup>u</sup>*, v, 5; 3 *gamot<sup>u</sup>*, x, 7; *gōmot<sup>u</sup>*, xii, 23; *chuh gamot<sup>u</sup>*, ii, 4; iii, 1; v, 10; viii, 1; *chuh gōmot<sup>u</sup>*, ix, 1 (bis), 6; with suff. 2nd pers. sg. dat. *chēyēy* (not *chuyēy*) *gōmot<sup>u</sup>*, (cf. *chēy nāg*, xii, 6), ix, 6; pl. 3 *gamāt<sup>i</sup>*, x, 7, 8; xii, 20; f. sg. 3 *gamūt<sup>s</sup>*, xii, 10.

plup. m. sg. 3 *ōs<sup>u</sup> gamot<sup>u</sup>*, i, 4; v, 2; with suff. 3rd pers. sg. dat. *ōsus gōmot<sup>u</sup>*, (love) had befallen him, v, 2; pl. 1 *ōs<sup>i</sup> gamāt<sup>i</sup>*, v, 9.

*gāv*, f. a cow; sg. dat. *gōv<sup>u</sup>*, xi, 12; pl. nom. *gōv<sup>u</sup>*, vi, 15; xi, 12 (bis); pl. dat. (in sense of acc.) *gōv<sup>u</sup>n*, vi, 15.

*gēwun*, m. a song, iv (title).

*gwāsh*, see *gāsh*.

*gawōy<sup>i</sup>*, f. evidence, testimony; *chīs karān gawōy<sup>i</sup>*, they give evidence to him, x, 12.

*Gaznavī*, of or belonging to the town of Ghaznī, i, 1.

*guzarān*, m. a livelihood; — *karun*, to make a livelihood, xi, 19.

*ha*, O! (inferior addressing superior); *ha*, *Wazīr-a*, O Vizier, xii, 19. Cf. the next.

*hā*, O!, ha!; as exclamation, xi, 3; governing voc., with *-a*;

*hā phakūr-a*, O Faqīr, ii, 3; *hā Vigiñāh nāg-a*, O Vigiñāh Nāg, v, 9; *hā yār-a*, O friend, x, 4; *hā Wazūr-a* (address by an inferior), O Vizier, xii, 10; with -ō; *hā phakūr-ō*, O Faqīr, ii, 2; *hā wazūr-ō*, O Vizier (address by a superior), ii, 4.

*hau*, pleonastic suff. (poet.), ii, 10.

*hō*, pleonastic suff. added to *kyāh*, *kēhō*, what? (addressed by wife to her husband), v, 4, 5.

*hab-jushī*, composed of the seven metals (*haft-jōsh*), i.e. iron, antimony, lead, gold, tin, copper, and silver, xii, 22.

*hēchun*, to learn; impve. sg. 2 *hēch lāyān<sup>i</sup> rīnz<sup>i</sup>*, learn to throw balls, v, 3.

*had*, a limit; *had pānas karun*, to make a limit for oneself, to consider oneself perfect, vii, 15.

*hihur*, a father-in-law; sg. gen. *hihara-sandis shēharas-kun*, towards the father-in-law's city, x, 12.

*hakh*, m. right, duty; *hakh-i Khōdāy*, duty of God, i.e. (a husband), sacred to me as God, xii, 15.

*hōkh<sup>u</sup>*, dry (of a river); pl. nom. *hōkh<sup>i</sup>*, vi, 15.

*hakīm*, m. a wise man, a sage, vi, 14; with suff. of indef. art. *hakīmā*, a single wise man, vi, 14.

*hukum*, *hukm*, m. an order, command; *kyāh chum hukum*, what order have you for me, xii, 7; *hukm-i-Māhrāj*, the order of the Mahārāja, xi, 4; *hukum dyun<sup>u</sup>*, to give an order, ii, 7; viii, 4, 11, 2, 3; x, 5, 9, 13.

*hēkmath*, f. cleverness, skill, contrivance; *hēkmat-i-Parwardigār*, the power of Providence, i, 11; sg. abl. *hēkmūts<sup>ū</sup>*, i, 12.

*hāl*, m. condition, state, vii, 9; ix, 4; *hāl kyāh kor<sup>u</sup>hakh*, an arrangement of affairs was somehow or other made by them, xi, 17.

*hāl*, f. a house; *bōd<sup>i</sup>-hāl*, a prison, ix, 4.

*hala*, interj. expressing urgency, look sharp! be quick, xii, 17.

*halam*, m. a skirt, a lap-cloth, apron, ix, 11; *halam dārun*, to hold out the lap-cloth for alms, to beg, ix, 11; sg. dat. *halamas*, v, 4 (bis), 5.

*hamud*, m. praise; *h. parun*, to recite praises, vii, 4.

*hamnishān*, m. a companion, a familiar friend; pl. nom., id., vii, 20 (bis); dat. *hamnishānan*, vii, 21, 4.

*hamsāyě*, m. a neighbour, x, 12; pl. nom., id., x, 5.

*han*, dim. suff. f. *bata-han*, a little cooked rice, a little food, x, 5; *dawā-han*, a little medicine, v, 6; *kār<sup>t</sup>-han*, a small bracelet, xii, 12; *musla-han*, a piece of skin, xii, 21; *nāra-han*, a small fire, iii, 1; *ratshi-han*, a very little (of something), v, 6 (bis); *tshēth-han*, a little waste food, x, 5.

*hanā*, a small quantity, x, 5; dim. suff. (f. unless otherwise stated) *āba-hanā*, a little water, x, 5; *bata-hanā*, a little cooked rice, x, 3 (masc.); *dōba-hanā*, a small hole or pit, viii, 7 (masc.); *kashēna-hanā*, a little scratching, a small amount of scratching, xii, 16, 17; *pāri-hanā*, a small hut, xii, 2; *ratshi-hanā*, a very little (of something), v, 6.

*hani-hani*, in small pieces, in fragments, viii, 6.

*hūn<sup>u</sup>*, m. a dog, viii, 9 (sexies), 10 (quater); sg. dat. *hūnis*, viii, 9, 10 (ter); pl. nom. *hūn<sup>t</sup>*, viii, 4 (bis), 12 (bis).

*hond<sup>u</sup>*, postpos. of gen.

A. Added to fem. sg. nouns; m. sg. nom. *gadōyīyē-hond<sup>u</sup>*, of beggary, x, 2; *kōrē-hond<sup>u</sup>*, of the daughter, v, 2, 9; *kathi-hond<sup>u</sup>*, of a word, iii, 5; *mājē-hond<sup>u</sup>*, of a mother, xii, 15; *miskīnī-hond<sup>u</sup>*, of beggary, x, 4 (bis); *nayē-hond<sup>u</sup>*, of a reed flute, vii, 1; *phakīriyē-hond<sup>u</sup>*, of faqirhood, x, 9; *pātashōhī-hond<sup>u</sup>*, of royalty, x, 2, 9; *rōts<sup>u</sup>-hond<sup>u</sup>*, of night, iii, 1; dat. *bēñē-handis*, of the sister, x, 3 (bis), 10; *bāyē-handis*, of the wife, viii, 6, 13; *dārē-handis*, of the window, v, 4; *khōtūni-handis*, of the lady, x, 7; *shēmshēri-handis*, of the sword, viii, 13; *zanāni-handis*, of the wife, x, 5; abl. *gōdañicē-handi-khōta*, than the first, xii, 10; *khōtūni-handi*, of the lady, x, 7 (bis); fem. sg. nom. *bēñē-hūnz<sup>u</sup>*, of the sister, x, 3; *nayē-hūnz<sup>u</sup>*, of the reed flute, vii, 1; *shēmshēri-hūnz<sup>u</sup>*, of a sword, iii, 5, 6.

B. Added to plural nouns; m. sg. nom. *sōdāgāran-hond<sup>u</sup>*, of merchants, viii, 9; *wōranēcivēn-hond<sup>u</sup>*, of step-sons, viii, 3; *hatan-hond<sup>u</sup>*, of hundreds, v, 1; *jānāvāran-hond<sup>u</sup>*, of birds, viii, 1; *lālan-hond<sup>u</sup>*, of rubies, xii, 5 (ter); abl. *dōn-handi-khōta*, than two, xii, 9; pl. nom. *athan-hānd<sup>t</sup>*, of hands, v, 6; f. sg. nom. *gurēn-hūnz<sup>u</sup>*, of horses, xii, 3; *nēcivēn-hūnz<sup>u</sup>*, of sons, viii, 3, 11; *yihūnz<sup>u</sup>*, of these, viii, 1; pl. nom. *dōn-*

*hanza*, of two, viii, 4; *pātaśāh-zādan-hanza*, of princes, viii, 4; *tīhanza*, their, viii, 3.

C. Added to an adverb; *yuri-hond<sup>u</sup>*, hither, v, 5.

*hanga ta manga*, adv. unexpectedly, iii, 6.

*hōnz<sup>u</sup>*, m. a boatman; with suff. of indef. art. *hānzāh*, i, 4.

*hāpūth*, m. a bear, ii, 10, 1 (ter), 2; *hāpath-gān*, a bear pimp, a bear referred to abusively, ix, 2; sg. dat. *hāpatas*, ii, 10, 1; ag. *hāpatan*, ix, 4.

*har* 1, every; *har wati*, on every path (fem.), ii, 2.

*har* 2, m. cream; sg. gen. *dōda-hārāk<sup>i</sup>*, (cups) of milk-cream, ii, 3.

*hār<sup>i</sup> hār<sup>i</sup>*, the cry used in driving a cow, xi, 8. Cf. *chuh* 1.

*harud*, m. autumn; *har<sup>a</sup>da-vizi*, in autumn time, ix, 8.

*hargāh*, if; *hargāh drās-na*, if it do not issue from it, xii, 3 (bis); *hargāh-ay wuchiñē*, if he had seen, viii, 10; *hargāh kiñ cēyihē*, if he had drunk, viii, 7; *hargāh kiñ kariñē*, if he had done, viii, 13.

*h<sup>a</sup>run*, to remain over and above; 2 past m. sg. 3, *h<sup>a</sup>ryōv*, x, 12; f. sg. 3, with suff. 3 pers. pl. dat. *h<sup>a</sup>ryēyēkh*, x, 5.

*harun*, to drop; pres. sg. 3 *māz chum harān*, my flesh is dropping, vii, 24; pl. 3 *lāl chih harān*, rubies are dropping (from her mouth), xii, 9 (bis).

*hasa*, interj. sir! ii, 11; v, 7; vi, 11; x, 4 (bis), 8; xii, 1 (bis), 5, 10; sirs! x, 1 (passim).

*hōsh*, m. sense, i, 5.

*hushyār*, awake; — *gatshun*, to awake (intrans.), v, 5 (ter).

*host<sup>u</sup>*, m. an elephant, vi, 16 (ter).

*hata*, interj.; *hata-sa*, O sirs! x, 5; *hatay*, hullo! (a mother speaking to her daughter), xii, 15.

*hatō*, interj.; *hatō kōdyau*, ho prisoner! x, 5.

*hot<sup>u</sup>*, smitten; *tsakhi-hot<sup>u</sup>*, smitten by rage, full of rage, vii, 14.

*hot<sup>u</sup>*, m. the throat; — *tsatun*, to cut the throat, v, 7; sg. dat. *hatis*, viii, 1.

*hath*, a hundred; *gāda-hath*, a hundred fish, i, 8; *hath wāisi*, a hundred (years) in age, ii, 12; *rōpayē-hath*, a hundred rupees, viii, 9, 10 (with verb in sg.); x, 6 (ditto); *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, etc.; sg. dat. *gāda-hatas*, for the hundred fish, i, 9; *mōhara-hatas*

(*akis*) *rosh<sup>u</sup>*, a necklace of one hundred mohars, v, 10, 12 ; pl. dat. *tsātas* (sic) *bāhan hatan-hond<sup>u</sup>*, of twelve hundred pupils, v, 1 ; *hata-bōd<sup>u</sup>*, hundreds, ix, 9 ; *hatabōd<sup>i</sup>-khōr<sup>u</sup>*, weighing hundreds of kharwārs, ix, 7.

*hots<sup>u</sup>*, m. the forearm, xii, 12 (bis), 15 ; sg. gen. *hatsyuk<sup>u</sup>*, xii, 15. *hātsh*, f. an accusation ; with suff. of indef. art. *hātshā*, vi, 9.

*hav*, interj. O (addressed by a woman to her husband), v, 4 ; xi, 11.

Cf. *hay*.

*hawā*, m. air, atmosphere ; *hawā-yi-asmān*, the air of heaven, ii, 6.

*hawāh*, f. Eve, vii, 7.

*hawāla*, m. deposit, consignment, charge, v, 10 ; *hawāla-y-Khōdā*, in the care of God, x, 7 ; *hawāla karun*, to put in so and so's (dat.) charge, to make over (to) as a deposit, v, 7, 12 (bis) ; viii, 4 ; x, 12 (quinties) ; xii, 22.

*hāwun*, to show, make manifest ; *kasam hāwun*, to make oath, swear, v, 9 ; impve. sg. 2 *hāv*, xii, 14 ; pol. with suff. 1st pers. sg. dat. *hāvtam*, please show to me, v, 9 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *hāway*, I will show to thee, iii, 8 ; 3, *hāvi* v, 9 ; pl. 3, with suff. 1st pers. sg. dat. *hāwanam*, they will show to me, iv, 7 ; 1 past m. sg. with suff. 2nd pers. sg. ag. *hōwuth*, thou showedst, vi, 5 ; with suff. 3rd pers. sg. ag. *hōwun*, vi, 16 ; xii, 15 ; ditto, with suff. 1st pers. sg. dat. *hōw<sup>u</sup>nam*, she showed to me, v, 4 ; ditto, with suff. 2nd pers. sg. dat. *hōw<sup>u</sup>nay*, she showed to thee, v, 4 ; ditto, with suff. 3rd pers. pl. dat. *hōw<sup>u</sup>nakh*, he showed to them, xii, 18 ; with suff. 3rd pers. sg. dat. *hōwus*, showed to him, v, 4 ; past cond. sg. 1 *hāwahō*, vii, 21.

*hay*, interj. O ! (addressed by a man to his wife), v, 4 (passim) ; xi, 14, 6, 9 ; (addressed by woman to woman), v, 2 ; ix, 7, 9.

*hāy*, interj., as exclamation, O ! v, 7.

*hyuh<sup>u</sup>*, adj. like ; m. sg. nom. *lālas hyuh<sup>u</sup>*, like a ruby, xii, 4 (bis) ; *tath<sup>i</sup> hyuh<sup>u</sup>*, exactly like that, xii, 4 ; *yinsān hyuh<sup>u</sup>*, like a human being, x, 7 (bis) ; dat. *baḍis hihis*, to the elder (prince), viii, 13 ; *zithis hihis*, to the elder (prince), viii, 5 ; ag. *lōk<sup>āḍi</sup> hih<sup>i</sup>*, by the youngest, xii, 1 ; f. sg. nom. *yinsān hish<sup>u</sup>*, like a man, x, 7.

*hyol<sup>u</sup>*, an ear (of corn, etc.); pl. nom. *hěl<sup>i</sup>*, vi, 15; pl. dat. *hělēn*, vi, 15.

*hyon<sup>u</sup>*, to take, ii, 1; iii, 1, 2; v, 1, 4, 6, 7 (bis); viii, 7; x, 5, 11; xi, 12, 3, 4, 6, 8; xii, 5, 12, 20, 22, 23; to begin, *hyotun cyon<sup>u</sup>*, he began to drink, viii, 7 (ter); *hyotun nērun*, he began to go forth, ii, 3; *hyotukh pakun*, they began to go, x, 1; *hěts<sup>u</sup>n wōth tshunūn<sup>u</sup>*, she began to leap, iii, 4; *hěts<sup>u</sup>nas yin<sup>u</sup> nēnd<sup>ar</sup>*, sleep began to come to him, v, 6. The conj. part. *hěth*, having taken, may often be translated "with", as in *vir hěth*, with the fine, v, 7; *drāv sōdā hěth*, he went off with merchandize, viii, 9; *wazīr hěth*, taking the Vizier, i.e. taking the Vizier along with you, xii, 23; *pātashāh-kūr<sup>u</sup> hěth tsālān*, running away with the princess, xii, 25.

*dandā hyon<sup>u</sup>*, to take in compensation, v, 11; *khabar hēn<sup>u</sup>*, to bring news, xii, 24; *mōl<sup>i</sup> hyon<sup>u</sup>*, to buy, x, 14; *rukhsath hyon<sup>u</sup>*, to take leave, depart, xii, 10, 3; *tsāp<sup>i</sup> hēn<sup>i</sup>*, to take bites, to bite, x, 7; *yād hyon<sup>u</sup>*, to keep in memory, xii, 17; *zima hyon<sup>u</sup>*, to take responsibility (for), to admit, xii, 15.

*hěth gatshun* (Hindī *lē jānā*), to take away, v, 1; viii, 3 (bis), 4, 10, 2; xii, 4, 9, 12, 8; *hěth yun<sup>u</sup>* (Hindī *lē ānā*), to bring, i, 8; iii, 1; viii, 6; x, 12; xii, 2, 5, 11.

fut. pass. part. m. sg. *hyon<sup>u</sup>*, xii, 5; conj. part. *hěth*, i, 8; iii, 1, 2; v, 1 (bis), 4, 7 (bis); viii, 3 (bis), 4, 6, 9, 10, 2; x, 5, 12; xi, 13, 4, 6, 8; xii, 2, 4, 5, 9, 11, 2 (bis), 7, 8, 22, 3 (bis), 4, 5; impve. sg. 2, *hěh*, xi, 12; with suff. 3rd pers. abl. *hēs*, take from him, xii, 20; fut. sg. 1, with suff. 2nd pers. sg. abl. *hēmāy*, I will take from thee, v, 11; pres. m. sg. 3, *chuh hēwān*, x, 7; f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chēsna hēwān zima*, she does not admit to her, xii, 15; past m. sg. 3, with suff. 3rd pers. sg. ag. *hyotun*, ii, 1, 3; viii, 7 (ter); with suff. 3rd pers. sg. abl. *hyotus*, took from him, xii, 10, 13; with suff. 3rd pers. pl. ag. *hyotukh*, x, 1; f. sg. with suff. 3rd pers. sg. ag. *hěts<sup>u</sup>n*, iii, 1, 4; v, 6; x, 11; ditto, with suff. 3rd pers. sg. dat. *hěts<sup>u</sup>nas*, v, 6; pl. with suff. 3rd pers. pl. ag. *hětsan*, v, 7; ditto, with suff. 3rd pers. sg. gen. *hětsanas*, viii, 7; perf. part. f. pl. *hětsamatsa*, x, 14.



*hyor<sup>u</sup>*, adj. upwards ; — *khasun*, to go upstairs, iii, 2, 9 ; — *-pahān khasun*, to go a short way up stream, xii, 6.

*hāz<sup>i</sup>*, as a title of respect, holy, v, 9.

*huzūrī nōkar* m. a personal servant, viii, 5.

*hazrath*, a title of respect, saint ; *hazrat-i-Ādam*, Saint Adam, iv, 2 ; *hazrat-i-Nōh*, Saint Noah, iv, 3 ; *hazrat-i-Yīsāh*, Saint Jesus, iv, 4 ; *hazrat-i-Musāy*, Saint Moses, iv, 5 ; *hazrat-i-Yibrāhim*, Saint Abraham, iv, 6 ; *hazrat-i-Yūsūph*, Saint Joseph, vi, 8, 10, 14, etc. ; *hazrat-i-Sulaymān*, Saint Solomon, xii, 17. *judāh*, apart ; *gayē judāh*, she went apart, she became separated, vii, 16.

*judōyī*, fem. separation, vii, 16.

*jāh*, a place, in *gay yēg-jāh*, they went together, ii, 4 ; *khēyēv yēkh-jāh*, (you) ate together, x, 12. Cf. *jāy*.

*jēl*, i.q. *jēl<sup>u</sup>d*, quickly, vi, 16.

*jēl<sup>u</sup>d* or *jēl* (q.v.), adv. quickly, xii, 15, 23, 4.

*jalwa*, m. glory ; — *dyun<sup>u</sup>*, to give forth glory ; — *dith*, giving forth glory, in all His glory (of God), vi, 7 ; with emph. *y*, *jalōy hōwun*, he manifested glory, vi, 16.

*jalōy*, see *jalwa*.

*jāma*, m. a coat, x, 9.

*jumala*, m. entirety ; *jumala ālam*, (He who is the source of) the whole world, God, i, 13.

*jān*, adj. good, vii, 27 ; xi, 17, 8.

*jēnda*, m. a flag ; — *lāgun*, to set up a flag, to insist on a claim, v, 11.

*jēnath*, m. heaven ; sg. dat. *jēnatas* (for *jēnatas-manz*), xii, 19 ; *jēnatas-manz*, in heaven, xii, 20, 3, 4 ; sg. gen. m. *jēnatuk<sup>u</sup>*, of heaven, xi, 13 ; xii, 21, 2 ; fem. pl. *jēnatacē jāyē*, places of heaven, iii, 7.

*jānāwār*, m. a winged creature, a bird, ix, 1, 3, 5 ; pl. gen. *jānāwāran-hond<sup>u</sup>*, viii, 1.

*jāv*, for Hindī *jāō*, go ye, xi, 4.

*jāwō*, for Hindī *jāō*, go ye, xi, 4.

*jēwāb*, m. an answer, reply, iii, 4 ; xii, 17.

*jāy*, f. a place (cf. *jāh*), ix, 6 ; xi, 12 ; sg. dat. *panañē jāyē*, (seated) in his own place, x, 5 ; *ath jāyē gav buñul<sup>u</sup>*, there occurred an

earthquake in that place, xii, 15; *wôtu tath jāyě*, he arrived at that place, xiii, 15; *wôtu jāyě akis*, he arrived at a certain place, ii, 8; viii, 7 (ter), 9; *tsónukh akis jāyě-manz*, they led him into a certain place, iii, 7; *jāyě akis . . . jāyě akis*, in one place . . . in another place, i, 3, 4; pl. nom. *jāyě*, iii, 7.

*jyāday*, more; *kam yā jyāday*, (a hundred) less or more, ii, 12.

*kě*, see *kyāh*, 1.

*kabar*, f. a grave, a tomb; sg. dat. *kabari wāhun*, to cause to descend into a grave, to inter, iv, 7.

*kōd*, m. prison; — *karun*, to imprison, v, 7, 9 (bis); x, 5, 12; — *lagun*, to become imprisoned, v, 8; vi, 11; *kōd-khān* (not *-khāna*), a prison, v, 8; pl. dat. *-khānan*, v, 7, 8.

*kūdū*, see *kūrū*.

*kōdī*, m. a prisoner, a person imprisoned, v, 8; sg. dat. *kōdis*, x, 5 (bis); ag. *kōdī*, x, 5; voc. *kōdyau*, x, 12; *hatō kōdyau*, x, 5; pl. nom. (and acc.) *kōdī*, v, 8, 9; ag. *kōdyau*, v, 7, vi, 11.

*kadam*, m. a step; — *dyun<sup>u</sup>*, to set forth, x, 11, 12; — *trāwun*, to step forward, iv, 5.

*kaḍun*, or (iv, 2; viii, 3) *karun*, to extract, pull out, viii, 4, 11, 2; to drag forth (e.g. a person from his house), x, 13; to bring forth, bring out, lead forth, iii, 4, 8 (ter); xii, 1; to take out (of a receptacle), viii, 7, 10; xii, 17 (bis); to bring forth, produce, exhibit, x, 2, 12; xii, 15; to tear out or off, dislocate, viii, 7; to take off (from something to which the object is attached), viii, 10; to expel, banish, iv, 2; viii, 11; to take off clothes, v, 9 (bis); xii, 6, 7; to draw (a sword), viii, 13; x, 7; to pass a (period of time), viii, 3, 11; x, 11; xii, 4, 5, 11; to while away the time (on a journey), x, 1; *kaḍith tshunun*, to drive out, viii, 10; to take off, doff (clothes), x, 9.

fut. pass. part. sg. m. *gatshi kaḍun*, he should be expelled, viii, 11; conj. part. *kaḍith*, viii, 10; x, 9; xii, 6, 7. Impve. sg. 2 with suff. 3rd pers. sg. acc. *kaḍun*, iii, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *kaḍon*, x, 1; pl. 3 *kaḍan*, viii, 11; pres. masc. sg. 3 *chuh kaḍān*, viii, 13; xii, 4, 11, 17; pl. 3 *chiḥ*

*karān*, viii, 3 ; *chih kaḍān*, viii, 11 ; past sg. m. *koḍ<sup>u</sup>*, xii, 15, 7 ; with suff. 3 pers. sg. ag. *koḍun*, iii, 8 ; v, 9 ; viii, 7, 10, 3 ; with ditto and suff. 1 pers. sg. dat. *kor<sup>u</sup>nam*, iv, 2 ; with ditto and suff. 3rd pers. sg. dat. *koḍ<sup>u</sup>nas*, viii, 10 ; with suff. 3rd pers. pl. ag. *koḍukh*, iii, 4 ; pl. *kāḍ<sup>i</sup>*, x, 2 ; with suff. 3rd pers. sg. ag. and 3rd pers. sg. gen. *kāḍ<sup>i</sup>nas*, viii, 7 ; with suff. 3rd pers. pl. ag. *kāḍikh*, viii, 4, 12 ; x, 12 ; xii, 1 ; f. sg. with suff. 3rd pers. sg. ag. *kūḍ<sup>u</sup>n*, x, 7 ; xii, 5 ; with suff. 3rd pers. pl. ag. *kūḍ<sup>u</sup>kh*, x, 11.

*kāh*, f. the leather lace used by shoemakers for sewing together the parts of leather shoes or the like, used where English cobblers use thread, xi, 14.

*kēh*, anything, something ; m. sg. nom. *kāh*, anyone, i, 2 ; vi, 10 ; xii, 22 ; *kāh-ti*, even anyone, vii, 23 ; *kaṣi*, to anyone, iii, 3 ; by anyone, ii, 8 ; *kōsi*, by anyone, v, 9 ; *kēh*, anything, i, 6 ; ii, 5 ; iv, 4, 6 ; v, 8 ; viii, 2 ; ix, 6 ; xi, 15 ; xii, 6, 7, 15 (bis) ; *biyē kēh*, something more, iii, 8 ; anything else, xii, 8 ; *na kēh*, not at all, ii, 5 ; v, 5 (bis) ; xii, 2.

As adj. *kāh kōḍ<sup>i</sup>*, any prisoner, v, 8 ; *kāh-ti hōsh*, any sense at all, i, 5 ; *kēh<sup>i</sup> prōn<sup>t</sup>*, some old (prisoners), vi, 11 ; *kēh*, any (inanimate thing), vi, 16 ; viii, 1 ; x, 1, 7 ; xii, 5 ; some women, xi, 7 ; *kēh kālā(h)*, some little time, v, 10 ; viii, 2 ; *kēh-ti*, any (sound) at all, viii, 9.

*kē-hō*, see *kyāh* 1.

*kāh*, m. loose hair (from the head), combings, v, 4 (ter).

*kōh*, *kōh*, m. a mountain ; *kōh-i-tōra*, Mount Sinai, iv, 5 ; *kōha-kōhai*, on every mountain, ix, 2.

*khāb*, m. a dream, sg. dat. *khābas*, vi, 14 ; abl. *khāba*, vi, 12 ; gen. *khābuk<sup>u</sup> tōbūr*, the interpretation of a dream, vi, 14 ; *khāb dēshun*, to see a dream, have a dream-vision, vi, 11 (bis), 2, 4, 5.

*khūb*, adv. well, thoroughly, vi, 10.

*khabar*, f. information ; news, tidings, xi, 20 ; notice, care, heed, xii, 2 (ter) ; *bē-khabar*, an untaught person, vii, 28 ; — *anūn<sup>u</sup>*, to bring news, xii, 19, 20 (bis) ; (*tas*) *chēh khabar*, there is information (to him), (he) knows (all about it), iii, 3 ; there is heed (to him), (he) believes, (he) is under the impression (that), xii,

2 (ter); *chyā khabar*, is there news? hence, (I) don't know, how am (I) to know? how can (I) know? v, 7; xii, 20; *khabar diñ<sup>u</sup>*, to give news, x, 14; *tas khabar gayē*, news went to him, information was given to him, iii, 1; *khabar hēth yun<sup>u</sup>*, to bring news, xii, 24; *khabar kar*, news when? i.e. who knows when (such and such a thing happened)? ii, 4; — *niñ<sup>u</sup>*, to bring news or information, ii, 16; x, 7, 8; xii, 23; *khabarāh*, a piece of news, ii, 6.

*khabardār*, m. an informer, spy, scout, newsman; pl. ag. *khabardārav*, ii, 1, 6; x, 7, 8; xii, 23.

*khōbsūrath*, adj. beautiful, xii, 4, 5, 10 (bis), 5, 9.

*khōḍ*, a pit; x, 13; sg. dat. *khōḍas*, x, 13.

*Khōḍā*, m. God, vi, 5, 6, 7; x, 7; *Khōḍāy*, verily God, God alone, x, 8; *az Khōḍā*, from God, vi, 10; *bā-Khōḍā*, one who believes in God, a true believer, xii, 20; *wāda-y-Khōḍā*, a promise of God, an oath by God, xii, 7, 15 (bis); *hakh-i-Khōḍāy*, the duty of God alone, i.e. a husband as sacred to the wife as God, xii, 15; sg. dat. *Khōḍāyēs*, vii, 4; x, 5; ag. *Khōḍāyēn*, xii, 15; gen. *Khōḍāyē-sonḍ<sup>u</sup>-chuy kasam*, (I) adjure thee by God, xii, 7; voc. *Khōḍāyē*, O God! iv, 1; *bar Khōḍāyō*, O Great God! v, 7; *Khōḍā-Sōb*, God the Master, God, sg. dat.-*sōbas*, x, 5; ag. -*sōban*, iii, 8 (ter).

*khōj<sup>u</sup>nas*, see *khālun*.

*khal*, m. a threshing floor; sg. dat. *khalas karun*, to put (crops) on the threshing floor, ix, 9.

*khālun*, caus. of *khasun*, to cause to mount, to take (upstairs), x, 7; to fix (on to a lathe), vii, 19; *zima khālun*, to cause responsibility to mount, to prove responsible, x, 12; impv. pl. 2, with suff. 3rd pers. sg. acc. *khōlyūn*, cause ye him to mount, x, 7; past. masc. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *khōl<sup>u</sup>nas*, x, 12; fem. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. *khōj<sup>u</sup>nas*, vii, 19.

*khalās*, adj. free; — *gashun*, to die, iii, 4.

*khalath*, m. a robe of honour; *khal<sup>at</sup>-ē-shōhī*, a royal robe of honour, a magnificent robe of honour, x, 4 (bis).

*khām*, adj. raw, unripe, green, vi, 15; of small value, cheap; *khām pōsa*, the pice formerly current in Kashmīr, of small

value compared to the British pice worth about a farthing, now becoming current ; vii, 25, 6.

*khumār*, m. intoxication ; languor of love, languishment ; *pūr<sup>u</sup>-khumār*, full of languishment, one who intoxicates another with love, v, 2.

*khān*, a certain title, used as part of a proper name in *Bah<sup>u</sup>dūr Khān* = Bahādur Khān, ii, 1 ; sg. dat. — *khānas*, ii, 12.

*khāna*, m. a house, sg. dat. *khānas*, vi, 4 ; *köd-khāna*, a prison, sg. nom (m.c.) *köd-khān*, vi, 10 ; pl. dat. *köd-khānan*, v, 7, 8 ; *mahala-khāna*, a palace, xii, 19.

*khēn*, m. food, xii, 16, 17.

*khōn*, f. the haunch ; sg. dat. *khōni-kēth*, (carrying) on the haunch, xi, 13.

*khanun*, to dig ; fut. pass. part. m. sg. *gatshi dōb khanun<sup>u</sup>*, you must dig a pit, xii, 6.

*khananāwun*, to cause to be dug ; past m. sg. with suff. 3rd pers. sg. ag. *khananōwun*, x, 13.

*khar*, m. an ass ; iii, 8, 9 ; v, 7 (bis) ; sg. dat. *khot<sup>u</sup> kharas*, he mounted the ass, iii, 8.

*khār*, m. a blacksmith ; sg. voc. *khāra*, ii, 12 ; vi, 17 ; pl. ag. *khārav*, xi, 17 ; *Wahab Khār*, or Wahb the Blacksmith, is the name of the author of stories ii and vi.

*khōr* (v, 5) or *khōr* (v, 9), m. the foot ; sg. dat. *khōran*, v, 9 ; *shānda karun khōr*, to go from the pillow to the foot of the bed, v, 5 ; *khōra karun shānd*, to go from the foot of the bed to the pillow, v, 5.

*khōr*, m. welfare ; *dwā-yi-khōr*, a prayer for welfare, a blessing, i, 3.

*khōr<sup>u</sup>*, a thing which weighs a *khār* or *kharwār*, i.e. an ass's load ; sg. dat. *hatabōd<sup>i</sup>-khōris drāy*, they turned out (i.e. amounted) to hundreds of *kharwārs*, ix, 9.

*khar<sup>c</sup>* (viii, 10) or *khar<sup>j</sup>* (xii, 4, etc.), m. expenditure ; expenses, money to be spent for any purpose ; xii, 4 (bis), 5 (bis), 11, 20 ; *khar<sup>c</sup> gōm*, expenditure has occurred by me, I have spent, viii, 10.

*khōrāth*, m. alms, v, 9.

*khrāv*, m. the clog, patten, or wooden soles worn by Kāshmiris in winter ; nom. (acc.) plur. *khrāv*, v, 9.

*khāsa*, adj. peculiar, special; personal, own; choice, select, excellent, ii, 3; *dukhtar-ē-khāsa*, thine own daughter, v, 11.

*khōs<sup>u</sup>*, m. a kind of metal cup; pl. nom. *khōs<sup>i</sup>*, ii, 3.

*khash*, m. a cut; — *dyun<sup>u</sup>*, to cut, v, 4 (bis), 6.

*khōsh*, adj. pleased, happy; — *gatshun*, to become happy, to become pleased, viii, 1, 9; xii, 9; — *gōsay*, I became pleased about thee, xi, 18; *gōs* —, he became pleased with him, xii, 12; *gōkh*, —, he became pleased with them, viii, 14; *gōs* —, they became pleasing to him, i.e. he loved them, viii, 11; *yih pātashēhas* — *kari*, that which will make the king pleased, whatever will please the king, xii, 3.

*khashēm*, m. anger, wrath; *yimau amis phakīras* — *kor<sup>u</sup>*, by them to that faqīr wrath was made, i.e. they were made angry with the faqīr, ii, 3.

*hasun* (1 p.p. *khot<sup>u</sup>* or *khoth<sup>u</sup>*), to rise, arise; to rise, come up (out of water), i, 6, 8; xii, 11, 2; to rise, go up, go upstairs, iii, 2, 9; x, 8 (bis); xii, 7; to get up on to (e.g. on to a bed, or a funeral pyre, governing dat., with or without *pēth*), iii, 7; v, 5, 6, (bis) 9; x, 7 (bis); xii, 21, 4; to mount (a horse, etc., *guris* or *guris-pēth*), ii, 6, 11; iii, 8 (quater); to ride (a horse), (*gur<sup>u</sup> chus khasun<sup>u</sup>*, he has a horse on which to ride), x, 3; *carkas khūts<sup>u</sup>*, she mounted on to the lathe, she was fixed on the lathe (for being turned), vii, 20; *kōli kōli khasun*, to go up stream, xii, 6; *kāsi chuna khasān zima*, the responsibility rises on no one, no one can be made responsible, or, as we should say, the responsibility falls on no one, iii, 3; *kōtyāh khātis mār*, how many murders have risen for him, i.e. of how many murders is he guilty! ix, 5; *pātashēhas khot<sup>u</sup> zahar*, poison arose to the king, i.e. he became enraged, viii, 7.

Fut. pass. part. sg. m. *khasun<sup>u</sup>*, x, 3; xii, 5 (*gatshi khasun<sup>u</sup>*, you must go up); impv. sg. 2 *khas*, iii, 8 (bis); fut. sg. 2 *khasakh*, v, 6; 3 with suff. 2nd pers. sg. dat. *khasiy*, xii, 11 (there will arise before you); pres. m. sg. 3 neg. *chuna khasān*, iii, 3; imperf. sg. m. 3 with suff. 3rd pers. sg. dat. neg. *ōsus-na khasān*, i, 6; 1 past sg. m. 3 *khot<sup>u</sup>*, i, 8; ii, 11; iii, 7, 8 (bis), 9; v, 5, 6; viii, 7; x, 7, 8; xii, 12, 21, 4; *khoth<sup>u</sup>*, ii, 6; x, 7; pl. 1 *khāt<sup>i</sup>*, v, 9 (we, i.e. one m. and one f.);

3 *khāt*<sup>i</sup>, x, 8; with suff. 3rd pers. sg. dat. *khātis*, ix, 5; f. sg. 3 *khüts*<sup>u</sup>, iii, 2; vii, 20; xii, 7.

*khōta*, postpos. than; *dōn-handi khōta*, (more beautiful) than the two, xii, 19; *gōdañicē-handi khōta*, (more beautiful) than the first (girl), xii, 10. In *ami khōta hāway bōh*, iii, 8, I will show thee more than that, the word "more" is not expressed.

*khōt*<sup>u</sup>, adj. false, base, counterfeit; (of a jewel) flawed, xii, 3.

*khath*, m. a letter, a document, xii, 22, 3 (ter); *mōl<sup>i</sup>-sandi daskhata khath*, a letter signed by (my) father, xii, 21.

*khatun*, to conceal; conj. part. *khatith*, having concealed (sc. yourself), secretly, xii, 6.

*khōtūna*, f. a noble woman, a lady, x, 12; xii, 18, 9 (bis), 20, 5; with suff. of indef. art. *khōtūnā akh*, a certain lady, v, 11; xii, 15; sg. dat. *khōtūni*, x, 7 (bis); xii, 15; ag. *khōtūni*, xii, 15 (quater), 8, 22; gen. *khōtūni-handis shikamas-manz* (x, 7) or *khōtūni-shikamas-manz* (x, 7), in the lady's belly; *khōtūni-handi shikama-manza*, from in the lady's belly, x, 7 (bis).

*khōtir*, m. carnal desire, viii, 3.

*khāwand*, m. a master, a lord, viii, 10 (of a dog); a woman's husband, iii, 1, 2, 3, 4; v, 1, 8, 10, 1, 2; x, 5 (bis), 12; xi, 11; xii, 18; sg. dat. *khāwandas*, iii, 4; v, 8, 10, 2; xi, 11; xii, 18; *khāwandas nishin*, (go) to (your) master, viii, 10; sg. gen. fem. *khāwanda-sünz*<sup>u</sup>, iii, 2.

*khōwur*<sup>u</sup>, adj. left (not right); — *atha*, the left hand, viii, 7.

*khyon*<sup>u</sup>, to eat; to consume unlawfully, misappropriate, x, 2.

inf. obl. *wāth<sup>i</sup> khēni*, they got down (in order) to eat, x, 5; fut. pass. part. m. sg. *tih cyōn<sup>u</sup> khyon<sup>u</sup> gatshi-na*, you must not eat that, xii, 16; pres. part. *chuk bihih khēwān*, he is seated eating, xii, 4; impv. sg. 2, *khēh*, iii, 1; (dial.) *khyuh*, x, 5; (dial.) *khyō*, x, 12; pol. sg. 2, with suff. 1st pers. sg. dat. *khētam*, eat for my sake, iii, 1; fut. sg. 2, *khēzi*, xii, 16 (bis).

fut. sg. 1 *khēma*, viii, 11; with suff. 2nd pers. sg. dat. *khēmay*, I will eat for thy sake, iii, 1; do. with neg. *khēmay-na*, I will not eat for thy sake, iii, 1; 2, with neg. interrog. *khēkh-nā*, wilt thou not eat? ii, 3; vi, 2; 3, *khēyi*, xii, 15.

pres. m. sg. 3 *chuk khěwān*, xii, 6, 17; imperf. m. sg. 3, with neg. *khěwān ōs<sup>u</sup>-na*, he used not to eat, vi, 16.

1 past m. sg. *khyauv*, x, 12; *khěv*, ii, 2; with suff. 3rd pers. sg. ag. *khyōn*, vi, 16 (bis); x, 5; pl. (dial. for *khyēy*) *khěy*, x, 2; f. sg. with suff. 2nd pers. pl. ag. (dial. for *khěyēwa*) *khěyēv*, x, 12.

*khazmath* (xii, 3) or *khizmath* (ii, 3), f. service; *gurēn-künz<sup>u</sup> khazmath karakh*, I will do service of horses for them, i.e. I will do groom's work, xii, 3.

*kākad*, m. paper, a piece of paper, xii, 11, 2, 5 (quinquies), 6, 7, 8 (bis), 22; — *likhun*, to write a paper, xii, 11; sg. dat. *kākadas*, xii, 16, 7; cf. *kākaz*.

*kākañ*, f. the wife of the eldest son in a Hindū family; *böy<sup>t</sup>-kākañ*, an elder brother's wife, v, 10.

*kōkur*, m. a fowl; *kōkar-gām*, a fowl village, a village the speciality of which is rearing fowls, xi, 8.

*kākaz*, m. paper, viii, 10. Cf. *kākad*.

*kāl*, time; with suff. indef. art. *kēh kālā gav* (v, 10) or *kēh kālāh gav* (viii, 2), some short time passed; *wārayāh kālāh gav*, a very long time passed, viii, 2; *wārayāh kāl*, for a very long time, viii, 2; sg. dat. *wārayāhas kālas*, for (during) a long time, iii, 1.

*kala*, the head, iii, 1, 5, 9; *kala tsatun*, to behead, iii, 2; viii, 6; abl. *kala-kān<sup>t</sup>*, in the direction of the head, at the head end (of an animal), xi, 9; *kala-pēth<sup>t</sup> tshunüñ<sup>u</sup> wōth*, to leap over (so and so's) head, ii, 9.

*kōl*, f. a small river, a stream; sg. dat. *kōli-manz*, in the stream, xii, 2; *gayē kōli akis pēth*, she went to the bank of a stream, xii, 2; abl. *kōli kōli khasun*, to go up along the stream, to go up stream, xii, 4; *kōli-manza*, from in the stream, xii, 4.

*kōl<sup>u</sup>*, adj. of or belonging to time; *yüts<sup>u</sup>-kōl<sup>u</sup>*, of or belonging to a long time ago, ii, 4.

*kul<sup>u</sup>*, m. a tree; abl. *kuli-dadari-manz*, in the tree-hole, in the hole in the tree, ii, 10.

*kālacēn*, adv. in the evening, at eventide, v, 5; viii, 3.

*kalam*, m. a pen; *kalama sōtin likhun*, to write with a pen, ix, 12.



*kuluph*, m. a lock. — *thāwun*, to open a lock, to unlock a door, iii, 8 (bis).

*kōlay*, f. a wife, iii, 4; v, 3, 5; viii, 3, 11; sg. ag. *kōlayi*, v, 9.  
*kam* 1, adj. less, deficient, iv, 4, 6; *kamyā jyāday*, less or more, more or less, ii, 12.

*kam* 2, *kām*<sup>i</sup>, *kami*, see *kyāh* 1.

*kōm*<sup>u</sup>, f. a thing done, a deed; a business; *kōm*<sup>u</sup> *chēh pakawūn*<sup>u</sup>, the business is one that marches, i.e. it involves marching, xi, 11; in the stories, *kūr*<sup>u</sup> *kōm*<sup>u</sup>, he, she, or they, did a deed, is equivalent to the English, "what do you think he, she, or they did," "what did he do but," ii, 5, 7; viii, 4; x, 7 (bis), 12, 4; xii, 22; so, with suff. of indef. art. *kūr*<sup>u</sup>*n* (x, 2) or *kūr*<sup>u</sup> (x, 3) *kōm*<sup>u</sup>*āh*.

*kōmbakh*, m. help, aid, assistance, the reinforcement (of an army); sg. dat. *barāyē kōmbakas*, in order to help, by way of help, as a reinforcement, xi, 7.

*kamyuk*<sup>u</sup>, see *kyāh* 1

*kān*, m. the ear; — *thawun* (ii, 7) or — *thāwun* (viii, 6, 8, 11; ix, 1, 4), to apply the ear, to lend the ear, to listen attentively; sg. dat. *kanas kūr*<sup>u</sup>*nas thaph*, he seized him by the ear, iii, 9; abl. *kana-dōlī diñ*<sup>u</sup> (poet.), to give ear-closing, to refuse to listen, v, 2; *kana raṭīth*, holding (a goat) by the ear, iii, 5; pl. dat. with emph. *y*, *kananay*, vii, 11.

*kān*<sup>i</sup>, postpos. signifying—

(a) direction, as in *kala-kān*<sup>i</sup>, in the direction of the head, at the head end (of an animal), xi, 9; *laṭi-kān*<sup>i</sup>, at the tail end, xi, 9.

(b) route, as in *dāri-kān*<sup>i</sup>, (cast) out through the window, v, 4 (bis).

(c) direction from, as in *yēs-kān*<sup>i</sup>, from whom (it will escape), ii, 8.

Cf. *kani*, *kun*, *kāñ*, and *kiñ*.

*kani*, postpos. signifying—

(a) locality, as in *bōna-kani*, (he is standing) below, downstairs, iii, 2; *bōnṭha-kani*, in front, before (governing dat.), ii, 3; iii, 1; viii, 11; x, 5, 10, 2; xii, 4, 9, 12, 23 (bis); *ath*<sup>i</sup>-*pēṭha-kani*, on the top of it verily, viii, 1.

- (b) direction towards, as in *ōra-kani*, in that direction, v, 2.  
 (c) direction from, as in *tālawā-kani*, (down) from the ceiling, viii, 6; *ōsa-kani*, issuing from the mouth, viii, 7.  
 (d) other miscellaneous relations as in *thūr<sup>ū</sup>-kani* (v, 4) or *thūd<sup>ū</sup>-kani* (v, 4 bis), (turning) backwards (from there); *pata-kani*, afterwards, x, 1; *kuni-kani*, in any way, xii, 13; *āmpa-kani*, by means of beak-to-beak feeding, viii, 1; *tami-pēth<sup>i</sup>-kani*, in addition to that, iii, 8.

Cf. *kān<sup>i</sup>*, *kun*, *kāñ*, and *kiñ*.

*kina*, conj. or. Used to indicate an alternative in an interrogative sentence, v, 7; viii, 3, 11; xii, 18, 9, 23.

*kōna*, adv. why not? viii, 1 (why is there no chirping?).

*kun*, postpos. governing dat., meaning—

(a) towards, viii, 6, 11; x, 3, 5, 12; similarly *ō-kun*, in that direction, xii, 23; *mustākh kun*, enamoured of, yearning for, iii, 7; vii, 3; *biyē-kun*, (he does not go) anywhere else, xii, 4.

(b) to (after verbs of saying, addressing, etc.), v, 2; vii, 4, 20, 6; ix, 1; x, 5 (bis); x, 12.

(c) in, at, *bōnth-kun*, i, 8, (came) before (the king); *wōl<sup>u</sup> shēharas and-kun*, he arrived at the outskirts of the city, x, 5; *andas-kun*, at the end, xii, 6.

(d) other meanings, *nāgas akith kun*, on one side of the spring, xii, 14; *asē-kun hōwuth*, thou showedst before us, vi, 5; *path-kun*, afterwards, iii, 5; v, 5; at the back (of a place), in the rear, v, 8.

(with gen.) *yāra-sond<sup>u</sup> kun*, (he set out) in the direction of his friend's abode, x, 11.

Cf. *kān<sup>i</sup>*, *kani*, *kāñ*, and *kiñ*.

*kuni*, adv. at all, in any respect, v, 6; viii, 1 (bis), 2, 9; xii, 1, 22; anywhere, viii, 7; somewhere, viii, 7; *kuni-kani*, in any way, xii, 13.

*kun<sup>u</sup>*, num. adj., only one; with emph. *y*, One only (of God), vi, 7; vii, 2; x, 8; *kunuy zon<sup>u</sup>*, only one person, all alone, viii, 7; fem. *kiñ<sup>u</sup>y zūñ<sup>u</sup>*, xii, 15.

*kōnda*, f. a potter's kiln; sg. abl. *kōndi wālun*, to put (unbaked pots) into a kiln for baking, xi, 11.

*konḍ<sup>u</sup>*, m. a thorn, viii, 1 (bis).

*kangañ*, f. a comb; *chēs wālān kangañ*, I am combing (my hair), v, 4.

*kōng-wōr<sup>ū</sup>*, f. a saffron-garden or -field; sg. dat. (for loc.), *kōng-wāri*, or (m.c.) *kōng-wārī*, v, 7.

*k<sup>a</sup>nun*, to sell; inf. abl. *āv k<sup>a</sup>nani*, he came (in order) to sell, xii, 3; *āyē k<sup>a</sup>nana* (pass.), she was sold, vii, 26; fut. sg. 1 with suff. 3rd pers. sg. acc. *k<sup>a</sup>nan*, I will sell it, viii, 9; 2, with same suff. *mā k<sup>a</sup>nahan*, I wonder if thou wilt sell it, viii, 9; pres. sg. 3, with suff. 1st pers. sg. acc. *chum k<sup>a</sup>nān*, he is selling me, vii, 17.

*kēntsāh* (vii, 20) or (usually) *kēntshāh*, indef. pron. something, vii, 20, 6; x, 3; xii, 18 (bis); — *karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9; *yih-kēntshāh*, whatever, iii, 1, 8 (ter); v, 8.

As adj. some, xii, 4, 19 (bis); any, xii, 19.

*kēnz<sup>ū</sup>*, f. a kind of cup with a foot to it; Musalmān women eat their rice out of it. Sg. dat. *kēnzē*, x, 3.

*kunz*, f. a key, iii, 8 (bis).

*kāñ*, postpos. by means of; *āb-darwa-kāñ*, (enter) by means of (i.e. through) the water-drain, v, 4.

Cf. *kān<sup>i</sup>*, *kani*, *kiñ*, and *kun*.

*kiñ* (for *kin<sup>i</sup>*), postpos. in *apōr<sup>i</sup>-kiñ*, from that direction, v, 7.

Cf. *kān<sup>i</sup>*, *kani*, *kun*, and *kāñ*.

*kūñ<sup>ū</sup>*, f. a stone; sg. dat. *kañē-manz*, in a stone, iv, 7; *kañē-kūñ<sup>ū</sup>*, punishment of death by stoning, lapidation, x, 13; abl. *kañi-phol<sup>u</sup>*, a pebble, xii, 15 (bis).

*kaññēkh*, ? gender, the apparatus consisting of two ropes attached at the back of a Kāshmirī saddle, to secure blankets, etc., xi, 9.

*kañw<sup>u</sup>*, adj. made of stone; m. pl. nom. *kañiv<sup>i</sup>*, v, 4.

*kuphār*, m. pl. infidels, non-Muslims (for *kuffār*, Ar. pl. of *kāfir*), iv, 3.

*kar*, adv. when ? ii, 4.

*kār*, m. an action, a deed, a work, xi, 2; pl. nom. *kār*, v, 12; xi, 10.

*kara*, m. a pea, pease, xii, 16 (ter), 7.

*kāra*, in *wāra-kāra*, safe and sound, x, 8.

*kōr*, adv. where ? ii, 2.

*kor<sup>u</sup>*, m. a bracelet, xii, 11, 2, 3 (ter); *rat<sup>a</sup>na-kor<sup>u</sup>*, a bracelet of jewels, xii, 10, 1, 2, 4 (bis), 5, 8; *kār<sup>i</sup>-han*, f. a little bracelet, xii, 12; sg. dat. *rat<sup>a</sup>na-karis-sōty*, xii, 15; pl. nom. *rat<sup>a</sup>na-kār<sup>i</sup>*, xii, 20.

*kār<sup>ū</sup>*, or (v, 5, 12) *kūd<sup>ū</sup>*, f. a daughter, v, 7 (bis), 9; x, 1, 6, 7 (bis), 8; xii, 1; *pātashāh-kūr<sup>ū</sup>*, (v, 2, 5, 8 (bis), 9 (ter), 10; xii, 1, 2) or *pātashāh-kūd<sup>ū</sup>* (v, 5); or *pātashēh-kūr<sup>ū</sup>* (xii, 10, 3 (bis), 25), a king's daughter, a princess; sg. dat. *kōdē*, v, 12; *kōrē*, xii, 4, 5; *pātashāh-kōrē*, v, 2, 9 (ter); xii, 2, 10, 13; *pātashēh-kōrē*, xii, 10; *kōrē-kyut<sup>u</sup>*, for the daughter, v, 1 (bis); *kōrē-sōty*, with the daughter, v, 10; *pātashāh-kōrē-sōty*, with the princess, xii, 1; gen. *kōrē-hond<sup>u</sup>*, v, 2; *pātashāh-kōrē-hond<sup>u</sup>*, v, 9; ag. *kōri*, xii, 4, 5; *pātashāh-kōri*, v, 1; xii, 2; abl. *kōri-halamas manz*, in the lap-cloth of the daughter, v, 4; voc. *kūr<sup>i</sup>*, v, 2; *kūr<sup>i</sup>yēy*, v, 2; *kōriy*, xii, 15 (all addressed by an elder woman to a younger woman).

*kārdār*, m. the Hindū overseer of a village, a government official whose duty it is to collect the Mahārāja's share of the grain; sg. ag. *kārdāran*, ix, 1.

*krōj<sup>ū</sup>*, f. a potter's wife; cf. *krāl*; sg. ag. *krāji*, xi, 11.

*krēkh*, f. an outcry; — *diñ<sup>ū</sup>*, to raise an outcry, to cry out, v, 7; xii, 7; — *wōthūñ<sup>ū</sup>*, an outcry to arise, iii, 3.

*krāl*, m. a potter; cf. *krōj<sup>ū</sup>*; sg. ag. *krālan*, xi, 10; voc. *krālan* (addressed by a woman to her husband), xi, 11.

*karun* 1; to do, ii, 4, 11 (bis); iii, 8; v, 4, 5, 7 (bis), 12; viii, 1, 3, 4, 6 (bis), 8 (bis), 10 (bis), 1 (quater), 2; ix, 4; x, 3, 5, 8 (bis); xi, 2, 19 (bis); xii, 1 (quater), 3 (bis), 6, 15, 7, 20, 6 (bis); to make, i, 1, 3, 7; ii, 1 (bis), 2, 3 (bis), 4 (bis), 5, 10, 2; iii, 1, 4, 8; iv, 2, 3, 6; v, 2, 5 (bis), 6, 9, 10; vi, 9, 11 (bis); vii, 4, 6 (bis), 8, 15 (bis), 6, 24 (ter); viii, 1 (bis), 2 (ter), 3 (bis), 5, 7, 9 (bis), 11 (bis), 3 (quater); ix, 3, 4 (bis); x, 1, 3, 4, 5, 7 (bis), 8, 12 (bis); xi, 5, 8 (bis), 10 (bis), 7, 9 (bis); xii, 1, 4, 7, 15 (bis), 7, 8 (bis), 9 (bis), 20 (bis), 2 (bis), 3, 4, 5; to make something out of something else, to turn one thing into another, *pōshākus kūr<sup>ū</sup>n shēkal yinsān hish<sup>ū</sup>*, he made the shape of a man out of his clothes, he

folded them up to look like a man, x, 7 (bis); *kāñ<sup>i</sup>-phol<sup>u</sup> kor<sup>u</sup>nas*, she (uttered a charm and) turned him into a pebble, xii, 15; to make another marriage, to take a second wife, (*wörüz<sup>ü</sup> zanāna*, or some such words, being understood), viii, 1 (bis), 2; *khalas karun*, to put (crops) on the threshing floor, ix, 9; *karith dyun<sup>u</sup>* (= Hindī *kar dēnā*), to complete, finish, x, 12.

Nominal compounds are very commonly made with this verb. The following examples by no means pretend to form a complete list: *ālav karun*, to call out (to a person, dat.), x, 5 (bis), 12 (bis); xii, 7; *arām karun*, to repose, rest, sleep, v, 9; *band k.*, to tie up, x, 2; *dādār k.*, to do seeing, to see (gen. of obj.), iv, 5; *driy kasam k.*, to swear, to take an oath, viii, 1; *gañē karañē*, to make into pieces, to cut flesh into gobbets, x, 7; *gath kariññ<sup>ü</sup>*, (of a widow) to perform the *satī* ceremony, to become suttee, iii, 4; *gawöy<sup>i</sup> kariññ<sup>ü</sup>*, to give evidence, x, 12; *hawāla karun*, to make over (to so and so, dat.) for safe custody, to put into so and so's charge, v, 7, 12 (bis); viii, 4; x, 12 (quinquies); *köd karun*, to imprison, v, 7, 9 (bis); x, 5, 12; *khösh karun*, to please, gratify (dat. of person), xii, 3; *khizmath* (ii, 3) or *khazmath* (xii, 3) *karun*, to do service, to act as a servant; *köm<sup>ü</sup> kariññ<sup>ü</sup>*, to do a deed (for the special meaning of this compound, see *köm<sup>ü</sup>*), ii, 5, 7; viii, 4; x, 2, 7 (bis), 12, 4; xii, 22; *kēntshāh karun*, to do something, esp. to do something malicious, xii, 5, 10, 3, 9 (bis); *kashēna-hanā kariññ<sup>ü</sup>*, to do a little scratching, to scratch a person (at his request), xii, 16; *kasam karun*, to make oath, to swear, v, 9; viii, 1; *katha karañē*, to utter words, to speak, say, iii, 1; iv, 5; xii, 23; to converse, x, 7 (ter); xii, 3; *langūt<sup>i</sup> kariññ<sup>ü</sup>*, to put on a loin-cloth; *lār kariññ<sup>ü</sup>*, to run after, pursue (dat. of obj.), ii, 8; *mōkar kariññ<sup>ü</sup>*, to seal (dat. of obj.), x, 3 (bis), 10; *möl karun*, to fix a price, agree to a price, viii, 9 (bis), 10; *putalēn korun nakār*, he prohibited idols, iv, 6; *nās<sup>i</sup>yēth kariññ<sup>ü</sup>*, to give instructions, xii, 16; *nēth<sup>ar</sup> karun*, to make preparations for a marriage, to marry (*amis sōty*, him), viii, 2; xii, 15; *nazar kariññ<sup>ü</sup>*, to look, x, 7, 8 (bis); xii, 23; *pöda karun*, to create,

iii, 8 (bis); xii, 7; *pardā karun*, to veil, cover with a veil (dat. of obj.), vi, 4; *pasand karun*, to approve (acc. of obj.), v, 1; xii, 4 (bis); *rāḡy karun*, to do ruling, to rule, x, 14; *rawāna karun*, to dispatch, x, 3; *maris karun rēza*, he cut the corpse to pieces, ii, 7; *salām karūñ<sup>ū</sup>*, to make a salaam, to bow, xii, 4, 5, 9, 12, 3, 6, 7; *sara karun*, to inquire into, test, prove the truth about, investigate concerning, viii, 1, 3; x, 2, 6 (ter), 14; *saragī karūñ<sup>ū</sup>*, id., viii, 7 (bis), 8, 10; x, 7; *srān karun*, to bathe, xii, 6 (bis), 7 (bis); *thaph karūñ<sup>ū</sup>*, to seize, lay hold of, grasp (dat. of obj.), iii, 8, 9 (bis); v, 6, 9 (bis); vi, 9; viii, 7, 9; xii, 11; *tukara karān<sup>ī</sup>*, to make pieces, to cut to pieces (dat. of obj.), viii, 6; *tay karun*, to do authority, to exercise sway, xi, 3; *tayār karun*, to make ready, to make and have ready, to make, xii, 22; *thōpa karith*, silently, in silence, xii, 4; *wuchunāh karun*, to do a seeing, to take a glance at (dat. of obj.), viii, 3; *wōrūz<sup>ū</sup> zanāna karūñ<sup>ū</sup>*, to take a second wife, (of a man) to make a second marriage, viii, 11; *zulm karun*, to exercise tyranny, ix, 1; *gur<sup>u</sup> zīn karith*, a horse ready saddled, iii, 8; *zōr karun*, to make force, to show force, to insist, xii, 15; *zāra-pār karun*, to make lamentations, to lament, ix, 1; to utter pious ejaculations, x, 5 (bis); to make earnest entreaties, ii, 3, 5; *ziyāphath karūñ<sup>ū</sup>*, to make a feast, x, 11.

inf. *tamis tog<sup>u</sup>-na karun*, he did not know how to make, viii, 9; sg. abl. forming inf. of purpose, *karani*, viii, 4; x, 2; xii, 4, 6 (bis), 26; fut. pass. part. sg. m. sg. *karun<sup>u</sup>*, it is to be made, it must be made, xi, 8; *gatshi karun<sup>u</sup>*, viii, 2, 8; x, 3; xii, 3; *gotsh<sup>u</sup> karun<sup>u</sup>*, v, 7; *wāti karun<sup>u</sup>*, viii, 6, 8, 11; f. sg. *karūñ<sup>ū</sup>*, it is to be done, please do, xii, 16; *gatshi karūñ<sup>ū</sup>*, v, 9; viii, 7, 8, 10; x, 3; conj. part. *karith*, iii, 8 (bis); vi, 9 (bis); viii, 11, 3; x, 7, 12; xi, 19; xii, 4, 23; *zānakh karith*, thou wilt know how to make, x, 12; in adjectival sense, *zīn karith*, (a horse) ready saddled, iii, 8; *chuh karith thaph*, he holds, v, 6; viii, 7; irreg. conj. part. *kār<sup>ī</sup>than*, xi, 10; freq. part. *kār<sup>ī</sup> kār<sup>ī</sup>*, vii, 24.

impve. sg. 2 *kar*, i, 7; ii, 12; v, 2; x, 8; xii, 17; neg. *ma kar*, xii, 7; with suff. 3rd pers. sg. gen. *karus*, viii, 9;

with suff. 3rd pers. pl. acc. (irreg.) *karuhukh*, make thou them, xii, 19; 3, with suff. 1st pers. sg. dat. *karinam*, let her make for me, v, 9; pl. 2 *kariv*, viii, 11; xii, 17; with suff. 3rd pers. pl. acc. *karyūkh*, make ye them, viii, 4; pol. impve. sg. 2 *karta*, xii, 4, 5, 10, 3, 9; pl. 2 with suff. 3rd pers. sg. dat. *kār'tōs*, please make ye for him, ii, 10; impve. fut. *kār'zi*, xii, 11; neg. *kār'zi-na*, viii, 1 (bis); xii, 6.

fut. sg. 1 *kara*, ii, 4; iv, 5; viii, 10; ix, 4; xii, 1 (bis), 3, 15, 20; with suff. 2nd pers. sg. dat. *karay*, ii, 3; xii, 1; with suff. 3rd pers. sg. dat. and neg. *karas-na*, xii, 15; 2 *karakh*, xii, 1, 3; neg. *karakh-na*, viii, 13; with suff. 3rd pers. pl. dat. *karahakh*, thou wilt make to them, xii, 16; 3, *kari*, viii, 1; xi, 2, 19; xii, 3, 19; with suff. 1st pers. sg. dat. *karēm*, ix, 4; pl. 1 *karav*, x, 1, 5; xi, 19; with suff. 3rd pers. sg. dat. *karōs*, ix, 1; 2 *kariv*, xii, 1; pres. subj. sg. 3 *kari*, viii, 6, 8, 11.

pres. m. sg. 3 *karān*, he (is) making, ii, 5; *chuh karān*, viii, 12, 3; x, 14; xii, 24; *karān chuh*, x, 8; neg. *chuna karān*, viii, 2; with suff. 1st pers. sg. gen. or dat. *chum karān*, vii, 15 (dat.), 24 (gen.); pl. 3 *chih karān*, viii, 3; xii, 3, 23; with suff. 3rd pers. sg. dat. *chis karān*, ii, 3; x, 12; f. sg. 1, *chēs karān*, vii, 15; 3 *chēh karān*, iii, 4; with suff. 3rd pers. sg. dat. *chēs karān*, v, 5 (bis); pl. 3 *chēh karān*, v, 12.

imperf. m. sg. 1, *ōsus karān*, x, 14; sg. 3 *ōs<sup>u</sup> karān*, i, 1; pl. 3 *ōs<sup>i</sup> karān*, i, 3; *karān ōs<sup>i</sup>*, xi, 8; f. sg. 3 *ōs<sup>u</sup> karān*, xii, 20; emph. *ōs<sup>u</sup>y karān*, vii, 16; pl. 3 *āsa karān*, xi, 19.

past m. sg. *kor<sup>u</sup>*, ii, 2, 3, 4; iii, 8 (bis); iv, 6; v, 9; viii, 1, 9, 10, 2; xi, 3; xii, 4, 7 (bis).

With suff. 2nd pers. sg. dat. *koruy*, x, 12; ag. *koruth*, v, 4, 5; viii, 3; with do. and suff. 1st pers. sg. nom. *kor<sup>u</sup>thas*, x, 12; with do. and suff. 1st pers. sg. dat. *kor<sup>u</sup>tham*, ii, 11.

With suff. 3rd pers. sg. dat. *korus*, xii, 7; ag. *korun*, ii, 4, 7; iv, 6; v, 7; vi, 11 (bis); vii, 4, 6 (bis); viii, 2, 10; ix, 3; x, 3, 5, 7; xii, 18, 22 (ter); emph. *kor<sup>u</sup>nay*, iv, 3; and with suff. 1st pers. sg. dat. *kor<sup>u</sup>nam*, ix, 4; and with suff. 3rd pers.

sg. dat. *kor<sup>u</sup>nas*, v, 10; viii, 9; xii, 15 (ter); and with suff. 3rd pers. pl. dat. *kor<sup>u</sup>nakh*, vi, 4; viii, 3.

With suff. 2nd pers. pl. ag. *kor<sup>u</sup>wa*, x, 12 (bis).

With suff. 3rd pers. pl. ag. *korukh*, viii, 1; x, 5 (bis); xii, 7, 18; and with suff. 2nd pers. sg. dat. *kor<sup>u</sup>hay*, iv, 2; and with suff. 3rd pers. sg. dat. *kor<sup>u</sup>has*, viii, 2; x, 5; and with suff. 3rd pers. pl. dat. *kor<sup>u</sup>hakh*, xi, 17.

pl. with suff. 1st pers. sg. ag. *kārim*, v, 9; ix, 9; with suff. 2nd pers. sg. ag. *kārīth*, v, 7; with suff. 3rd pers. sg. ag. *kārin*, v, 7, 9; viii, 5; x, 2; and suff. 3rd pers. sg. gen. *kār<sup>i</sup>nas*, viii, 6; and suff. 3rd pers. pl. dat. *kār<sup>i</sup>nakh*, x, 12.

f. sg. *kūr<sup>ū</sup>*, ii, 1, 5, 7; viii, 3, 4, 11; x, 3, 5, 7 (ter), 8 (bis), 11, 2, 4; xii, 15, 9, 22, 3; with suff. 1st pers. sg. dat. and neg. *kūr<sup>ū</sup>m-na*, v, 9; with suff. 3rd pers. sg. dat. *kūr<sup>ū</sup>s*, iii, 1, 9; and neg. *kūr<sup>ū</sup>sna*, v, 1; ag. *kūr<sup>ū</sup>n*, v, 12 (bis); vii, 8; viii, 11; x, 2, 7 (bis); xii, 12, 3, 7, 20, 3; and suff. 3rd pers. sg. dat. *kūr<sup>ū</sup>nas*, iii, 4, 9; viii, 9; x, 3, 4; xii, 4, 5, 9, 16; with suff. 2nd pers. pl. ag. *kūr<sup>ū</sup>wa*, x, 12; with suff. 3rd pers. pl. ag. *kūr<sup>ū</sup>kh*, ii, 8; and suff. 3rd pers. sg. dat. *kūr<sup>ū</sup>hay*, xi, 5.

pl. *karē*, iii, 1; with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. (irreg.) *karēmav*, x, 6; suff. 2nd pers. sg. ag. *karēth*, x, 6; with suff. 3rd pers. sg. ag. *karēn*, x, 6, 7 (bis); and suff. 1st pers. sg. dat. *karēnam*, iv, 5; and with suff. 3rd pers. sg. gen. *karēnas*, x, 7; with suff. 3rd pers. pl. ag. *karēkh*, xi, 10; xii, 25.

perf. m. sg. *chuh kor<sup>u</sup>mot<sup>u</sup>*, x, 12; f. sg. with suff. 3rd pers. sg. dat. for ag. *chēy kūr<sup>ū</sup>müts<sup>ū</sup>*, x, 8.

plup. m. sg. *kor<sup>u</sup>mot<sup>u</sup>*, iii, 8; *ōs<sup>u</sup> kor<sup>u</sup>mot<sup>u</sup>*, ii, 1; *kor<sup>u</sup>mot<sup>u</sup> ōs<sup>u</sup>*, x, 7; with suff. 2nd pers. sg. ag. and 3rd pers. sg. acc. for nom. *ōs<sup>u</sup>than kor<sup>u</sup>mot<sup>u</sup>*, thou hadst made him, x, 12; with suff. 3rd pers. sg. dat. *ōsus kor<sup>u</sup>mot<sup>u</sup>*, ix, 1; with suff. 3rd pers., pl. ag. *ōsukh kor<sup>u</sup>mot<sup>u</sup>*, viii, 2; f. sg. *kūr<sup>ū</sup>müts<sup>ū</sup>*, viii, 1; with suff. 3rd pers. sg. dat. *ōs<sup>ū</sup>s kūr<sup>ū</sup>müts<sup>ū</sup>*, x, 10.

cond. past sg. 1, *karahō*, ii, 11; v, 6; viii, 11; x, 5; 3, *karihē*, v, 9; viii, 7, 13.

karun 2, see kaḍun.



*kründ<sup>ü</sup>*, f. a basket, v, 9; *kranjē ladun*, to put into a basket, v, 7.

*karanāwun*, to cause to be made; past m. sg. with suff. 3rd pers. sg. ag. *karanōwun*, he caused (a mat) to be made (i.e. spread), xii, 24; f. sg. with same suff. as *karanōv<sup>ü</sup>n*, x, 13.

*kāisi*, *kōsi*, see *kēh*.

*kus*, *kusa*, *kusuy*, see *kyāh* 1.

*kosh<sup>u</sup>*, a honeycomb; pl. nom. *kāsh<sup>i</sup>*, ix, 5.

*Kashmīr* (Hindī, not Kāshmīrī), Kashmīr, xi, 4. The Kāshmīrī word is *Kāshīr<sup>ü</sup>*. Cf. *kōshyur<sup>u</sup>*.

*kashun*, to scratch; inf. abl. *kāshēna-hanā kariū<sup>n</sup>*, to do a little scratching, to scratch (somebody) a little, xii, 16, 7.

*kōshyur<sup>u</sup>*, m. (f. *kōshir<sup>ü</sup>*), an inhabitant of Kashīr<sup>ü</sup>, or Kashmīr; pl. nom. *kōshir<sup>i</sup>*, xi, 6.

*kasam* or (xii, 2, *kas<sup>m</sup>*), m. an oath; a charm, an incantation; *Khōdāyē-sond<sup>u</sup> chuy kasam*, there is an oath to thee of God, I adjure thee by God, xii, 7; — *karun*, to take an oath, to swear, v, 9 (bis); *driy kasam karun*, to take an oath, to swear, viii, 1 (bis), 2; — *hāwun*, to take an oath, swear by, v, 9; *muslas dyut<sup>u</sup> kas<sup>m</sup>*, he uttered a charm over the skin (cf. *shāph*), xii, 22.

*kāsun*, to expel, i, 12; vi, 6; to shave (hair); *mast kāsun*, to shave (so and so, dat.), xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

inf. obl. (inf. of purpose) *kāsani*, xii, 4, 5, 19; fut. pass. part. with emph. *y*, *muhim tagiy kāsunuy*, poverty will be able to be expelled for thee, thou wilt know how to expel poverty, i, 12; conj. part. *kōsith*, xii, 10, 3; *mast mōkalōw<sup>u</sup>nas kōsith*, he finished shaving him, xii, 5.

impve. sg. 2, *kās*, vi, 6; past m. sg. with suff. 3rd pers. sg. ag. (*amis*) *kōsun mast*, he shaved him, xii, 10, 3; with ditto, and suff. 3rd pers. sg. dat. *mast kōs<sup>u</sup>nas*, he shaved him, xii, 4; with suff. 3rd pers. sg. dat. *kōsus mast*, shaved him, xii, 10.

*kusūr*, m. a fault; *gōm suy kusūr*, that very fault happened to me, i.e. that was my bad luck (for some fault of mine), vii, 13.

*kāsawun<sup>u</sup>*, one who expels, i, 11.

*kati*, adv. where? (*kāt<sup>i</sup>* of the grammars), vii, 20; x, 12 (ter); xi, 17;

from where ? whence ? (*kati* of the grammars), x, 4 ; xi, 17 ;  
xii, 4, 5, 11, 5 ; *kati-pēṭha*, from where ? whence ? ii, 2.

*kot<sup>u</sup>*, adv. where ? xi, 5.

*koṭ<sup>u</sup>*, a son, esp. a clever son ; *ḍkhun-koṭ<sup>u</sup>*, the son of a doctor of divinity, xii, 25.

*kūt<sup>u</sup>*, pron. adj. how much ? pl. how many ? m. sg. nom. *kūt<sup>u</sup>*,  
vii, 22 ; *kōtāh*, vii, 24 ; pl. nom. *kūt<sup>i</sup>*, vii, 25 ; *kaityāh*, ix,  
5, 11 ; *kōtyāh*, vii, 31 ; x, 7, 8 ; xii, 20 ; f. sg. nom. *kōts<sup>u</sup>*, vii,  
15 ; ag. *kātsa*, i, 12 ; pl. nom. *katsa*, x, 6.

*kitāb*, f. a book ; *sōhib-i-kitāb*, a master of books, a celebrated writer, x, 13.

*kath*, f. (this word is the equivalent of the Hindī *bāt*), a word, an uttered word, ix, 7 ; xii, 9 ; a word, a statement, iv, 5 ; x, 4, 6 (many times), 14 ; a matter, circumstance, affair, iii, 5 ; xii, 1 ; a story, tale, narrative, v (title) ; vii, 1 ; viii, 1 ; x, 1 (many times), 2 (many times) ; *katha-bāṭha*, pl. conversations, xii, 25 ; *katha-karañḥ*, to converse, iii, 1 ; x, 7 (ter) ; xii, 3 ; to say (such and such) words, xii, 23 ; *kōri sōty kath karūñ<sup>u</sup>*, to hold speech with the girl, i.e. to make improper overtures to her, xii, 1. In x, 1 ff., the point of the story consists in a misunderstanding of the word *kath*, one person of the company means "a statement", the others mean "a tale".

sg. nom. *kath*, v, 1 ; vii, 1 ; viii, 1 ; x, 6 (bis) ; xii, 1 (bis) ;  
gen. *kathi-hond<sup>u</sup>*, iii, 5 ; pl. nom. *katha*, iii, 1 ; iv, 5 ; x,  
1 (many times) ; 2 (many times), 4, 6 (many times), 7 (ter),  
14 ; xii, 3, 23, 5 ; dat. *kathan*, x, 1 ; xii, 9 ; abl. *kathan*,  
ix, 7.

*kathō*, see *kyāh* 1

*kēth*, postpos. governing dat. in, on ; *athas kēth*, in the hand, ii, 7 ;  
v, 4 ; x, 7 ; xii, 22, 3 (bis) ; *khōni-kēth*, on the haunch,  
xi, 13 ; *rumāli kēth*, in a kerchief, iii, 2.

*kētha*, adv. ; *kētha-pōth<sup>i</sup>*, how ? in what manner ? iii, 9 ; v, 8 ;  
viii, 5 ; x, 8 ; xii, 3, 24.

*kōtāh*, see *kūt<sup>u</sup>*.

*kuth<sup>u</sup>*, m. a room, viii, 3 ; with suff. of indef. art. *kuth<sup>u</sup>āh*, ix, 4 ;  
sg. dat. *kuthis*, iii, 8 (bis) ; x, 7, 8 (bis) ; pl. nom. *kuth<sup>i</sup>*, vi, 3.

*katikō*, adj. of or belonging to where ? ii, 2 (poet.). Cf. *kati*.

*katarun*, to cut to pieces ; pres. m. sg. 3, *chuh katarān*, x, 7.

*kuṭ<sup>a</sup>wāl*, m. a chief of police, a *kōṭwāl*, v, 7, 9 (bis), 10 ; sg. ag. *kuṭ<sup>a</sup>wālan*, v, 7, 8, 9 ; *kuṭ<sup>a</sup>wāl-gānas* (sg. dat.), to the wretch of a police captain, v, 9 (see *gān*).

*katawañ*, f. the wages of spinning ; — *kariññ<sup>u</sup>*, to earn money by spinning, xi, 19.

*kaityāh*, *kōtyāh*, see *kūt<sup>u</sup>*.

*katsa*, *kātsa*, see *kūt<sup>u</sup>*.

*kits<sup>u</sup>*, see *kyut<sup>u</sup>*.

*kōts<sup>u</sup>*, see *kūt<sup>u</sup>*.

*kuwa*, adv. how ? v, 9.

*kiy*, in *hargāh-kiy*, if, viii, 7, 13. See *hargāh*.

*kyā*, see *kyāh*, 1 and 4.

*kyāh* 1 or *kyā* 1, interrog. pron. who ? what ?

As subst. an. m. sg. nom. *kus*, who ? xi, 2 ; xii, 1 ; *kusuy*, who verily ? xi, 19 ; ag. *kām<sup>i</sup>*, by whom ? iii, 3 (bis) ; x, 12 ; pl. nom. *kam*, who ? xii, 1.

subst. inan. *kyā*, what ? vi, 5 ; *kyāh*, what ? ii, 2, 4, 11 ; iii, 4 (quater), 8, 9 (bis) ; iv, 7 ; v, 9 (bis) ; vi, 15 ; vii, 20, 2, 4, 6, 30 ; viii, 1, 3, 6, 8, 9, 10 (ter), 1 (quater) ; ix, 4 (bis) ; x, 2, 5, 6, 8 ; xii, 1, 7, 20.

*kě-hō*, what, sir (colloquial, addressed by a woman to her husband), v, 4, 5 ; dat. *kath* ; poet. colloquial, *kathō-kīt<sup>i</sup>* (pots) for what ? xi, 11 ; abl. *kami-bāpath*, for what ? why ? on what account ? ix, 1 ; x, 12 ; *kami-mōkha*, on what account ? x, 4 ; gen. *kamyuk<sup>u</sup>*, of what ? vi, 13, 4.

*kyāh sabab churva*, what is your reason ? viii, 5 ; *kyāh gatshiy anun<sup>u</sup> nishāna*, what is to be brought to thee as a token ? xii, 21.

adj. f. inan. nom. *kusa kusa*, which (of several) ? x, 6 (bis).

*mě kyāh zulm chuh gēmōt<sup>u</sup>*, (hear) what tyranny has happened to me, ix, 6.

an. masc. *kus-tāñ wōpar*, some one else, v, 4 ; inan. *kyāh-tāñ takhsīr*, some fault of other, viii, 10.

*kyāh* 2, adv. why ? x, 14 (bis) ; how ? vii, 8, 27, 8.

*kyāh* 3, an expletive implying interrogation, vii, 27, 8.

*kyāh* 4 or *kyā* 2 (v, 9 ; xii, 23), an expletive common in the colloquial language, impossible to translate, but approximately equivalent to the English "why!", "of course," "certainly," "verily," "you see," or something of the sort, v, 8, 9 (many times); viii, 1 ; ix, 10 ; x, 3 (ter), 12 ; xi, 18 ; xii, 15 (bis), 23 ; *yit<sup>i</sup> kyāh*, "here, in fact," or "here, you see," x, 12 (bis) ; *yit<sup>i</sup> kyāh . . . āt<sup>i</sup> kyāh*, here on the one hand you see . . . there on the other hand you see, viii, 13 ; *ada-kyāh*, then of course, of course, certainly, viii, 11 ; xii, 4.

*kyāh* 5, conj., or, iv, 7.

*kyom<sup>u</sup>*, m. a worm, xii, 3 (ter), 4.

*kyut<sup>u</sup>*, postpos. for. This, like the postpositions of the genitive, is adjectival, and agrees with the governing noun. Thus : m. sg. nom. *bāg zananan-kyut<sup>u</sup>*, a garden for the women, ii, 1 ; *guris-kyut<sup>u</sup> gāsa*, grass for the horse, x, 5 ; *rētas-kyut<sup>u</sup> kharj*, expenditure for a month, xii, 4 ; *trēn rētan-kyut<sup>u</sup> kharj*, expenditure for three months, xii, 5, 11 ; *tath-kyut<sup>u</sup> shēstruw<sup>u</sup> panja*, an iron claw for that, xii, 16 ; *zyun<sup>u</sup> mē-kyut<sup>u</sup>*, firewood for me, xii, 24. With a special adverbial meaning indicating time, *rāth-kyut<sup>u</sup>*, by night, iii, 1.

m. pl. nom. *wasth pātashēha-sanzē kōrē-kit<sup>i</sup>*, articles for the king's daughter, v, 1 ; *kathō-kit<sup>i</sup>*, (pots) for what ? xi, 11.

f. sg. nom. *wōj<sup>ū</sup> pātashāha-sanzē kōrē-kits<sup>ū</sup>*, a ring for the king's daughter, v, 1 ; *ziyāphath pātishōhiyēn-kits<sup>ū</sup>*, a feast for the kingdoms, x, 11 ; *gōv<sup>ū</sup> kits<sup>ū</sup> jāy*, a place for the cow, xi, 12.

*kyuth<sup>u</sup>*, adv. how ? ii, 5.

*kyāzi*, adv. why ? iii, 1 ; v, 8 ; viii, 1, 3, 11 ; ix, 1 ; xii, 4, 5 ; *ti-kyāzi*, because, viii, 2.

*lā*, in *Lā-makān*, without a dwelling-place, an epithet of the Deity, vii, 29.

*labun*, to take ; fut. sg. 2, *labakh*, ii, 9 ; past m. sg. with suff. 3rd pers. sg. ag. *lobun*, ii, 10.

*lach*, m. a hundred thousand, a *lākh* ; *lachē-nōw<sup>u</sup>*, m. He Who has a hundred thousand names, an epithet of the Deity, ii, 2.

*lich<sup>ūn</sup>*, see *likhun*.

*ladun*, to send, iv, 2 ; vii, 7 ; x, 3 (many times) ; xii, 15 ; to put

or place (into or on a receptacle, such as a basket or tray), v, 7; viii, 4, 12; to fill (a cup with water, *pyālas āb ladun*), viii, 7; to place or impose (a burden), ii, 5; *mafi rāh ladun*, to impose a crime on the shoulder, to charge (a person, gen. or dat.) with a crime, v, 9.

fut. pass. part. m. sg. *gathšēm ladun<sup>u</sup> kēntshāh*, you must send me something, xii, 15; impve. sg. 2, *lad*, xii, 15; fut. sg. 2, with suff. 1st pers. sg. dat. and conditional suff. *ladaham-ay*, if thou wilt send to me, x, 3; past m. sg. with suff. 3rd pers. sg. ag. *lodun*, ii, 5; vii, 7; viii, 7; x, 3; ditto and with suff. 1st pers. sg. dat. *lod<sup>u</sup>nam*, iv, 2; v, 9; xii, 15; f. sg. with suff. 3rd pers. sg. ag. *lüz<sup>u</sup>n*, x, 3; ditto and with suff. 3rd pers. sg. dat. *lüz<sup>u</sup>nas*, x, 3 (bis); pl. with 3rd pers. sg. ag. *lazan*, v, 7; with suff. 3rd pers. pl. ag. *lazakh*, viii, 4, 12.

*lādun* 1 and 2, see *lārun* 1 and 2.

*ladöy<sup>i</sup>*, f. fighting; *mīlūv<sup>u</sup>kh ladöy<sup>i</sup>*, fighting was joined by them, i.e. they began to quarrel, x, 1.

*lagun*, to be joined (to), connected (with); to be felt, experienced, (*amār lagun*, desire to be felt, v, 2; *bōchē lagūñ<sup>u</sup>*, hunger to be felt, vi, 16; *trēsh lagūñ<sup>u</sup>*, thirst to be felt, viii, 7; in all these cases the person is put in the dat.); to come into existence (*mang lūj<sup>u</sup>*, a demand was made, xi, 16); to occur, happen, become (*rāth lagūñ<sup>u</sup>*, night to come on, viii, 9); to become liable to, to incur (*kōd lagun*, to incur imprisonment, to be imprisoned, v, 8; vi, 11); to be experienced (*grāy lagūñ<sup>u</sup>*, shaking to be experienced, to be unsteady, to be impermanent, ix, 12, dat. of pers. experiencing); to be attached (to), find oneself in a certain condition (*lagun wōbālī*, to find oneself in blameworthiness, to incur guilt, viii, 5); to be caught (*wālawāshi lagun*, to be caught in a net, v, 2); to arrive at (a place), viii, 5; xi, 5; (conversely), (of a place), to be reached, to be arrived at, xi, 5; (of a work) to be allotted (to so and so), viii, 5; to begin.

In the meaning "to begin", this verb is used with the oblique infinitive in *-ni* of another verb to form inceptive compounds. Thus, *atsani lagun*, to begin to enter, x, 7;

*nērani l.*, to begin to issue, x, 7; *phōlani l.*, (of the dawn) to begin to break, v, 5, 7; xii, 2; *wanani l.*, to begin to say, x, 1; *wasani l.*, to begin to descend, viii, 6; *wōtharani l.*, to begin to wipe, viii, 6; *wātani l.*, to begin to arrive, viii, 6; *yini l.*, to begin to come, x, 8. In all these cases, the verb *lagun* is in the past tense.

fut. sg. 2, *lagakh*, v, 2; with prohibitive neg. repeated as a suff. *mā lagah-a-m*, mayst thou not find thyself, v, 2; 3, *lagi*, with suff. 3rd pers. pl. dat. *lagēkh*, ix, 12; pres. m. sg. 3, *chuh lagān*, viii, 5.

past m. sg. *log<sup>u</sup>*, v, 5, 7; vi, 11; viii, 6 (ter), 7 (bis), 8; xi, 5; xii, 2; with suff. 1st pers. sg. dat. and emph. *y, log<sup>u</sup>m<sup>u</sup>y*, v, 2; pl. *lāg<sup>i</sup>*, x, 1; xi, 5; f. sg. *lūj<sup>u</sup>*, xi, 16; with suff. 3rd pers. sg. dat. *lūj<sup>u</sup>s*, vi, 16; viii, 7, 9; perf. m. pl. 2, *chiwa lāg<sup>i</sup>māt<sup>i</sup>*, viii, 5.

cond. past sg. 1, *lagahō*, v, 8.

*lāgun*, to apply; to fix (*jēnda lāgun*), to fix a flag, set up a flag, insist on a claim, v, 11; to assume the character of (so and so), make oneself look like (so and so), dress oneself up as (so and so), disguise oneself as (so and so); i, 2; v, 9, 10, 1 (ter); x, 7, 12 (bis), 4; to cause to come into existence, to be carried on (*lōg<sup>i</sup>māt<sup>i</sup> nagma*, dances were being carried on, iii, 7).

conj. part. *lōgith*, i, 2; v, 11; x, 12 (bis); impv. sg. 2, *lāg*, v, 9, 11; past m. sg. with suff. 3rd pers. sg. ag. *lōgun*, v, 10, 1 (bis); x, 7; perf. m. pl. (auxiliary omitted), *lōg<sup>i</sup>māt<sup>i</sup>*, iii, 7; plup. m. sg. with suff. 1st pers. sg. ag. *ōsum lōg<sup>u</sup>mot<sup>u</sup>*, x, 14.

*lāgar*, adj. lean, thin; f. pl. nom. *lāgar*, vi, 15.

*luh-luh*, a meaningless refrain added in songs, v, 11 (four times).

*lōhlūr<sup>u</sup>*, f. longing, eager desire; sg. abl. *lōhlari*, vi, 3.

*lēj<sup>u</sup>*, f. a cooking pot; pl. nom. *lējē*, xi, 10.

*lūj<sup>u</sup>*, *lūj<sup>u</sup>s*, see *lagun*.

*lēkh*, f. indecent language, immoral proposals made to a woman; pl. dat. *lēkan*, viii, 3, 11.

*lōkh*, m. pl. people; pl. nom. ii, 11; dat. *lōkan*, ii, 11; xi, 13. According to the Kāsmīraśabdāmṛta (II, i, 66), in standard Kāshmīrī this word is *lūkh*, and retains the long *ū* throughout all its cases.

*likhun*, to write ; impve. sg. 2, *likh*, xii, 15 ; fut. pl. 3, *likhan*, ix, 12 ; pres. m. sg. 3, *chuh likhān*, x, 13 ; f. sg. 3, *likhān chēh*, xii, 11 ; part. m. sg. *lyukh<sup>u</sup>*, xii, 15 ; with suff. 3rd pers. sg. ag. *lyukhun*, xii, 22 (bis) ; ditto and with suff. 3rd pers. sg. dat. *lyukh<sup>u</sup>nas*, xii, 15 (bis), 6 ; with suff. 3rd pers. sg. dat. *lyukhus*, xii, 17 ; with suff. 3rd pers. pl. ag. and 3rd pers. sg. dat. *lyukh<sup>u</sup>has*, xii, 17 ; f. sg. with suff. 3rd pers. sg. ag. *lich<sup>u</sup>n*, viii, 10 ; perf. (auxiliary omitted) m. sg. *lyukh<sup>u</sup>mot<sup>u</sup>*, viii, 10 ; xii, 15, 23.

*lākam*, m. a bridle, xi, 9.

*lōkut<sup>u</sup>*, adj. small ; *lōkut<sup>u</sup> hyuh<sup>u</sup>*, the younger of one or more brothers, sg. ag. *lōk<sup>u</sup>t<sup>u</sup> hih<sup>i</sup>*, xii, 1.

*lāl* 1, m. a ruby, xii, 2 (quater), 3, 4 (many times), 6 ; sg. dat. *tath lālas hyuh<sup>u</sup>*, like that ruby, xii, 4 (bis) ; pl. nom *lāl*, i, 9 ; x, 2 ; 5, 12 (ter) ; xii, 3, 5, 9 ; dat. *lālan-pēth*, on the rubies, x, 5 ; gen. *lālan-hond<sup>u</sup>*, xii, 5 (ter) ; abl. *lālau*, viii, 3, 11 ; *lāl-pharōsh*, m. a ruby-seller, a jeweller, xii, 3 ; *lāl-shēnākh*, m. a ruby-tester, a lapidary, xii, 4, 5, etc. ; sg. dat. *lāl-shēnākas*, xii, 4 (bis), 5, 6, 10, 1, 3, 5, 9 (several times), 22, 4, 5, gen. *lāl-shēnāka-sond<sup>u</sup>*, xii, 8, 25 ; ag. *-shēnākan*, xii, 4 (bis), 7, 9, 10, 3, 22 (ter), 4, 5.

*lāl* 2, f. spittle, saliva, viii, 7.

*Lālmāl*, N.P. f. xii, 8, 11 (bis), 4, 5 (indeclinable in composition), 25.

*Lāla-Malikh*, N.P. m. ; sg. gen. *Lāla-Malikhun<sup>u</sup>*, iv, title ; dat. *Lāla-Malikas*, iv, 7.

*lalawun*, to caress ; to caress, in order to relieve pain, to soothe, fondle, stroke, v, 6 ; pres. m. sg. 3, *chuh lalawān*, v, 6.

*lamun*, to pull, drag ; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus lamān*, he is pulling him, viii, 9.

*lōn<sup>u</sup>*, m. fate ; *lōn<sup>i</sup>-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

*Landan*, m. London ; sg. abl. *Landana-pētha*, xi, 3.

*langūt<sup>i</sup>*, f. a loin-cloth ; — *karith*, wearing only a loin-cloth, xii, 23.

*lōnun*, to reap ; pres. sg. 3, *chuh lōnān*, x, 5.

*lar*, f. the side (of the body) ; sg. abl. *lari*, vii, 18 ; *lari-tala*, from under the side (of Eve's birth from Adam), vii, 7.

*lār*, f. running, pursuit; running away, fleeing; — *karūñ<sup>ū</sup>*, to pursue, ii, 8; *lār tsānūñ<sup>ū</sup>*, to pursue, ix, 2.

*lār<sup>ū</sup>*, f. a house; dat. *larē*, vi, 3.

*lārun* 1 or (iii, 5; vi, 8) *lādun* 1, to run; *pata lārun*, to run after, to pursue (ii, 9; vi, 8; xi, 18).

pres. part. *lārān*, vi, 8; viii, 6; xi, 12; pres. m. pl. 3, *chikh lārān*, ii, 9; with suff. 3rd pers. pl. dat. *chikh lārān*, xi, 18; imperf. m. pl. 3, *ös<sup>t</sup> lārān*, x, 5; 1 past m. pl. with suff. 3rd pers. sg. dat. *lōris*, ii, 9; III past m. sg. *lāryāv*, ii, 10; *lādyāv*, iii, 5; f. sg. with suff. 3rd pers. sg. dat. *lādyēyēs*, vi, 8.

*lārun* 2 or *lādun* 2, to be brought into contact with, to touch (of oil or other liquid dirtying a person); perf. *lāryōmot<sup>u</sup>* (Göwind Kaul) or *lādyōmot<sup>u</sup>* (Hātim), viii, 6 (*amis zahar l.*, the poison has touched her).

*lashkar*, f. an army, x, 11; sg. dat. *lashkari*, ii, 7; x, 9, 13; *lashkari-manz*, in the army, ii, 6, 8.

*lasun*, to survive (a danger); fut. sg. 3, *lasi*, x, 7.

*lōt<sup>u</sup>*, adj. light, gentle; *lōt<sup>i</sup>-pōth<sup>i</sup>*, gently, xii, 5.

*loṭ<sup>u</sup>*, the tail of an animal, v, 7; abl. *laṭi-kān<sup>i</sup>*, in the direction of the tail, towards the tail (and not towards the head), xi, 9.

*lath*, f. a foot; pl. dat. *roṭun latan tal*, he held it under his feet, i.e. he stood upon it, viii, 7.

*lath*, f. an occasion, time, turn; sg. dat. *dōyi laṭi*, on two occasions, twice, viii, 7; *trēyimi laṭi*, on the third occasion, viii, 7.

*litr<sup>ū</sup>*, f. a saw; abl. *litri-sōty*, with (by means of) a saw, vii, 19.

*lōw<sup>u</sup>*, m. in *gāsa-lōw<sup>u</sup>*, a bundle of grass, xi, 12.

*lyukh<sup>u</sup>*, etc., see *likhun*.

*lōyikh*, adj. fit, worthy; *mē lōyikh*, worthy of me, xii, 10, 9; *lōyik-ē-pādashāh*, worthy of a king, x, 4; *lōyik-i-wazīr*, worthy of a vizier, xii, 10, 19; *lōyik-i-pādashāh*, worthy of a king, xii, 19.

*lāyilā*, the Musalmān creed, a corruption of the Arabic *lā ilāha illa-llāhu*, there is no god, but the God, vi, 17.

*lāyun*, to strike, hit, beat, iii, 1 (dat. of obj.), 2 (dat. of obj.), 9 (dat. of obj.); ix, 8; x, 1 (*amis lōyukh*, they beat him, *dhāvē prayōga*); (*shēmshēri-hünz<sup>ū</sup> tsund<sup>ū</sup> lāyūñ<sup>ū</sup>*, to strike a blow with a sword, iii, 5, 6; *thaph dāmānas lāyūñ<sup>ū</sup>*, to strike a



grasp to a skirt, to seize the skirt, v, 9; *bandūkh lāyun*, to aim and fire a gun, ii, 11; viii, 10; to cast, to throw, i, 6, 7, 8; v, 3, 4 (ter), 5.

inf. dat. (inf. of purpose) *lāyēni*, ix, 8; fut. pass. part. m. pl. *hēch lāyān<sup>i</sup> rīnz<sup>i</sup>*, learn to throw balls, v, 3; impve. 2, *lāy*, i, 7; with suff. 3rd pers. sg. dat. *lāyus*, iii, 5; fut. sg. 3, *lāyi*, iii, 9; pres. m. sg. 3, *lāyān chuh*, v, 4; imperf. m. sg. 3, *ōs<sup>u</sup> lāyān*, i, 6.

I past m. sg. with suff. 3rd pers. sg. ag. *lōyun*, i, 8; iii, 1, 2; ditto and suff. 3rd pers. sg. dat. *lōy<sup>u</sup>nas*, viii, 10; with suff. 3rd pers. pl. ag. *lōyukh*, x, 1; ditto and suff. 3rd pers. sg. dat. *lōy<sup>u</sup>has*, ii, 11; pl. with suff. 1st pers. sg. ag. and suff. 3rd pers. sg. dat. *lōy<sup>i</sup>mas*, v, 4; with suff. 3rd pers. sg. ag. *lōyin*, v, 4; f. sg. with suff. 3rd pers. sg. ag. *lōy<sup>u</sup>n*, viii, 6, ditto and suff. 1st pers. sg. dat. *lōy<sup>u</sup>nam*, v, 9; ditto and suff. 3rd pers. sg. dat. *lōy<sup>u</sup>nas*, iii, 6.

III past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *lāyānas*, he had thrown a long time ago to her, v, 5. *lüz<sup>ü</sup>*, see *ladun*.

*ma* or (poet. v, 2) *may*, prohibitive adv., used with impve. *ma kar*, do not make, xii, 7. Cf. *mā* 1.

*mā* 1, or (poet. v, 11) *mōv*, prohibitive adv. With 2 sg. fut., in v, 2 it is repeated, under the form of *m*, as a suffix to the verb, *mā lagaham* (*lagakh*+*a*+*m*, in which the *a* is a junction vowel), mayst thou not find thyself. It is also used as a negative in the apodosis of a conditional sentence, as in *hargāh-ay wuchihē* . . . *mā mārīhē*, if he had seen . . . he would not have killed, viii, 10 (but cf. *mārīhē-na*, viii, 7); *hargāh-kiy sara karihē* . . . *mā diyihē hukum*, if he had investigated, . . . he would not have given the order, viii, 13. Cf. *ma* and *na*.

*mā* 2, or (poet. v, 9) *māh*, adv. indicating a question asked with hesitation, equivalent to "I wonder if", "can it be possible that?" i, 2; v, 8, 9; vii, 20; viii, 9, 13; x, 5, 12; xii, 23.

*mē*, see *bōh*.

*mōbārakh*, adj. blessed; — *karun*, to congratulate, x, 8.

*māch-t<sup>a</sup>l<sup>ü</sup>r<sup>ü</sup>*, f. a honey-bee, ix, 1 (ter), 3, 4, 5; sg. ag. *māch-t<sup>a</sup>l<sup>a</sup>ri*, ix, 1, 6.

*macāma*, m. N. of a certain dainty, a kind of rice pudding, cooked with *ghī* and spices, and coloured, ii, 3.

*mad*, m. pride, vii, 15.

*mōdā*, f. (Ar. *mudda'ā*), meaning, object, vi, 7.

*moḍu*, see *mor*<sup>u</sup>.

*mūd*<sup>u</sup>, see *marun*.

*mōdān*, m. an open field, plain, x, 1 (quater); with suff. of indef. art. *gāsa-mōdānā*, a certain grass plain, x, 5; sg. dat. *mōdānas*, iii, 1; viii, 9; x, 1; xii, 20; pl. nom. (acc.) *pōshē-mōdān*, the flower-meadows, xi, 3.

*mōdur*<sup>u</sup>, adj. sweet, vii, 31 (wine); pl. abl. *mōdaryiv kathau*, with sweet words, ix, 7.

*māh*, see *mā* 2.

*mahabath*, m. affection, love; sg. abl. *mahabata-sōty*, through affection, x, 4.

*mahkam*, adj. made firm, firm, stable, strong, xi, 9 (of a rope); strong, established, which cannot be abrogated, iv, 6 (of a religion).

*mahala-khān*, or (xii, 19) *-khāna*, m. the private apartments of a palace, the harem, viii, 3, 11; *dōkhl-i-mahalakhāna*, (of a woman) brought into the harem, xii, 19.

*muhim*, m. poverty, i, 11, 2; viii, 9 (bis); x, 3; sg. abl. *muhima-sōtin*, through (i.e. owing to) poverty, i, 4, 5 (bis); *muhim-zad*, poverty stricken, x, 4.

*Mahmad*, m. N.P. Muḥammad, iv, 6; vii, 4.

*Mahmōd*, m. N.P. Maḥmūd; — *-i-Gaznavī*, Maḥmūd of Ghaznī, i, 1.

*mahanyuv*<sup>u</sup>, m. a man, x, 4; pl. nom. *mahaniv*<sup>i</sup>, x, 1.

*mōhar*, f. a seal, x, 3, 10; xii, 22; N. of a certain coin, a gold mohur; *mōhar kariūn*<sup>ū</sup>, to seal, x, 3 (bis), 10; *mōhara-dyār*, wealth of mohurs, much money, i, 9; *mōhar-hatas rosh*<sup>u</sup>, a necklace worth a hundred mohurs, v, 10, 12.

*māhrāj*, m. (a Hindī word), the Mahārāja of Kashmīr, xi, 4.

*mah<sup>a</sup>ram*, adj. familiar (with), intimately acquainted (with), ii, 4 (with a secret, dat.).

*mōj*<sup>ū</sup>, f. a mother, viii, 1, 3, 11 (bis); xii, 15 (quater), 8; sg. dat. *mājē*, viii, 3 (bis); gen. *mājē-hond*<sup>u</sup>, xii, 15; ag. *mājē*,

- v, 6; xii, 15, 8; voc. *mājijy*, xii, 15 (bis); *mājē-zamīn*, mother-earth, ix, 9; *wōra-mōj<sup>u</sup>*, a stepmother, viii, 1.
- mōjub*, m. a reason; *amij mōjub*, for this reason, viii, 6.
- mējēr*, m. a major (corr. of the English word), a superior officer, e.g. a master-of-the-horse, x, 12, 13; sg. dat. *mējēras*, x, 5 (ter), 12 (bis); ag. *mējēran*, x, 12.
- mukadam*, m. a certain revenue official, the village headman, ix, 10; sg. ag. *mukadaman*, ix, 1.
- makh*, m. an axe; *makh dyun<sup>u</sup>*, to apply, or wield, an axe (dat. of obj.), vii, 14.
- mōkh*, m. the face; *mōkh ratun*, to seize the face, gaze on the face, v, 9; abl. *mōkha*, on account of; *tami mōkha*, on that account, viii, 9; *kami mōkha*, on what account, x, 4.
- makh<sup>a</sup>ra*, m. coquetry; *makh<sup>a</sup>r-i-zan*, a woman's coquetry, woman's wiles, x, 13.
- mōkalun*, to be completed, finished, viii, 6, 8; to be released, to escape, v, 8; vi, 10, 1; *mōkalan pāy*, a device for escape, a way of salvation, ix, 11.
- inf. obl. abl. *mōkalan* (poet. for *mōkalana*), ix, 11; fut. sg. 3, *mōkali*, v, 8; vi, 10; 1 past m. pl. with emph. *y*, *mōkālīy*, vi, 11; 3 past m. sg. *mōkalyāw*, viii, 6, 8.
- mōkalāwun*, to finish, to complete, vi, 16; ix, 6; x, 1; xii, 5; to release, set free, v, 8.
- wanīth mōkalāwun*, to finish speaking, vi, 16; ix, 6; *kōsīth m.*, to finish shaving, xii, 5.
- fut. pass. part. f. sg. *tagiyē mōkalāwūn<sup>u</sup>*, do you know how to get her released? v, 8; fut. pl. 1, with suff. 3rd pers. sg. acc. *mōkalāwahun*, we shall complete it, x, 1; 1 past m. sg. *mōkalōw<sup>u</sup>*, vi, 16; ix, 6; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *mōkalōw<sup>u</sup>nas*, he finished (shaving) him, xii, 5.
- makān*, m. a dwelling-place, see *lā*.
- mōkta*, m. a pearl; pl. nom. with emph. *y*, *mōktay*, pearls verily, i, 9. This word is elsewhere usually spelt *mōkhta*.
- māl*, m. goods, property, i, 9; iii, 1; viii, 9 (quater).
- mala*, m. a Musalmān priest, a Mullah; pl. dat. *malan*, vi, 13
- möl*, m. the price (of anything), viii, 9; — *karun*, to fix the price, viii, 9 (bis).

*mól<sup>u</sup>*, m. a father, viii, 13; *wōra-mōj<sup>ū</sup> yā mól<sup>u</sup>*, a stepmother or (step)father, viii, 1; sg. dat. *mōlis*, xii, 4, 5, 10 (bis), 3; gen. *mōl<sup>i</sup>-sond<sup>u</sup>*, xii, 19, 20 (bis), 1 (bis), 2, 4; ag. *mōl<sup>i</sup>*, v, 6.

*Malikh*, N.P. See *Lāla-Malikh*.

*malakh*, m. an angel; pl. ag. *malakav* (for *malakau*), iv, 2.

*mulkh*, m. a country, district; pl. dat. *mulkan*, i, 1.

*māl<sup>i</sup>kōñ<sup>ū</sup>*, f. a queen, esp. Queen Victoria of England; sg. ag. *māl<sup>i</sup>kāñi*, xi, 2.

*milawun*, to join, unite (transitive); 1 past f. sg. with suff. 3rd pers. pl. ag. *miliw<sup>ū</sup>kh laḍōy<sup>i</sup>*, fighting was joined by them, they began to fight among themselves, x, 1.

*mumot<sup>u</sup>*, see *marun*.

*man*, f. the mind; sg. abl. *mani*, vi, 6. This word is usually m., but here it is certainly feminine, with a fem. adj. (*panañē*, for *panañi*, m.c.) in agreement with it.

*māñē*, m. meaning, purport, iii, 4, 5; vii, 27, 8; *khābas māñē tsārun*, to tell the meaning of a dream, vi, 14.

*mang*, f. a request; — *ladūñ<sup>ū</sup>*, to make a request, make a demand, xi, 16.

*manga*, see *hanga ta manga*.

*mangun*, to ask for, demand; fut. pass. part. m. sg. *mangun<sup>u</sup>*, it is to be demanded, you must demand, xii, 18; with *gatshi*, xii, 13, 8; impve. sg. 2, *mang*, xii, 5, 10, 1; with suff. 1st pers. sg. dat. *mangum*, ask from me, xii, 18; fut. with suff. 3rd pers. sg. dat. and neg. *māng<sup>i</sup>zēs-na*, you must not ask from her, xii, 18; indic. fut. sg. 1, with suff. 2nd pers. sg. dat. *mangay*, I shall ask from thee, xii, 7; 2, with suff. 3rd pers. sg. dat. *mangahas*, thou wilt demand from him, xii, 19; pres. m. sg. 3, with suff. 1st pers. sg. dat. *chum mangān*, he is asking from me, xii, 4, 5, 11, 4; pl. 3, with same suff. *chim mangān*, they are asking from me, xi, 14.

*manganāwun*, to send for, summon (by another); past m. sg. with suff. 3rd pers. sg. ag. *manganōwun*, vi, 16; pl. with suff. 3rd pers. pl. ag. and with emphatic suffix *ay*, *gur<sup>i</sup> manganōv<sup>i</sup>hay*, they actually sent for horses, xi, 8.

*manōsh*, m. a man, a human being, xii, 15 (bis); sg. dat. (for acc.) *manōshēs*, xii, 15.

*manz*, adv. inside, xii, 11 (descend inside).

postpos. governing dat. in ; on (in special cases only) ; into.

in, *ath-manz*, in it, xii, 3, 15 ; *ath<sup>i</sup>-m.*, in it verily, viii, 1 ; xii, 2, 22 ; *bāgas-m.*, in the garden, ii, 1, 7 ; *chus manz*, he is inside it, xii, 3 ; *dōbas-m.*, in the pit, xii, 6, 7 ; *dadari-m.*, in the hollow, ii, 10 ; *dilas-m.*, in the heart, ii, 5 ; *hāpatas-m.*, in the bear, ii, 11 ; *janatas-m.*, in heaven, xii, 20, 3 ; *kōli-m.*, in the stream, xii, 2 ; *kañē-m.*, in a stone, vi, 7 ; *maris-m.*, in the body, ii, 6 ; *pādashōhī-m.*, in the kingdom, xii, 19 ; *sūras-m.*, in the ashes, xii, 23 ; *tōtas-m.*, in the parrot, ii, 8 ; *wōr<sup>i</sup>-vis-m.*, in the father-in-law's house, x, 3 ; *yēs-m.*, in whom, ii, 9.

on, *athas-m.*, (a bracelet) on the hand (arm), xii, 12 ; *mōdānas-m.*, on the plain, xii, 20 ; *tokis-m.*, (jewels) on a tray, viii, 12 ; *tath<sup>i</sup>-m.*, (a bracelet) on even it (sc. a hand), xii, 11.

into, (on to), *amis-m.*, (put) into this (bear), ii, 4 ; *bāgas-m.*, (went, entered, arrived) into the garden, ii, 1 (bis) ; iii, 7 ; v, 4, 5, 6, 9 (bis) ; *dun<sup>i</sup>yāhas-m.*, (go) into the world, xii, 18 (bis) ; *halamas-m.*, (throw, etc.) into the lap-skirt, v, 4 (bis), 5 ; *hāpatas-m.*, (entered) into the bear, ii, 10 ; *janatas-m.*, (arrive, etc.) into heaven, xii, 24 (bis) ; *jāyē-m.*, (enter) into a place, iii, 7 ; *kuthis-m.*, (ascend) into the room, x, 7, 8 (bis) ; *laskari-m.*, (go, etc.) into the army, ii, 6, 9 ; *mōdānas-m.*, (arrived) on to a plain, iii, 1 ; viii, 9 ; *maḍ(r)is-m.*, (enter) into a body, ii, 5, 6, 7, 11 ; *nāgas-m.*, (descend, throw) into a spring, iii, 5, 9 ; xii, 7, 12 ; *nāras-m.*, (leap) into the fire, iii, 4 ; *pōshākas-m.*, (entered) into the garment, x, 7 (bis) ; *shēharas-m.*, (entered, arrived) into the city, v, 9, 11 ; x, 14 ; xii, 2 ; *shikamas-m.*, (entered) into the belly, x, 7 (bis) ; *tath<sup>i</sup>-m.*, (throw) into it verily, xii, 11 ; *tōtas-m.*, (entered) into the parrot, ii, 5 ; *wanas-m.*, (arrived) into a forest, ix, 1.

*manza*, postpos. governing abl. from in ; *ami-manza*, from in it, xii, 4 ; *bagala-m.*, from in (i.e. from under) the armpit, viii, 7 ; *cēnda-m.*, from in (i.e. out of) the pocket, xii, 15 ; *dōba-m.*, from in the pit, xii, 7 ; *kōli-m.*, from in the stream, xii, 4, 6 ;

*rakhi-m.*, (seized) from in (i.e. seized in and brought from) the field, x, 12 (bis); *shēhara-m.*, from in (i.e. from) the city, viii, 11; *shikama-m.*, from in the belly, x, 7 (bis); *sūra-m.*, from in the ashes, xii, 23; *sataw-m.*, from in (i.e. from among) the seven, x, 12; *wana-m.*, from in the forest, ix, 4; *yēmi-m.*, from in which, xii, 11.

*mōnzūr*, approved, accepted, i, 12.

*munazāth* (= *munazzat*), pure (of God), vii, 1.

*miñē-mür<sup>ū</sup>*, f. a hind, ii, 8; dat. *-marē*, ii, 9; ag. *-mari*, ii, 9.

*mār*, m. killing, slaughter; *māra gatshun*, to die a violent death, x, 7, 8, 13.

*mor<sup>u</sup>*, or (ii, 5, 9) *moḍ<sup>u</sup>*, m. the body of man or beast, ii, 5, 9, 10 (bis), 1; sg. dat. *maris*, ii, 7; *maris-manz*, ii, 6, 7, 11; *maḍis-manz*, ii, 5.

*mür<sup>ū</sup>*, f. see *miñē-mür<sup>ū</sup>*.

*mard*, m. a man; *marda-zan*, man or woman, vii, 23.

*murdamāzōrī*, f. laughing and joking, amorous sport, x, 12. The word is a corruption of the Persian *mardum āzārī*. In that language *mardum āzār*, a tormenter of men, is colloquially used to mean "a lovely woman". Hence *mardum āzārī* would mean lit. "the conduct of a man with a lovely woman", i.e. "amorous sport."

*marhabā*, interj. welcome! hail! God bless you!; with suff. of indef. art. *kār'tōs marhabāh*, make ye a God bless you for him, wish him good luck, ii, 10.

*māraka* (= *ma'raka*), m. an assembly; pl. dat. *māraKAN*, (in) the assemblies, vii, 23.

*markhas* (= *murakhkhas*), dismissed, allowed to depart; — *karun*, to dismiss (a court), viii, 11.

*marun*, irreg. to die; conj. part. *marith*, having died, i.e. after death, iv, 7; *marith gatshun* (= Hindi *mar jāna*), to die, vi, 16.

fut. sg. 1, *bōy mara-y*, if I shall die, viii, 1 (bis); 3, *mari*, x, 7; xii, 19; imperf. *ōs<sup>u</sup> marān*, he was dying, he used to die, i.e. (in former times, if he did so) he always died, v, 9.

past sg. m. 3, *mūd<sup>u</sup>*, ii, 3, 6; sg. f. 3, *mōyē*, viii, 2, 11.

perf. part. m. sg. *mumot<sup>u</sup>*, dead, ii, 3 (bis), 4 (bis), 10; dat. *kōtyāh warihy gamāt<sup>i</sup> mumatis*, how many years have

passed for him dead, i.e. how many years it is since he died, xii, 20; pl. *mumāt*<sup>i</sup>, viii, 1; perf. m. pl. 3, *chih mumāt*<sup>i</sup>, they have died, viii, 1; fut. perf. *āsi mumot*<sup>u</sup>, he is probably dead, x, 8 (bis).

cond. past sg. 3, *marihē*, viii, 7.

*mārun*, to kill; to strike, wound (v, 6).

inf. dat. *māranas*, for killing, (a decision) to kill, ii, 7; abl. *mārana-bāpath*, (given) for killing, x, 12; *ām mārani*, he came to kill me, viii, 13; fut. pass. part. *gatshi mārun*<sup>u</sup>, he must be killed, x, 5 (bis), 12, 5; conj. part. *mōrith trāwin* (= Hindi *mār dālṇā*), to kill, slay, x, 8.

impve. pl. 2, with suff. 3rd pers. sg. acc. *mōryūn*, ii, 16; with suff. 3rd pers. pl. acc. or dat. *mōryūkh*, viii, 4, 12, 3; indic. fut. sg. 1, with suff. 2nd pers. sg. acc. *mārath*, ii, 11; 3, *mārē* (m.c. for *māri*), v, 7; with emph. *y, māriy*, vi, 11; with suff. 2nd pers. pl. gen. *yus māriwa*, he who among you will kill, ii, 7; pl. 3, with suff. 3rd pers. pl. acc. *māranakh*, viii, 4.

past m. sg. *mōr*<sup>u</sup>, iii, 3 (ter); vi, 11; neg. *mōr*<sup>u</sup>-na, ii, 8; with suff. 2nd pers. sg. ag. and 1st pers. sg. nom. *mōr*<sup>u</sup>thas, thou didst wound me, v, 6; with suff. 3rd pers. sg. ag. *mōrun*, viii, 7, 10 (bis); x, 7; with suff. 3rd pers. pl. ag. and 1st pers. sg. dat. *mōr*<sup>u</sup>ham, they killed him for me (dat. ethicus), iii, 3; pl. *mōr*<sup>i</sup>, viii, 12; with suff. 3rd pers. pl. sg. *mōrikh*, viii, 4.

cond. past 1, with suff. 2nd pers. sg. ag. and neg. *mārahath-na*; 3, neg. *mā mārihē*, he would not have killed, viii, 10; *mārihē-na*, he would not have killed, viii, 7; both being in apodosis of a cond. sentence.

*martsa-wāgun*, m. red pepper; *martsa-wāgan ratshi-hanā*, a little red pepper, a small amount of red pepper, v, 6.

*māra-wātul*, m. an executioner; pl. nom. (for acc.) *mārawātul*, x, 12; dat. *mārawātalan*, viii, 4 (bis), 11, 2, 3; x, 5 (bis), 12; ag. *mārawātalan*, viii, 12; x, 12; Cf. *wātul*.

*Marāz*, m. N. of the south-east end of the Valley of Kashmīr; *Marāz-i-pargan*, the Pargana, or fiscal division, of Marāz, xi, 5.

*mas*, m. wine, vii, 31.

*Musā*, Moses ; sg. ag. *musāy*, iv, 5.

*mashhūr*, celebrated, renowned, xi, 3.

*mashun*, to be forgotten ; (with subj. in dat.) to forget ; conj. part. *kath gayēs mashith*, he forgot the statement, x, 6 ; past part. m. sg. *amis moṭh<sup>u</sup>*, he forgot, v, 7 ; f. sg. 1 with suff. 3rd pers. pl. dat. *mūth<sup>u</sup>kh*, (love, fem.) was forgotten to them, they forgot (love), ix, 8.

*mushtākh*, enamoured (of), entranced (with), usually governing dat., iii, 1, 9 (bis) ; m. *ath<sup>i</sup> tamāshēs-kun*, enamoured of that spectacle, iii, 7 ; m. *tath<sup>i</sup>-sōty*, entranced with that also, iii, 8 ; *pānas<sup>u</sup>-kun mushtākh*, (God has) yearnings only for Himself ; i.e. He alone is free from imperfections, and if He has yearnings, they can only be for Himself, as all things consist in Him, vii, 3 ; *mushtākh gatshun*, to become entranced, etc., iii, 1, 7, 8.

*mashūyēth*, f. a wish, vii, 7.

*miskīn*, m. a beggar, one who is poverty-stricken, x, 10 ; pl. nom. *miskīn*, ix, 11.

*miskīnī*, f. poverty, beggary ; sg. gen. *-hond<sup>u</sup>*, x, 4 (bis).

*musla*, m. a piece of skin, xii, 18 (bis) ; dim. *musla-han*, f. a piece of skin, xii, 21 ; sg. dat. *muslas*, xii, 22.

*maṣlahath*, f. consultation ; — *kariūñ<sup>u</sup>*, to consult together, viii, 3 ; xi, 19.

*masnavī*, f. a rhymed poem, vii, 30.

*Misar*, see *Azīz-i-Misar*.

*mast*, m. hair ; *mast kāsun* (personal obj. in dat.), to shave, xii, 4 (bis), 5 (bis), 10 (ter), 3 (bis), 9.

*mas<sup>a</sup>th*, adj. plump, well-favoured (of cattle). This adjective is here inflected to agree with a fem. noun in dat. pl., *mastan*, vi, 15.

*moṭ<sup>u</sup>*, adj. mad, v, 2 ; subst. m. a mad man ; sg. dat. *nēmīs mātīs siwāh*, except this madman, v, 9 ; ag. *māt<sup>i</sup>*, v, 9.

*moṭ<sup>u</sup>*, the space between the shoulders, the upper part of the back, sg. abl. *matī*, v, 9 ; xi, 10.

*mōth*, m. death ; Death personified, hence sg. gen. f. *mōtiūñ<sup>u</sup>*, (a prison-house) of Death, ix, 4.

*mathun*, to rub ; conj. part. *mathith*, having rubbed (butter on



something), ix, 4 ; impve. sg. 2, *math*, rub (ashes on the body), v, 9.

*mōtasūt*<sup>i</sup> (for *mutasaddī*), m. an accountant ; pl. nom. *mōtasūt*<sup>i</sup>, ix, 7.

*matsh*, f. the arm ; sg. abl. *matshi*, x, 5.

*mōsh*, m. a contemptuous term used by demons or the like for a man ; sg. abl. *mōsha-bōy*, f. the smell of a man, xii, 15.

*mutsarun*, to open ; — a door (viii, 3) ; — a letter (viii, 10 ; xii, 23) ; — the eyes (xii, 22) ; *sīna* —, to open the bosom, to declare one's inmost thoughts and sorrows (vii, 21).

conj. part. *mutsarith*, vii, 21 ; fut. sg. 1, with suff. 2nd pers. sg. dat. *mutsaray*, viii, 3 ; past sg. m. with suff. 3rd pers. sg. ag. *mutsorun*, viii, 10 ; xii, 23 ; f. pl. with same suff. *mutsarēn*, xii, 22.

*mēwa*, m. a fruit, xii, 21, 2.

*mōv*, poet. for *mā* 1 (v, 11), q.v.

*may*, poet. for *ma* (v, 2), q.v.

*mōyē*, see *marun*.

*myōn*<sup>u</sup>, possess. pron. my, i, 10 ; vii, 27, 8 ; x, 4, 5, 12 (bis), 4 ; xii, 15 ; with emph. *y*, *myōnuy*, vii, 9 ; m. sg. dat. *myōnis*, xii, 19, 20 (bis), 1 ; abl. *myāni*, i, 2 ; pl. nom. *myōn*<sup>i</sup>, vii, 20 ; x, 5 ; xii, 15 (bis) ; dat. *myānēn*, ii, 7 ; f. sg. nom. *myōñ*<sup>u</sup>, iii, 2, 4, 8, 9 ; v, 10 ; xii, 14 (bis), 5, 8 ; with emph. *y*, *myōñ*<sup>u</sup>*y*, x, 10.

*myūth*<sup>u</sup>, adj. sweet, pleasant, vi, 11 (of the interpretation of a dream).

*māz*, m. flesh, vii, 24 ; sg. dat. *māzas*, vii, 14.

*mizmān*, m. a guest, vii, 4.

*na*, adv. neg. not. It is not used with the simple or with the polite impve. (see *ma*, *mā* 1), but is used as a prohibitive with the fut. imperative. In a direct statement it is usually suffixed to the verb, as in *mōr*<sup>u</sup>-*na*, did not kill, and if the verb has pronominal suffixes it follows them, as in *mārahath*-*na*, I should not have killed thee. Before it the suffix *kh* does not become *h*, as in *chukh*-*na*, not *chuhana*, thou art not. It is used in this way, suffixed to a verb in i, 6 ; ii, 1, 4, 8, 9, 11 ; iii, 1, 2, 3 ; iv, 4, 6 ; v, 6 (ter), 9 (bis) ; vi, 10, 6 (bis) ; viii,

1, 2, 3, 7 (ter), 9 (bis), 11 (bis), 3; x, 1 (ter), 4 (bis), 6, 7, 12, 4; xii, 2 (bis), 3, 7, 15 (bis), 6, 7, 22. With the fut. impv., we have *dāp'zēm-na*, you must not say to me, v, 8; *kār'zi-na*, you must not make, viii, 1; xii, 6; *wās'zi-na*, you must not descend, xii, 11; *māng'zēs-na*, you must not demand from her, xii, 18.

It is also occasionally employed in other parts of the sentence, as in *na rūd'mot*, there was not remaining, i, 5; *wuchun ati na khar*, he did not see the ass there, iii, 9; *wuchun ta māl na kuni*, he saw that there was no property, viii, 9; *wuchun ati na pōshākh*, she saw that her clothes were not there, xii, 7. This is most common in subordinate clauses, as in *yēli na bani*, when it is not possible, x, 3; *yēsa na pānas-sōty chēh*, (the woman) who is not with you, x, 6; *yēli na yinsān ōs*, when it was not a man, x, 7; *yim na zānan*, they who do not know, xi, 8.

It is sometimes used as a privative prefix, as in *na-āsanas*, for non-existence, x, 1, 6.

With emph. *y*, it becomes *nay* 1, as in *sa nay kēh āyēm*, she did not come at all to me, v, 5; *yōr nay rōzani āy*, we did not come here to stay, ix, 6, 8, 10, 2; *yith nay lāgēkh grāy*, so that they may not be at all shaken, ix, 12; *bō-nay sara zāh*, I shall never remember, xi, 14; *kēh nay chim bōzān*, they do not listen to me at all, xi, 15. This word should not be confused with *nay* 2, q.v.

*nā*, negative interrogative suffix in *āsi-nā*, will there not be? viii, 7; *āyē-nā*, did there not come? ix, 3; *bani-nā*, will there not be? vi, 13; *bōzakh-nā*, wilt thou not hear? vi, 1, etc.; *khēkh-nā*, wilt thou not eat? ii, 3; vi, 2; *chukh-nā parzanāwān*, dost thou not recognize? x, 12; *tagēm-nā*, will it not be within my power? i.e. of course it will be, x, 5; *wada-nā*, shall I not weep? vii, 25; *yikh-nā*, wilt thou not come? vi, 2; *zāna-nā*, shall I not know? x, 12.

*nau*, i.q. *na* (poet.); *nau kāh-ti*, no one at all, vii, 23; *nau zānav*, we do not know, xi, 15.

*nu*, adv. neg. in *nu chuh gatshān pātashēhas*, *nu chuh gatshān biyē-kun*, he goes neither to the king nor does he go anywhere else, xii, 4.

*nēbar*, adv. outside, iii, 8 (ter); viii, 7; x, 7; postpos. *shēharas*  
*nēbar*, (he was taken) outside the city, x, 5.

*nēchi*, see *nēth*<sup>u</sup>.

*nēcyuv*<sup>u</sup>, m. a son, iii, 9 (bis); with suff. of indef. art. *zargar-*  
*nēcyuvāh*, a goldsmith's son, v, 2; sg. dat. (for acc.) *nēcivis*,  
 iii, 9; pl. nom. *nēciv*<sup>v</sup>, viii, 11; xii, 1; dat. *nēcivēn-pēth*,  
 on the sons, viii, 13; gen. *nēcivēn-hūnz*<sup>u</sup>, viii, 3, 11.

*nād*, m. a call, a summons; *nād dyun*<sup>u</sup>, to summon, i, 10; x, 12;  
 xii, 17.

*nādān*, m. a fool; sg. dat. *nādānas*, ii, 5; voc. *nādāna*, xi, 11.

*nāg*, a spring (of water) (usually looked upon as sacred, where it  
 issues from a mountain side), xii, 6; sg. dat. *nāgas*, v, 9;  
 xii, 6; *nāgas-manz*, (descended, etc.) into the spring, iii, 5, 9;  
 xii, 7, 12; *nāgas-pēth*, (went, etc.) up to, or on to the bank of,  
 a stream (a common idiom), iii, 4 (bis), 5, 9; xii, 6 (bis),  
 11, 2, 4; *nāgas akith kun*, on one side of the spring,  
 xii, 14.

sg. abl. *kasam nāga-pētha*, an oath from by the stream,  
 an oath made on the bank of the spring, calling the spring  
 to witness, v, 9; voc. *nāga*, v, 9; pl. nom. *nāg*, vi, 15; dat.  
 (for acc.) *nāgan*, vi, 15.

*nagma*, m. a melody, song; in Kāshmīrī, a dance of women; pl.  
 nom., id., iii, 7.

*nigīn*, m. a jewel; pl. nom. id., i, 9; ag. *nigīnau*, (a tray filled)  
 with jewels, viii, 3, 11.

*Nōh*, m. Noah, iv, 3.

*nahith tshunūn*, to cancel, make void, xii, 4.

*nakha*, adv. near, ii, 9.

*nōkhta* (xii, 19) or *nōkta* (xii, 4), m. a point; hence a particular on  
 which one can condemn a person; *tamis rath-ta kēntshāh*  
*nōkhta*, seize some point (in) him, bring a charge of some fault  
 against him, get up something against him, catch him  
 tripping, xii, 19; so *kar-ta kēntshāh nōktāh* (with suff. of indef.  
 art.), xii, 4.

*nakār*, m. prohibition; — *karun*, to prohibit (dat. of obj. pro-  
 hibited), iv, 6.

*nōkar*, m. a servant; *nōkar bēhun*, to sit down as a servant, to take

service, xii, 3; pl. nom. *kuzūrī-nokar bēhān*<sup>i</sup>, to sit down as personal servants, to be employed as such, viii, 5.

*nōkarī*, f. service; *kyāh nōkarī karakh*, what service wilt thou do? what employment dost thou want? xii, 3; *bēhiv mē-nish nōkarī*, be employed (in) my service, take service with me, viii, 5.

*nōkta*, see *nōkhta*.

*nāl* 1, m. a horse-shoe; pl. nom. *nāl*, xi, 17.

*nāl* 2, m. the neck; sg. dat. *nālas*, vi, 9; abl. *nāla*, v, 9; viii, 10. Cf. *nōl*<sup>i</sup>.

*nāla*, f. pl. cries, lamentation; nom. (acc.) *nāla diñē*, to utter cries, to lament, vii, 22, 3.

*nālē*, postpos. (Hindī), with, xi, 4.

*nōl*<sup>i</sup>, adv. on the neck (cf. *nāl* 2), viii, 10 (ter); — *ṭhunun*, to put round the neck, viii, 10; *amis ōs<sup>u</sup> pōshākḥ nōl*<sup>i</sup>, he had garments on his neck, i.e. he was wearing garments, x, 4; *pōshākḥ ṭhon<sup>u</sup> ami nōl*<sup>i</sup>, she put the garment on her neck, i.e. she dressed herself, xii, 7.

*nam*, a nail (of the finger or toe); pl. nom. *nam*, v, 6.

*namun*, to bow; fut. sg. 3, *namī*, vi, 16; 2 past m. sg. 3, *namyōv*, vi, 16.

*nēmīs*, see *nōth*.

*nāmūrād*, adj. unsuccessful; in Kāshmīrī, without hope, without expectation, i, 10.

*non<sup>u</sup>*, adj. naked; bare (of a sword), viii, 6; manifest, hence, glorious, vi, 7; with emph. *y*, *nonuy*, vi, 7; f. sg. nom. *nūñ<sup>ū</sup>*, viii, 6.

*nun*, m. salt; sg. abl. *nuna-ratshi-hanā*, a little salt, v, 6. (Elsewhere the word is written *nūn*.)

*nēnd<sup>ar</sup>*, f. sleep; — *karūñ<sup>ū</sup>*, to sleep, v, 6; — *pēñ<sup>ū</sup>*, sleep to fall, v, 5, 7; — *yīñ<sup>ū</sup>*, sleep to come, v, 6 (ter); *yīyiy nēnd<sup>ar</sup> shēh<sup>ū</sup>j<sup>ū</sup>*, sleep will come to thee cold, i.e. thou wilt cease to be sleepy; but it also means "cool sleep will come to thee", and is misunderstood by the hearer in this sense, v, 6 (bis).

*ningalun*, to swallow; pres. part. *ningalān*, vi, 15 (bis).

*nān-gār*, m. a menial cultivator, xi, 10.

*nanun*, to become manifest; pres. m. sg. 3, *chuh nanān*, vii, 1.

*naphts*, m. the belly ; sg. dat. *naphtsas*, x, 3.

*nar*, m. a male ; (of a bird) a cock, viii, 1 ; sg. abl. *naran*, viii, 1.

*nār*, m. fire ; *zinis nār dyun*<sup>u</sup>, to set fire to the firewood, xii, 21,

2, 4 ; *nār gōmot*<sup>u</sup> *tshēṭa*, the fire (had) become extinguished, xii, 23 ; sg. dat. *nāras-manz*, (leap) into the fire, iii, 4 ; abl.

*nāra-han zōlith*, having kindled a little fire, iii, 1.

*nūr*, m. light, brilliancy, glory ; sg. abl. *nūra*, vii, 6.

*nūr*<sup>ū</sup>, f. the arm (from shoulder to wrist), xii, 15.

*narm*, adj. smooth, vii, 24.

*nērun*, irreg. to go forth, come forth, issue, emerge ; to issue, turn out, happen (as the result of something), vi, 11 ; to be issued (of an order), xi, 4 ; *hatabōd<sup>i</sup>-khōris drāy*, they turned out (i.e. amounted to) hundreds of *kharwārs*, ix, 9 ; *nīrith gatshun*, to issue forth and be gone (Hindī *nikal jānā*), ii, 3 ; xii, 15 ; *nīrith yun*<sup>u</sup>, to come forth (Hindī *nikal ānā*), xii, 12.

inf. *hyotun nērun*, he began to go forth, ii, 3 ; *log*<sup>u</sup> *nērani*, began to issue, x, 7 ; conj. part. *nīrith*, ii, 3 ; xii, 12, 5 ; pres. part. *nērān*, viii, 7 ; impve. sg. 2, *nēr*, ii, 9 ; pl. 1, *nērav*, xi, 12 ; 2, *nīriv*, ii, 7 ; xii, 1 (bis) ; *nīriv-sa*, go ye forth, sirs, x, 9 ; indic. fut. pl. 1, *nērav*, xii, 18 ; imperf. *nērān*, xii, 1 ; m. sg. 3, *ōs*<sup>u</sup> *nērān*, viii, 1.

1 past m. sg. 3, *drāv*, ii, 8 ; iii, 1, 3, 4 (bis) ; v, 1, 4, 5, 6, 9 ; vi, 7, 11 ; viii, 9 (bis) ; x, 2, 3, 4 (bis), 5 (bis), 7 (bis), 9, 14 (bis) ; xi, 4, 13 ; xii, 4, 5 (bis), 10, 1, 3, 5, 7, 8, 9, 20, 3 ; with suff. 3rd pers. sg. dat. *drās*, issued from it, xii, 3 ; *drās-na*, did not issue from it, (if it does not) issue from it, xii, 3 ; pl. 3, *drāy*, ix, 9 ; x, 11 ; f. sg. 3, *drāyē*, iii, 1, 2 ; v, 7 (bis) (*drāyē bāzar*, she went forth to the bazaar), 9 ; with suff. 3rd pers. sg. dat. *drāyēs*, she issued from his (side), vii, 7.

*nēravun*<sup>u</sup>, n. ag. one who goes forth ; as adv. as I go forth, v, 8.

*nāsh*, m. destruction, see *ōl<sup>i</sup>-nāsh*, ix, 3.

*nish*, near, the equivalent of the Hindī *pās*, and governing the dative ; *mē-nish*, near me, by me, viii, 5 ; forming datives of possession, *tšē-nish*, in thy possession, x, 14 ; *lōhē-nish*, in your possession, x, 5, 12. After a verb of motion, and governing a noun signifying a person, it means "to". Thus :

- ôkhun-zādas nish*, (brought it) to the teacher's son, xii, 2;  
*böyis-nish*, (go) to the brother, v, 10; *lāl-shēnākas-n.*, (came)  
 to the lapidary, xii, 25; *mě-n.*, (came) to me, xii, 22;  
*mējēras-n.*, (brought him) to the master of the horse, x, 5;  
*phakīras-n.*, (came) to the mendicant, iii, 2; *pātashāhas-n.*,  
 (brought him) to the king, ii, 11; *pātashēhas-n.*, (came, etc.)  
 to the king, viii, 5, 13; x, 1, 2, 3, 5; *wazīras-n.*, (came) to  
 the Vizier, xii, 5, 10, 3; *yiman-n.*, (she came) to these  
 (persons), v, 8; *yāras-n.*, (came) to the friend, x, 4, 11;  
*zanāni-n.*, (came) to the woman, xii, 4. Cf. *nishě 1* and *nishin*.  
*nishě 1*, i.q. *nish*, q.v.; *phakīras-nishě*, (he was) near (i.e. with)  
 the mendicant, ii, 9; *tôrka-chānas-nishě*, near (i.e. in the house  
 of) the cabinet maker, vii, 20; *mě-nishě*, in my possession,  
 x, 14; governing dat. of person and following a verb of  
 motion, *mě-nishě*, (came) to me, xii, 22; *phakīras-nishě*,  
 came to the mendicant, ii, 7; *wazīras-nishě*, (he came) to the  
 vizier, xii, 19; governing inan. noun, *palangas-nishě*, he came  
 near the bed, x, 7; Cf. *nish* and *nishin*.  
*nishě 2*, postpos. governing abl. (= Hindī *pās-sē*), from near,  
 from; *khāba-nishě abtar*, terrified from (i.e. at) the dream, vi,  
 12; *tsakhi-nishě byonuy*, distinct from (i.e. absolutely without)  
 anger, vii, 2.  
*nishāna*, m. a token (given as a sign of recognition), x, 8, 14 (bis);  
 xii, 21.  
*nishin*, postpos. governing dat, i.q. *nish* and *nishě 1*; *phakīras-*  
*nishin*, (he was) near (i.e. with) the mendicant, ii, 8;  
*khāwandas-nishin*, (go) to (your) master, viii, 10; *pātashāh-*  
*zādan-nishin*, (came) to the princes, viii, 4. Cf. *nish* and  
*nishě 1*.  
*nās'yēth* (xii, 16, 7) or *nasīyēth*, f. admonition, advice (xii, 1),  
 instruction; — *karūñ<sup>u</sup>*, to advise, give instruction, xii, 16;  
*nasīyēth karay akh kath*, I will give thee one piece of instruc-  
 tion (xii, 1).  
*nata*, conj. (if) not then, (if so and so does) not (happen) then,  
 otherwise, v, 7.  
*noṭ<sup>u</sup>*, m. a jar, a pitcher, iii, 5 (ter), 9; *dōda-noṭ<sup>u</sup>*, a milk-jar, xi,  
 13; sg. dat. *natīs-pēth*, on the jar, iii, 5, 9.

*něth* see *nōth*.

*ně/h<sup>u</sup>*, f. a thumb-ring ; sg. abl. *něchi*, vi, 16.

*nōth* or *něth*, pronoun defective, said to be used mainly by villagers, as the equivalent of *yih* 1, this. It has no nominative, and *něth* is the inan. sg. dat. In declension it runs parallel to *ath*, q.v.

As a substantive we have m. pl. dat. (for acc.) *nōman*, (look at) these, viii, 1.

As adjective we have m. sg. dat. *nēmīs mātīs siwāh*, excepting this madman, v, 9 ; *nēmīs manōshēs*, to this man, xii, 15 ; m. pl. nom. *nōm lāl*, these rubies, x, 5 ; f. pl. nom. *nōma wōlinjē*, these hearts, viii, 4 ; dat. *nōman mārāwātalan*, to these executioners, x, 12 ; *nōman zanēn*, to these persons, x, 12 ; ag. *nōmav ṭahalyav*, by these grooms, x, 12.

*nēth<sup>a</sup>r*, m. a marriage-arrangement ; — *karun*, to make a marriage, to marry (so and so, *amis sōty*, xii, 15), viii, 2 (bis) ; xii, 15.

*nōtuwān*, adj. feeble, i, 2.

*nav*, card. nine ; pl. abl. *nawav asmānav-pēh<sup>i</sup>*, above the nine heavens, iii, 8.

*nāv*, m. a name, ii, 1 ; xii, 4 (bis) ; *amis chuh nāv*, her name is, xii, 8 ; *tath chuh nāv*, its name is, xii, 18.

*now<sup>u</sup>*, adj. new, i, 11.

*nōw<sup>u</sup>*, see *Lachē-nōw<sup>u</sup>*, s.v. *lach*.

*nay* 1, see *na*.

*nay* 2, f. a reed-flute, vii, passim ; gen. m. *nayē-hond<sup>u</sup>*, vii, 1 ; f. *nayē-hūñz<sup>u</sup>*, vii, 1.

*nōyid*, m. a barber, xi, 18 ; xii, 4 (bis), 5 (bis), 10 (bis), 3, 9 (bis), 22, 3, 4, 5 ; *nōyid-sabakh*, a barber-lesson, instruction in barber's work, v, 6 ; sg. ag. *nōyidan*, xii, 19, 25. Cf. *nāyēz<sup>u</sup>*.

*nyun<sup>u</sup>*, irreg. to take, v, 12 ; vi, 9 ; viii, 9 (ter), 11 ; x, 1, 5 (bis) ; xi, 18 ; xii, 19, 25 ; to bring (news), ii, 1, 6 ; x, 7, 8 ; xii, 23 ; *ratih nyun<sup>u</sup>*, to arrest, capture (a prisoner), v, 7, 9 ; x, 5 ; *tulith nyun<sup>u</sup>*, to lift up and take away, to raise (a person from a bed) and lead (him) away, iii, 7.

impve. sg. 2, with suff. 3rd pers. sg. acc. *nin*, xii, 25 ; pl. 2, with same suff., *niyūn*, x, 5 ; indic. fut. pl. 1 *nimav*, xii, 19.

1 past m. sg. *nyūv*, viii, 9 ; *nēv*, iii, 7 ; with suff. 3rd

pers. sg. ag. *nyūn*, vi, 9; with suff. 3rd pers. pl. ag. *nyūkh*, x, 5 (bis); xi, 18; with ditto, and also suff. 3rd pers. sg. gen. *nyūhas*, viii, 9; pl. *ny*, v, 9; with suff. 2nd pers. sg. ag. *nūth*, x, 1; with suff. 3rd pers. sg. ag. *nīn*, v, 7.

f. sg. *niyē*, ii, 1, 6; x, 7, 8; xii, 23; with suff. 3rd pers. sg. ag. *niyēn*, v, 12; with suff. 3rd pers. pl. ag. *niyēkh*, viii, 11.

plup. m. sg. *ōs<sup>u</sup> nyūmot<sup>u</sup>*, viii, 9.

*nayistān*, m. a place where canes or reeds grow, a cane-brake, vii, 26, 7, 8; dat. *nayistānas-kun*, (saying) to the cane-brake, vii, 26; gen. m. *nayistānuk<sup>u</sup>*, vii, 26; f. *nayistānūc<sup>u</sup>*, vii, 29. *nyāwun*, to cause to be taken, to cause to be taken away, to have dispatched; 1 p.p. *nyōw<sup>u</sup>*. In xi, 6, this is given a pleonastic suffix *ku*, forming *nyōw<sup>u</sup>-k<sup>u</sup>*, of which the m. pl. nom. is *nyōv<sup>t</sup>-k<sup>t</sup>*.

*nāyēz<sup>u</sup>*, f. a barber's wife, xi, 19. Cf. *nōyid*.

*nāz*, m. blandishment, coaxing; pl. dat. *nāzan*, ii, 7 (applied by a man to soldiers).

*nēza*, m. a spear; iron railings or the like round a garden, etc. (v, 4); pl. nom. *nēza*, v, 4.

*nazdīkh*, postpos. near; *sōdāgāras-n.*, (he arrived) near (i.e. came to) the merchant, viii, 10.

*nīzikh*, adv. near, viii, 6 (bis); x, 4; *gōs n.*, he went near it, viii, 10; postpos. governing dat., near, *badanas-n.*, (came) near the body, viii, 6; *shēharas-n.*, (he came) near the city, x, 3.

*nazar*, f. look, regard, glance; observation, inspection, watching; — *chēs bātsan-kun*, his sight is (i.e. eyes are) directed towards the married pair, viii, 6; — *chēkh ō-kun*, their eyes were directed thither, xii, 23; *nazarāh*, a single glance; *nazarāh karūn<sup>u</sup>*, to take one look at a person, viii, 11; *nazar karūn<sup>u</sup>*, to look at, observe, inspect, watch, ii, 1; x, 7, 8 (ter); xii, 23; dat. *byūth<sup>u</sup> nazari*, he sat for looking, he sat in watch, x, 7; *nazari tām<sup>t</sup>-sanzi sōty*, owing to his looking at (me), vii, 13.

*nazarbāz*, m. a watcher, a watchman, a detective; pl. ag. *nazarbāzav*, ii, 1; x, 7, 8; xii, 23.

*pīchē* (Hindī), adv. afterwards, xi, 4.

*pōda*, adj. born, created; manifest, manifested; — *karun*, to



create, iii, 8 (ter); vii, 4, 6 (bis), 8; xii, 7; — *gatshun*, to become manifest, to become visible, to come into sight, ii, 1; iii, 8; x, 4, 5, 7; xii, 10.

*pagāh*, adv. to-morrow, iii, 4; vi, 16; on the following day, next day, vi, 16; xii, 10.

*phahi* in *phahi dyun*<sup>u</sup>, to impale, v, 10.

*phaharawāv*, m. a file, a rasp, v, 4.

*phakh*, m. an evil smell, a stink, ii, 4.

*phakīr*, m. a religious mendicant, a faqīr, i, 2; ii, 1, 2, 3 (bis), 9; iii, 1; x, 7 (many times), 8 (many times), 9, 12 (bis), 4 (bis); — *lāgun*, to dress oneself as a faqīr, pretend to be a faqīr, x, 12; with suff. of indef. art. *phakīrāh*, ii, 1 (bis); *phakīrā akh*, x, 7; sg. dat. *phakīras*, ii, 3, 4, 7, 8, 9; iii, 1, 2, 9; x, 8 (bis); ag. *phakīran*, iii, 1; x, 7, 8, 12; gen. *phakīra-sond*<sup>u</sup>, x, 12; f. — *sünz*<sup>u</sup>, x, 8, 14; voc. *phakīra*, ii, 3; x, 8; *phakīrō*, ii, 2; pl. dat. *phakīran* (for gen.), vi, 13; ag. *phakīrav*, v, 8.

*phakīrī*, f. the condition or state of a religious mendicant, faqīr-hood, x, 14; sg. gen. *phakīriyē-hond*<sup>u</sup>, x, 9.

*phikir*<sup>u</sup>, f. thought, consideration, reflection; concern, solicitude, anxiety; *kēh chēna phikir*<sup>u</sup> (xii, 5) or *kēshāh chēna phikir*<sup>u</sup> (xii, 20), there is no anxiety, there is no reason to be anxious; with suff. of indef. art. *phikirāh karūn*<sup>u</sup>, to do a thinking, to consider, reflect, xii, 19, 24; *phikiri gatshun*, to go into anxiety, to become anxious, viii, 10; xii, 4.

*phal* 1, m. a fruit; pl. nom. *phal*, ix, 9.

*phal* 2, f. a small piece, a splinter; pl. nom. (for acc.) *phala*, vii, 14.

*phol*<sup>u</sup>, m. a grain, hence any small round object, such as a pearl, etc.; *kañi-phol*<sup>u</sup>, a pebble, xii, 15 (bis).

*phōlun*, to flower; to break (of the dawn), iii, 3; v, 5, 7; viii, 9; xii, 2 (bis); inf. obl. *phōlani logun*, to begin to break, v, 5, 7; xii, 2; pres. m. sg. 3, *chuh phōlān*, xii, 2; past m. sg. 3, *phōl*<sup>u</sup>, iii, 3; viii, 9.

*phamb*, m. cotton-wool, viii, 6, 13.

*pahān*, a dim. suff. *drāv dūr-pahān*, he went forth a little distance, x, 7; *byūṭh*<sup>u</sup> *dūri-pahān*, he sat down at a little distance, x, 7; *khasun hyor*<sup>u</sup>-*pahān*, to go a little distance up-stream, xii, 6.

*pahar*, m. a division of time consisting of three hours, an eighth part of a day, a watch, viii, 5 (bis), 6 (bis), 8 (bis), 10, 1, 3; *rōts<sup>u</sup>-hond<sup>u</sup> pahar*, a watch of the night, iii, 1; sg. abl. *patimi pahara*, at the last watch (of the night), v, 8; pl. nom. *pahar*, viii, 5.

*phardā*, adv. to-morrow, on the morrow, vi, 11.

*pharun*, to cause loss, to be a plunderer or robber; past m. sg. 3, *phor<sup>u</sup> tas Yiblis*, Satan caused loss to him, plundered him, ruined him, iv, 2.

*phērun*, to go round, wander about, i, 2; ii, 8; to return, go back; to feel regret, be grieved, viii, 1, 7, 10 (bis), (all with dat. of subject); *thūd<sup>u</sup>-kani phērun*, to turn oneself backwards, to turn the back (on a person), v, 4.

conj. part. *phīrith*, having returned; with or without *pot<sup>u</sup>*, very common in the meaning "back again", as in *phīrith yun<sup>u</sup>*, to come back, return, ii, 3; v, 10; viii, 10; esp. to return home, go home, v, 1, 4; so *phīrith nērun* (x, 14) or *phīrith pot<sup>u</sup> nērun* (xii, 19), to go forth back again; *phīrith wasun*, to come down again (after going upstairs), iii, 9; with verbs of saying, it means "in answer"; thus, *phīrith dapun*, to say in answer, to reply, iii, 1, 8; v, 4, 5, 6, 8, 11 (bis); viii, 8; ix, 1; x, 1 (bis), 6, 10; xi, 15; xii, 3, 4, 5 (bis); so *phīrith wanun*, to reply, v, 2, 4; *wanun pot<sup>u</sup> phīrith*, id., x, 7; *phīrith ladun*, to send (a message) in reply, x, 3 (bis); with *wōthun*, to arise, we have *wōthus phīrith*, he up and replied to him, viii, 6; x, 2; *wōthus pot<sup>u</sup> phīrith*, id., x, 6; *wōts<sup>u</sup>s phīrith*, she up and answered him, xii, 11. With *gatshun*, we have *phīrith gatshun*, to go having turned away, i.e. to become hostile, iv, 3.

pres. m. sg. 3, *chuh phērān*, ii, 5; imperf. m. sg. 3, *ōs<sup>u</sup> phērān*, i, 2.

past m. sg. 3, *phyūr<sup>u</sup>*, viii, 1; with suff. 3rd pers. sg. dat. *phyūrus*, viii, 7, 10 (bis).

*phirun*, to turn something round; freq. part. *phir<sup>t</sup> phir<sup>t</sup>*, turning (me) round and round, vii, 18; conj. part. *phīrith tshunun*, to turn upside down, iii, 5.

*pharōsh*, m. a seller; *lāl-pharōsh*, a ruby-seller, a jeweller, xii, 3.

*Phōrsat*, m. N.P., Sir Douglas Forsyth, xi, 2.

*phursath*, f. leisure, freedom from duties, xii, 17.

*paharawöl<sup>u</sup>*, m. a man who keeps a watch, a watchman, sentry ;  
sg. dat. -wölis, viii, 8.

*phār'yād*, m. a lamentation, cry for help or redress, complaint ;  
— *dyun<sup>u</sup>*, to lay a complaint, cry for redress, vii, 22 ; x, 2.

*phāsh*, m. abusive language reflecting on a woman's chastity ;  
*mě ma kar sīras phāsh*, do not accuse my secret (parts) of  
unchastity, do not disgrace me by letting me remain naked,  
xii, 7.

*phaṭun*, to be broken ; past f. sg. 3, *phüt<sup>u</sup>*, iii, 5 ; with suff.  
2nd pers. pl. dat. *phüt<sup>u</sup>wa*, x, 12.

*phuṭ<sup>u</sup>run*, to break (trans.) ; impve. pl. 2 with suff. 3rd pers. sg.  
acc. *phuṭ<sup>u</sup>ryūn*, xii, 3 ; past m. sg. with suff. 3rd pers. pl.  
ag. *phuṭ<sup>u</sup>ruk<sup>h</sup>*, xii, 4 ; ditto and 3rd pers. sg. dat. *phuṭ<sup>u</sup>r<sup>u</sup>has*,  
ii, 11.

*photuwāh*, m. a decree, order, ii, 7. This word has here the suff.  
of the indef. art. added.

*phyūr<sup>u</sup>*, etc., see *phērun*.

*pakh*, f. a wing ; pl. nom. *pakha*, viii, 7.

*pākh*, adj. pure, spotless, undefiled, virginal (of a woman), v, 10.

*pōkhta*, adj. ripe ; as subst. pl. dat. (for acc.) *pōkhtan*, vi, 15.

*pakun*, to walk, to go, to go along ; inf. *hyotuk<sup>h</sup> pakun*, they began  
to go, x, 1 ; neg. conj. part. *mōdān chuh wuñě pakanay*, the  
plain is still not having been walked, i.e. we have not yet  
passed over it, x, 1 ; pres. part. *pakān*, going, i.e. as I go,  
v, 7 ; impve. pl. 2, *pakiv-sa*, go ye, sirs, x, 1 ; pres. m. sg. 3,  
*chuh pakān*, iii, 11 ; *pakān chuh*, viii, 7 ; xii, 7 ; pl. 3, *chih*  
*pakān*, xii, 2 ; *pakān chih*, x, 4 ; f. sg. 3, *chēh pakān*, iii, 2 ;  
xii, 7 ; imperf. m. sg. 3, *ōs<sup>u</sup> pakān*, v, 7 ; pl. 3, *ōs<sup>i</sup> pakān*,  
x, 1.

*pakanāwun*, to cause to go, to set on the march (xi, 14) ; to drive  
an animal (xi, 8) ; pres. (aux. omitted) m. pl. 3, *pakanāwān*,  
xi, 4 ; imperf. m. pl. 3, *ōs<sup>i</sup> pakanāwān*, xi, 8.

*pakarwun<sup>u</sup>*, n. ag., f. sg. nom. *pakarwūñ<sup>u</sup>*, one who marches, xi, 11.

*pal*, m. a rock, xii, 14 (bis), 15 ; sg. dat. *palas*, xii, 15.

*pöladuv<sup>u</sup>*, adj. made of steel ; m. pl. nom. *pöladāv<sup>i</sup>*, v, 4.

*pālun*, to protect; *salām pālūn<sup>u</sup>*, to make a bow, to salute reverently (xii, 16); conj. part. *pōlith*, xii, 16.

*palang*, m. a bedstead, cot, bed, iii, 7; v, 5, 9; x, 7; sg. dat. *palangas*, v, 5, 6 (ter); viii, 13 (bis); x, 5, 7 (quater), 8 (bis), 12 (bis); *palangas tūr<sup>u</sup>*, the tenon of the bedstead, x, 5, 12.

*pōlāv*, m. a dish made of rice boiled in soup, with flesh, spices, etc., vi, 2; pl. nom. *pōlāv*, ii, 3.

*pām*, f. a reproach; pl. nom. *mē rōzan pāma*, reproaches will remain (upon) me, i.e. I shall get a bad name, x, 3.

*pān*, m. the body, the human body, iii, 4 (ter); *bāla-pān*, a youthful body, a youthful condition, vii, 11, 5; sg. dat. *pānas*, vii, 24, 5.

*pāna*, reflex. pron. self; myself, vii, 15; thyself, xii, 11, 25; himself, i, 1; ii, 5; vi, 4; vii, 1, 2, 3; x, 2, 7 (bis), 8; xii, 5, 12, 21, 4; herself, v, 9, 10, 1; vii, 1; xii, 7; oneself (indef.), x, 1, 6; themselves, iii, 8; viii, 3, 8; x, 12. This word is equivalent to the Hindi *āp*.

sg. nom. *pāna*, i, 1; v, 10, 1; x, 7 (bis), 8; xii, 7, 11, 21, 4; with emph. *y*, sg. nom. *pānay*, vii, 1; pl. nom. *pānay*, x, 12.

dat. (sg. unless otherwise stated), ii, 5; iii, 8 (pl.); v, 9; vi, 4; vii, 1, 2, 15; viii, 3 (pl.), 8 (pl.); x, 1, 6; xii, 5, 12, 25 (bis); with emph. *y*, *pānas<sup>u</sup>y*, vii, 3; *had pānas chēs karān*, I am making a limit for myself, i.e. I consider myself perfect, vii, 15.

ag. sg. *pāna*, x, 2.

gen. *panun<sup>u</sup>*, q.v., s.v.

The dat. *pānas* is often used adverbially, to signify "voluntarily", "of one's own free will", "of one's own accord", vi, 4; vii, 2. Especially, with verbs of motion, it signifies "to go of one's own accord", hence, simply, "to go off", "start off", as in *pānas gatshun*, to go away on one's own business, to go away, to go home, iii, 8; v, 9; viii, 3; *pānas nērun*, to go forth on one's own business, xii, 5; *pānas yun<sup>u</sup>*, to set out home, xii, 12; so *gay pānas bīh<sup>i</sup>*, they sat down free from duty, they rested after finishing their turn of duty,

viii, 8; *gay pānas pānas*, they went away each on his own business, or each to his own home, v, 9.

*pinhān*, adj. secret, hidden, concealed.

*panja*, a claw, xii, 16, 7; sg. abl. *panja-sōtiy*, only by using the claw, xii, 16.

*panun<sup>u</sup>*, poss. adj. reflex. (usually considered as the genitive of *pāna*) own, the equivalent of the Hindī *apnā*. My own, iii, 1; iv, 7; vii, 21 (bis), 2, 6; x, 12; xii, 22; thine own, ii, 9, 11; iii, 2, 9 (bis); v, 1, 10; vi, 6; viii, 10; x, 1, 3, 8 (bis); xii, 16, 25; his own, ii, 5, 7, 11; iii, 1, 3 (bis), 9; v, 1, 4 (bis), 5 (ter), 10, 2; viii, 3, 9 (bis), 10, 3; x, 5, 6, 9, 10, 3 (bis), 4 (ter); xii, 4 (quater), 5 (quater), 10, 1 (bis), 2, 3, 4, 7, 20, 2, 5; her own, iii, 2, 4; v, 5, 8, 9 (bis), 10 (bis), 2; vii, 20, 6; viii, 11; ix, 6; x, 3 (bis), 5; xii, 4, 5, 10, 3, 4, 5 (ter), 8; one's own (indef.), x, 6; our own, x, 12; your own, x, 1; their own, v, 10; viii, 1, 5, 11; x, 5; xii, 18; *panun<sup>u</sup>* *panun<sup>u</sup>*, each his own, xi, 10.

m. sg. nom. *panun<sup>u</sup>*, ii, 5, 9, 11; iii, 1 (bis), 2, 3 (bis), 9 (ter); v, 1 (bis), 4, 5 (bis), 9, 10; vii, 21, 6; viii, 3, 5, 9; ix, 6; x, 5, 6, 8, 9; xii, 4 (bis), 5 (ter), 10, 1 (bis), 2, 3, 4, 5 (bis), 6, 7, 8 (bis), 20, 2 (bis), 5; with emph. *y*, *panunuy*, x, 1; dat. *pananis*, ii, 7; iii, 2, 4; v, 8, 10, 2; viii, 9, 10; x, 5, 12, 4; xii, 4, 5, 10, 3, 5, 8; abl. *panani*, v, 10; vii, 21, 2, 6; xii, 4, 5; pl. nom. *panān<sup>i</sup>*, vii, 20; x, 14; *panān<sup>i</sup>* *panān<sup>i</sup>*, xi, 10; *panin* (m.c. for *panān<sup>i</sup>*), iv, 7; dat. *pananēn*, viii, 10, 3, 4.

f. sg. nom. *panūñ<sup>u</sup>*, v, 5; viii, 1, 11 (bis); x, 1, 3 (bis), 6, 8, 10, 3; xii, 14, 25; dat. *panañē*, v, 4, 10, 2; x, 5; xii, 4; ag. *panañi*, v, 5; x, 12; abl. *panañi*, x, 3, 13; *panañē* (m.c. for *panañi*), vi, 6.

*pānts*, card. five; *katha pānts* (f. pl. nom.) five statements, x, 1 (several times), 14; *pānts katha*, x, 6; *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis); x, 1, 2 (bis); pl. dat. *pāntsan kathan*, for five statements, x, 1; *pāntsan zanēn*, to the five men, x, 6.

*pōntsyum<sup>u</sup>*, ord. fifth, x, 1; f. sg. nom. *pōntsim<sup>u</sup>*, x, 6 (bis).

*pānawōñ* or *pānawūñ*, adv. mutually; *pānawōñ*, viii, 1, 2; xi, 19;

xii, 25; *pānawūñ*, x, 1. This word is equivalent to the Hindī *āpas-mē*.

*papun*, to ripen; conj. part. *papith yun<sup>u</sup>*, to become ripe, ix, 9.

*par*, m. a foot; pl. dat. *paran*, (we fall) at (his) feet, ix, 1.

*pāra*, see *zāra-pāra*, s.v. *zār*.

*parī*, f. a fairy, xii, 7, 8, 11 (bis), 4, 20, 5; sg. ag. *par<sup>i</sup>yi*, xii, 15; pl. nom. *par<sup>i</sup>yē*, iii, 7, 8.

*pīr*, m. a saint, a spiritual guide or father, the head of a religious order; pl. dat. (for gen.) *pīran*, vi, 13; ag. *pīrav*, v, 8.

*pör<sup>ü</sup>*, f. a hut; dim. f. sg. nom. *pāri-hanā*, a hovel, a small hut, xii, 2.

*pūr<sup>u</sup>*, adj. full, in *pūr<sup>u</sup>-khumār*, full of languishment, v, 2.

*parda*, m. a veil; with suff. of indef. art. *pardā kor<sup>u</sup>nakh*, she put a veil over them, she hid them under a veil, vi, 4.

*pargan*, m. a certain fiscal division, a parish, a "pargana", xi, 5.

*prōn<sup>u</sup>*, adj. old, of former times; m. pl. nom. *prōn<sup>i</sup>*, vi, 11; viii, 5.

*parun*, to read, xii, 18, 23; to read, study, viii, 3, 4; to recite (a holy name, or a charm, etc.), vi, 17 (bis); vii, 4; xii, 1 (bis).

pres. part. *parān gatshun*, to go reciting, i.e. to recite continually, vi, 17; vii, 4; impve. sg. 2, *par*, vi, 17; indic. fut. sg. 1, *para*, xii, 1 (bis); imperf. m. pl. 3, *ös<sup>i</sup> parān*, viii, 3, 4; past m. sg. with suff. 3rd pers. sg. ag. *porun*, xii, 23; with suff. 3rd pers. pl. ag. *porukh*, xii, 18.

*pārun*, to prepare, make ready (a bed); conj. part. (in sense of past part.) *palang pōrith*, a bed prepared, iii, 7.

*pōrun*, to put (a garment) on, x, 2, 9; to clothe (a person), v, 10; past m. sg. with suff. 3rd pers. sg. *pūrun*, x, 2, 9; f. sg. with same suff. *pōr<sup>u</sup>n*, v, 10; *pūrith*, having put on (a saddle to a horse), xi, 9.

*prang*, m. a bed, a couch; *wutsha-prang*, a flying couch, = the magic carpet of our fairy tales, xii, 18.

*prārun*, to wait for (a person), v, 6, 11; to watch (for an opportunity), ii, 10; pres. part. *prārān*, v, 11; pres. m. sg. 3, *chuh prārān*, v, 6; 2 past m. sg. 3, *prāryāv*, ii, 10.

*prath*, a distributive preposition, as in *prath-dōha*, on each day, every day, viii, 1 (bis).

*prīṭshun*, to ask ; 1 past m. sg. 3, with suff. 3rd pers. sg. ag. *timan<sup>ū</sup>y pryutshun*, he asked them, xii, 1.

*partawa*, m. the sound of a footstep, a footfall, xii, 15 (*pyawv*, fell).

*pōravī*, f. following ; hence (in Kāshmirī) protection ; — *karūn<sup>ū</sup>*, to protect, i, 1.

*Parwardigār*, m. the Cherisher, the Provider, Providence, an epithet of the Deity, i, 11.

*parzanāwun*, to recognize ; pres. m. sg. 2 neg. interrog. *chukh-nā parzanāwān*, dost thou not recognize ? x, 12 ; past m. sg. *parzanōw<sup>u</sup>*, x, 5 ; xii, 2 ; with suff. 1 sg. nom. *parzanōwus*, I was recognized, x, 12 ; with suff. 3rd pers. sg. ag. *parzanōwun*, viii, 9, 10 ; plup. f. sg. 3, *ōs<sup>ū</sup> parzanōv<sup>ū</sup>mūts<sup>ū</sup>*, x, 5.

*pōsa*, m. N. of a small copper coin, a pice ; *khām pōsa*, see *khām*. pl. dat. *pōsan*, vii, 25, 26.

*pēsh*, adv. and prep., in front, before ; *gay pēsh-ē-pātashāh*, they went before the king, they were taken into the king's presence, vi, 9 ; *amis pēsh anun*, to bring before him, to cause him to experience (trouble), xii, 25.

*pōsh*, m. a flower ; *pōshē-gōnd<sup>u</sup>*, a bunch of flowers, a nosegay, v, 4 (ter) ; *pōshē-mōdān*, a flower-meadow, a field of flowers, xi, 3 ; *pōshē-thūr<sup>ū</sup>*, a flower-shrub, ii, 3.

*pōshākh*, m. a robe, a garment, v, 9 (bis) ; x, 2 (bis), 4 (ter), 9 ; xii, 6 (bis), 7 (several times) ; — *trāwun*, to put off a garment, disrobe oneself ; sg. dat. *ath pōshākas kūr<sup>ū</sup>n shēkal yinsān-hyuh<sup>u</sup>* or *ath pōshākas korun yinsān-hyuh<sup>u</sup>*, he made the garment into the shape of a man, x, 7 ; *pōshākas-manz*, (entered) into the garment, x, 7 ; *ām<sup>i</sup> kūr<sup>ū</sup>nas pōshākas thaph*, he (the dog) caught hold of his coat, viii, 9.

*pēshkār*, m. a certain high official ; in vi, 11, a chief clerk.

*pasand*, adj. approved ; — *karun*, to approve of, v, 1 ; xii, 4 (bis).

*pata*, adv. after, afterwards, viii, 7 ; xi, 18 ; xii, 6, 25 ; with emph. *y*, *patay*, xii, 10 ; *pata-kani*, afterwards, x, 1 ; with verbs of motion, *pata pata*, (to go along) after, to follow, iii, 1, 2 ; viii, 9 ; xii, 7. Cf. *brūh brūh*, s.v. *brūh*.

postpos. This governs the dative in the case of animate objects, and the ablative in the case of inanimate objects. It also governs pron. suffixes in the dative. Thus :—

A. Animate dative. *miñě-marě pata lārān*, running after the hind, ii, 9; *yiman pata*, after these (women came another), xii, 7.

B. Inanimate ablative. *ami pata*, after this, viii, 13; xii, 17; *tami pata*, after that, x, 12; xii, 16.

C. Governing suffixes. *lōris pata*, they ran after her, ii, 9; *pata lādyēyēs*, she ran after him, vi, 8; *yimawa pata*, I will come after you, I will follow you, xii, 1; *pata chikh lārān*, they are running after them, xi, 18.

*pot<sup>u</sup>*, backwards, back again; — *yun<sup>u</sup>*, to come back, return, v, 1; — *phērun*, id., xii, 19; — *phīrith*, common as adv., back again, in return, in reverse, esp. common with verbs of saying, to say back again, to say in reply, x, 3, 6 (bis), 7.

*pūt<sup>u</sup>*, the young of any animal or insect, esp. a dear child; pl. dat. *pōtēn*, ix, 3 (young ones of a bee).

*path*, adv. behind; *path rōzun*, to remain behind, remain over and above, xii, 23; *path-kun*, afterwards, iii, 5; v, 5; in the rear, v, 8.

prep. governing dat. *path wanan*, at the back of the forests, deep in the forest, vii, 10.

*pēth*, postpos. governing dat., on, upon, in various shades of meaning. Thus:—

on, upon, *asmānan pēth*, on the heavens, iv, 4; *palangas-pēth*, (lying) on the bed, viii, 13; *wōdi-pēth*, (carry) on the crown of the head, iii, 1; xi, 12, 6.

on to, upon, *lālan-pēth*, (the hand fell) upon the rubies, x, 5; *natis-pēth*, (put) upon the jar, iii, 5; *cārpāyi-pēth*, (sat down) upon the bed, x, 5, so *ath-pēth*, (sat) on it, xii, 21; *ath<sup>i</sup>-pēth*, on it verily, xii, 21; *zūnadabi-pēth*, (going forth) on to the roof-bungalow, viii, 1.

on to (with verbs of mounting, etc.), *guris-pēth*, (mounted) the horse, ii, 11; *ath<sup>i</sup> pēth*, (got up) on to it (a bed), iii, 7; so *palangas pēth*, (got up) on to the bed, v, 5, 6 (bis), 9 (*ath*); x, 7 (bis); *bathis-pēth*, (ascended) on to the bank of the river, xii, 7; *ath<sup>i</sup>-pēth*, (ascended) on to it (a pyre), xii, 24.

down on to, *bathis-pēth*, (put) down on the bank, xii, 6, 7.

With certain words it is used in the sense of “to” after



a verb of motion. Thus *adālūts<sup>ũ</sup>-pěth*, (went) to the court of justice, v, 9; *kōli-akis-pěth*, (went) to (the bank of) a stream, xii, 2; *nāgas-pěth*, (arrived, etc.) at the spring, (went) to (the bank of) the spring, iii, 4, 5, 9 (bis); xii, 6, 11, 2, 4.

on, close by, *nāgas-pěth chěh*, she is (i.e. lives) close by a spring, iii, 4.

It means "in" in *khāwand thōwun đeras-pěth*, she put her husband in a tent, v, 11.

It means "on", i.e. "with regard to", "towards", in *āgas-pěth* (infidelity) to a master, viii, 6, 8, 11; *něcivěn-pěth*, (an order) concerning or against (his) sons, viii, 13.

Forming adv. *ath<sup>i</sup>-pěth*, thereupon, xii, 7.

*pětha*, postpos. governing abl. from on, as in *guri-pětha*, (fell) from on (his) horse, fell off his horse, ii, 6; *guryau-pětha*, (dismounted) from (their) horses, xii, 2; *Kōh-i-Tōra-pětha*, (commandments given) from on Mt. Sinai, iv, 5.

from (generally), as in *kati-pětha*, where from? whence? ii, 2; *Landana-pětha*, from London, xi, 3; *sōnar-ata-pětha*, (a cry raised) from (i.e. in) the goldsmiths' market, v, 7.

In special cases it means simply "on", like *pěth*, as in *pětha kūr<sup>ũ</sup>nas mōhar*, on it she put a seal, x, 3, in which *pětha* governs the dat. pron. suff. *as*. Similarly x, 3 (again), and x, 10.

Another special meaning occurs in *karin kasam nāga pětha*, let her make an oath from on (the bank of) (i.e. by) the spring, v, 9.

*pětha-kani*, on the top of (it = *ath<sup>i</sup>*), viii, 1.

*pěth<sup>i</sup>*, postpos. governing abl., on, above, in various shades of meaning. Thus:—

*nawav asmānav pěth<sup>i</sup>*, above the nine heavens, iii, 8.

*kala-pěth<sup>i</sup>*, (leaped) over (his) head, ii, 9.

*tami-pěth<sup>i</sup>-kani*, in addition to that, iii, 8.

*põth<sup>i</sup>* or *põthin*, adv. used with other words to indicate manner. It may be added either to adjectives or to adverbs, and in the latter case is pleonastic. It converts adjectives into adverbs of manner, and when the adjective is declinable it is put, before *põth<sup>i</sup>*, into the case of the agent. Thus:—

Added to an adjective, *lōt'-pōth<sup>i</sup>* (*lōt'<sup>u</sup>*), gently, xii, 5; *pāz<sup>i</sup>-pōth<sup>i</sup>* (*poz<sup>u</sup>*), really, truly, x, 6, 10.

Added to an adverb, *kētha-pōth<sup>i</sup>*, how? in what manner? iii, 9; v, 8; viii, 5; x, 8; xii, 3, 24; *tithay-pōth<sup>i</sup>*, in that very manner, exactly so, xii, 23; *yēthay-pōth<sup>i</sup>*, in what very manner, exactly as, xii, 22; *yithay-pōth<sup>i</sup>*, in this very manner, exactly thus, viii, 3.

We occasionally find this word added to the agent case of a substantive. Thus, from *tsūr<sup>u</sup>*, theft, we have *tsūri-pōth<sup>i</sup>*, theft-like, i.e. secretly, xii, 6, 7, 17; so *tsūri-pōth<sup>i</sup>*, iii, 1. *pathar*, adv. on the flat ground; hence, down, in phrases such as *pathar wasun*, to fall to the ground, ii, 3; *pathar pyon<sup>u</sup>*, id., ii, 11; *pāwun pathar*, to throw down on the ground, iii, 9. *pathwōr<sup>i</sup>*, m. a village accountant, ix, 10.

*putol<sup>u</sup>*, an idol; pl. dat. *putalēn*, iv, 6; *putal-khāna*, an idol house, a temple or room in which idols are worshipped, sg. dat. *-khānas*, vi, 4.

*pētarun*, to be responsible for the carrying out of any work; *pyon<sup>u</sup> pētarun*, a load of responsibility to fall on a person, ii, 5.

*pātashāh* (पातशाह) or *pātashēh* (पातशह) a king. This word is given with either of these spellings almost at random in the stories as written in the *nāgarī* character. I have followed them in this.

sg. nom. *pātashāh*, ii, 8, 10, 1 (bis); iii, 1 (ter), 2 (bis), 3, 4 (several times), 5, 6, 7 (ter), 8; v, 7, 9, 11; vi, 9, 10, 1, 2, 6 (quater); viii, 1 (bis), 2, 3 (bis), 6, 7 (ter), 8, 11 (ter), 2, 3 (quater), 4 (bis); x, 4, 10 (bis), 2 (bis), 4 (quater); xii, 3, 4, 9, 19 (bis), 20 (bis), 4 (bis), 5; *-bāy*, a king's wife, a queen, viii, 1 (bis), 2, 3 (quater), 4, 6 (bis), 11 (quater), 2 (bis), 3 (bis); *-kūḍ<sup>u</sup>* (= *-kūr<sup>u</sup>*, bel.), v, 5; *-kūr<sup>u</sup>*, a king's daughter, a princess, v, 2 (bis), 5, 8 (bis), 9 (several times), 10; xii, 1 (bis), 2 (ter). With suff. of indef. art. *pātashāhā*, viii, 1.

*pātashēh*, ii, 5, 8, 9; xii, 5, 10, 1, 2, 3, 4; *pātashēh-kūr<sup>u</sup>*, a princess, xii, 10 (ter), 3 (ter), 5, 21, 5. With suff. of indef. art. *pātashēhā akh*, viii, 7, 11; *pātashēhāh*, ii, 1.

sg. dat. *pātashāhas*, iii, 3; viii, 1.

*pātashēhas*, i, 8; ii, 1, 3 (bis), 4, 5, 11; iii, 1, 3, 5, 9; v, 7 (bis), 9 (ter), 10, 1; vi, 16; viii, 1, 2, 5 (bis), 7 (bis), 13; x, 1, 2, 10, 1, 2 (bis); xii, 1, 3 (ter), 4 (quater), 5 (ter), 9, 11, 2, 3, 8, 9 (bis), 20 (bis), 1, 2, 3.

sg. ag. *pātashāhan*, ii, 11; vi, 11; viii, 5.

*pātashēhan*, i, 10; ii, 1, 4 (bis), 8; iii, 1, 8 (bis), 9; vi, 15 (bis); viii, 6, 11 (ter), 3 (bis); x, 2 (ter), 6 (bis), 7, 12; xii, 4 (bis), 5, 11, 9, 21, 4.

sg. gen. *pātashāha-sond<sup>u</sup>*, ii, 10; v, 10; vi, 11; *sānd<sup>i</sup>* (m. pl.), viii, 1, 13; *-sūnz<sup>u</sup>*, v, 7 (bis); viii, 1; x, 14; *-sanžē*, v, 2, 4; *-sanzi*, v, 4; xii, 4.

*pātashēha-sond<sup>u</sup>*, xii, 1, 4; *-sandis*, ii, 5, 6, 7; v, 11; xii, 22; *-sandi*, ii, 9; *-sandēn*, viii, 1, 6; *-sandyau*, viii, 5; *-sūnz<sup>u</sup>*, x, 5; xii, 1; *-sanžē*, v, 1 (bis); xii, 4, 5; *-sanzi*, xii, 5.

*pātashōhī*, f. royalty, sovereignty, the state or condition of a king, x, 2, 4, 9; a kingdom, x, 11; xii, 19; — *karūñ<sup>u</sup>*, to rule, exercise sovereignty, viii, 12; x, 4; xii, 26; sg. loc. *patashōhī-manz*, xii, 19; gen. *-hond<sup>u</sup>* *pōshākh*, a royal robe, x, 2, 9; pl. dat. *pātashōhiyēn-kyut<sup>u</sup>*, x, 11.

*pātashēham*, interj. my king! your Majesty! ii, 4; v, 9 (bis); viii, 2, 6 (bis), 7, 8 (bis), 10 (bis), 3; x, 2 (bis), 6, 12 (bis); xii, 3 (bis), 19 (bis), 23.

*pātashāhzāda*, m. a king's son, a prince; sg. dat. *-zādas*, viii, 5; pl. nom. *-zāda*, viii, 3 (bis), 11 (ter); dat. *-zādan*, viii, 4 (bis), 11 (bis); gen. *-zādan-hond<sup>u</sup>*, viii, 4.

*patyum<sup>u</sup>*, adj. last, final; m. sg. abl. *patimi pahara*, at the last watch (of the night), v, 8.

*pāwun*, to cause to fall; impve. sg. 2, with suff. 3rd pers. sg. acc. *pāwun pathar*, cause him to fall down, iii, 9; fut. impve. *mě pōv<sup>i</sup>zi yād*, cause memory of me to fall, i.e. make (so and so) remember me, vi, 11.

*pay*, m. a clue (for discovering a thief, etc.), iii, 3.

*pāy*, m. a means; *mōkalan pāy*, a means of salvation, ix, 11.

*pyāday*, m. a messenger; the messenger of death, x, 12.

*pyāla*, m. a cup, viii, 7; *āba-pyāla*, a water-cup, viii, 7; sg. dat. *lodun pyālas āb*, he filled the cup with water, viii, 7; *pyālas chuh thaph karith*, he holds the cup, viii, 7.

*pyon<sup>u</sup>*, to fall, vii, 19; x, 5; to fall, throw oneself down (before a person, in humility), ix, 1; to fall (into a place), to trespass (into a garden or the like), v, 7 (bis); to fall (of sound, on a person's ears), xii, 15; to fall to a person's lot, to happen to him, to be felt by him, vii, 30 (love); viii, 9 (bis) (poverty), 11 (pity); ix, 2 (calamity); x, 3 (adversity); to fall (of sleep), v, 5, 7; to fall (in a person's way), to be encountered, vii, 12.

*wasith pyon<sup>u</sup>*, to fall down (= Hindī *gir parnā*), ii, 3, 6; *pyon<sup>u</sup> pathar*, to fall to the ground, to fall down, ii, 11; *bēmār pyon<sup>u</sup>*, to fall sick, v, 1; *pyon<sup>u</sup> pētarun*, a load of responsibility to fall (on a person, dat.), ii, 5; *pyōm wanun*, it is fallen to me to speak, I shall have to speak, xii, 10; *pyōs nāv*, a name fell to him, he was named (so and so), xii, 4; *yād pyon<sup>u</sup>*, memory to fall to so and so, so and so to remember, iii, 5; vii, 20; xii, 15; *amis dōd<sup>u</sup> ōs<sup>u</sup> pēmot<sup>u</sup> yād*, she remembered the pain, xii, 15; *chus pēwān nayistān yād*, she remembers the cane-brake, vii, 26.

impve. sg. 3, *pēyin*, ix, 2; indic. fut. pl. 1, with suff. 3rd pres. sg. dat. *pēmōs*, ix, 1; pres. m. sg. 3, with suff. 3rd pers. sg. dat. *chus pēwān*, vii, 26; m. pl. 3, *pēwān*, vii, 20.

past m. sg. 3, *pyauv*, xii, 15 (bis); *pēv*, ii, 3, 5, 6, 11; iii, 5; v, 1, 7 (bis); viii, 9; with suff. 1st pers. sg. dat. *pyōm*, vii, 12; xii, 10; with suff. 3rd pers. sg. dat. *pyōs*, v, 6; viii, 11; x, 5; xii, 4; f. sg. 3, with suff. 1st pers. sg. dat. *pēyēm*, vii, 19; with suff. 3rd pers. sg. dat. *pēyēs*, v, 5; with suff. 3rd pers. pl. dat. *pēyēkh*, v, 7.

perf. m. sg. 3, *chuh pēmot<sup>u</sup>*, x, 3; plup. m. sg. 3, *ōs<sup>u</sup> pēmot<sup>u</sup>*, viii, 9; xii, 15; fut. subj. f. sg. 3, *āsi pēmüts<sup>u</sup>*, vii, 30.

*pyāwal*, adj. (of a woman), fresh from childbirth; f. pl. *pyāwal*, xi, 7.

*pōz*, m. a hawk, falcon, vi, 16 (bis); viii, 7 (quater); sg. dat. (for acc.) *pōzas*, viii, 7.

*poz<sup>u</sup>*, adj. true, x, 8; with emph. *y*, as adv. *pozuy*, x, 6 (ter); m. sg. ag. *pāz<sup>i</sup>-pōth<sup>i</sup>*, really, truly, x, 6, 10; see *pōth<sup>i</sup>*.

*pazun*, to be proper = *gatshun* 1, and used in the same way, the future being used in the sense of the present.

fut. sg. 3, interrog. *yī pazyā*, is this proper ? is this right ?  
vi, 8.

*racēn*, see *raṭun*.

*rūd<sup>i</sup>*, *rūd<sup>u</sup>*, *rūd<sup>u</sup>mot<sup>u</sup>*, see *rōzun*.

*rāh*, m. a fault ; *maṭi rāh ladun*, to impose a fault on (so and so's) shoulder, to charge a person with a crime, v, 9.

*rahath* (? gender) (= pers. *rāḥat*), rest, repose, ease, tranquillity.  
*kara rahath*, I will make ease, I shall be at ease, ix, 4.

*rājē*, m. a king (esp. a Hindū king) (the usual form of this word is *rāza*, but in these stories it only occurs in Nos. x and xi, and, there, under the form *rājē*), x, 7, 8, 14 (ter) ; sg. dat. *rājēs*, x, 7, 8 (bis), 14 ; ag. *rājēn*, x, 8 (bis), 14 ; gen. *rājē-sūnz<sup>u</sup>*, the king's (daughter), x, 7 (bis) ; voc. *rājē*, xi, 2 (addressed by Queen Victoria to Sir Douglas Forsyth).

In composition we have voc. *rājē-sa*, Your Majesty ! x, 8 (bis) ; *rājē-sōb* (nom. sg.), His Majesty, x, 8 ; voc. *rājē-sōba*, Your Majesty ! x, 7 ; *rājē-bikarmājēth*, King Vikramāditya, ag. *-bikarmājētan*, x, 8 ; gen. f. *-bikarmājētūn<sup>u</sup>*, x, 6.

*rājy*, m. ruling (as a king) ; — *karun*, to rule, x, 14.

*rājēzāda*, a prince ; pl. nom. *rājēzāda*, xi, 7.

*rakh*, f. a plain kept for the pasturage of the king's cattle, x, 5 ;  
sg. dat. *rakhi*, x, 12 (bis).

*rukhsath*, m. permission to depart, leave of absence, *congé* ; — *dyun<sup>u</sup>*, to give a person leave to depart, to dismiss, xii, 25 ; — *hyon<sup>u</sup>*, to take leave to depart, to take leave, xii, 10, 3.

*rumāl*, f. a handkerchief, kerchief, towel ; sg. dat. *rumāli-kēth*, in a kerchief, iii, 2.

*rīnz<sup>i</sup>*, see *ryūnz<sup>u</sup>*.

*rapat*, m. a report (the English word) ; — *dyun<sup>u</sup>*, to make a report, v, 9.

*rōpay*, m. a rupee ; *rōpayē-hath*, a hundred rupees, viii, 9, 10 ;  
x, 6 ; *rōpayēs tsōr hath*, four hundred rupees, x, 1, 2 ; *rōpayēs pānts hath*, five hundred rupees, viii, 10 (bis) ; x, 1, 2 (bis).

*rasad*, f. assembling of provisions, etc., xi, 5 ; share, portion, quota, proportionate division, xi, 10 ; — *kariūn<sup>u</sup>*, to collect supplies, xi, 5 ; — *kār<sup>i</sup>than ān<sup>i</sup>hay nān-gār*, menial cultivators were brought in (from the villages), (each village) providing its proportionate quota, xi, 10.

rosh<sup>u</sup>, m. a necklace, v, 10, 12.

rost<sup>u</sup> (f. rūtsh<sup>ū</sup>), an adjectival suffix signifying "without"; *banana-rost<sup>u</sup>*, without what is fated, (no one) escapes from what is fated, vii, 23.

rāth 1, m. night; sg. dat. *rātas*, by night, x, 1, 6; xii, 4; *rātas-rāth*, on this very night, x, 5, 12; sg. gen. m. pl. *rātāk<sup>t</sup>*, of last night, v, 9.

rāth 2, f. night; — *āyē*, night came, x, 5; — *bariūñ<sup>ū</sup>*, to pass the night, i, 10; — *lagūñ<sup>ū</sup>*, night to come on, viii, 9; — *kadūñ<sup>ū</sup>*, to pass the night, x, 11; xii, 5; — *gayē ādā*, the night went to completion, the night came to an end, x, 8; xii, 9, 12; with suff. of indef. art. *rāthāh*, xii, 5; sg. gen. *rōts<sup>ū</sup>-hond<sup>u</sup>*, iii, 1.

rāth 3, adv. *dōh ta rāth*, day and night, i.e. always, continually, vii, 3; *rāth-kyut<sup>u</sup>*, by night. Cf. *rātsas*.

rēth, m. a month, sg. dat. *rētas*, pl. nom. *rēth*, dat. *rētan*, as in the following: *rētas-kyut<sup>u</sup> khar<sup>a</sup>j* or *rētas khar<sup>a</sup>j*, a month's expenditure, salary for a month, xii, 4; *trēn rētan-kyut<sup>u</sup> khar<sup>a</sup>j*, salary for three months, xii, 5, 11; *rēth gav ādā*, a month went to completion, a month came to an end, xii, 4; *trih rēth gay ādā*, three months came to an end, xii, 11; *trih rēth gay*, three months passed, xii, 6.

rāt<sup>ali</sup>, adv. by night, viii, 9.

rat<sup>an</sup>, m. a jewel; *rat<sup>an</sup>-kor<sup>u</sup>*, a bracelet of jewels, xii, 10, 12, 14 (bis), 15 (bis), 18, 20.

raṭun, to take hold of, grasp, seize, iii, 5; to seize, capture, ii, 11; to arrest (a prisoner), v, 7 (bis), 9; x, 5, 12 (bis); to take hold of, take, accept, viii, 3, 4 (bis); x, 3, 5, 8, 12; *gōlām raṭun*, to engage as a servant, viii, 13; *latan tal raṭun*, to hold under the feet, viii, 7; *mōkh raṭun*, to seize (so and so's) face, to look intently at, v, 9; *kēṭshāh nōkhta raṭun*, to find some fault with (dat.), to get up some charge against, xii, 19; *yād raṭun*, to seize the memory, to keep on the memory, i, 7.

conj. part. *raṭith*, ii, 11; iii, 5; v, 7, 9 (bis); x, 5; impv. sg. 2, *raṭh*, i, 7; viii, 4; pol. sg. 2, *raṭhta*, xii, 19; past sg. m. *roṭ<sup>u</sup>*, x, 5, 12; with suff. 3rd pers. sg. ag. *roṭun*, viii, 7; x, 3;

with suff. 2nd pers. pl. ag. *rot<sup>u</sup>wa*, x, 12 ; pl. *rāt<sup>i</sup>*, v, 7 ; viii, 13 ; f. sg. *rūt<sup>ū</sup>*, x, 8 ; with suff. 3rd pers. sg. ag. and 3rd pers. pl. abl. *rūt<sup>ū</sup>nakh*, viii, 3 ; pl. with suff. 3rd pers. sg. ag. *racēn*, viii, 4 ; perf. m. sg. 3, *chuh rot<sup>u</sup>mot<sup>u</sup>*, x, 12.

*rātun*, to cause to be grasped, to cause to stick ; perf. part. m. sg. *rōt<sup>u</sup>mot<sup>u</sup>*, viii, 1 (of a thorn).

*ratsh*, f., a very small amount of (anything) ; *ratshi-han*, v, 6 (bis), or *ratshi-hanā*, v, 6 (bis), id.

*rātsas*, adv. by night, viii, 5. Cf. *rāth*, 3.

*rawāna*, adj. dispatched, sent ; — *karun*, to dispatch, x, 3.

*riwun*, to lament ; pres. f. sg. 1, *chēs riwān*, vii, 22.

*rāy*, f. belief, judgment, opinion ; thought, meditation, deliberation ; an intention, viii, 11 ; — *karūñ<sup>ū</sup>*, to consider, think, xii, 15.

*ryūnz<sup>u</sup>*, a ball (such as children play with) ; pl. nom. *rīnz<sup>i</sup>*, v, 3 (bis), 4 (several times), 5.

*raz*, f. a rope ; *gāsa-raz*, a grass rope, xi, 9.

*rēza*, m. a piece, a fragment ; — *karun*, to cut to fragments.

*rōzun*, to remain, continue, i, 5 ; ii, 9 ; vii, 18, 20 (bis), 3 ; x, 1, 6, 8 ; xii, 1, 15, 8 ; to wait a while, to wait, vii, 9 ; to abide, continue in one place, ix, 6, 8, 10, 2 ; *path rōzun*, to remain behind, to remain over and above, to be all that is left, xii, 23 ; *pāma rōzan*, reproaches will remain, i.e. (I) shall get a bad name, x, 3.

inf. abl. *bēdār rōzana-sōty*, by means of remaining awake, x, 8 ; forming inf. of purpose, *rōzani āy*, came in order to stay, x, 6, 8, 10, 2 ; freq. part. *rūz<sup>i</sup> rūz<sup>i</sup>*, remaining continually, vii, 18 ; pres. part. *rōzān*, vii, 23 ; perf. part. *rūd<sup>u</sup>mot<sup>u</sup>*, i, 5 ; xii, 23 ; impve. pol. pl. 2, *rūz<sup>i</sup>tav*, vii, 9 ; indic. fut. sg. 2 interrog. *rōzakha*, xii, 18 ; 3, *rōzi*, x, 1, 6 ; pl. 3, *rōzan*, x, 3 ; pres. f. sg. 3, with suff. 3rd pers. pl. dat. *nakha rōzān chēkh-na*, she does not remain near them, ii, 9 ; past m. sg. 3, *rūd<sup>u</sup>*, xii, 1, 15 ; pl. 3, *rūd<sup>i</sup>*, vii, 20 (bis).

sa 1, see *tih*.

sa 2, a vocative suff., equivalent to our “sir” or “sirs”. Attached to :—

(a) A noun, *rājē-sa*, Your Majesty ! x, 8 (bis).

(b) Verbs, *an-sa*, bring, sir, xii, 10 ; *anukh-sa*, bring them,

sir, x, 12; *di-sa*, give, sir, x, 8; *gatsh-sa*, go, sir, ii, 9; *nin-sa*, take her, sir, xii, 25; *niriv-sa*, go forth, sirs, x, 9; *pakiv-sa*, walk, sirs, x, 1; *wan-sa*, tell, sir, x, 1 (bis), 2; *wanta-sa*, please tell, sir, ii, 4; *waniv-sa*, say, sirs, x, 6.

(c) A conjunction, *yina-sa*, that not, sir, xii, 1.

(d) An interjection, *hata-sa*, O, sirs, x, 5.

*söb* (= *ṣāhib*), an honorific suffix; *rājē-söb*, His Majesty, x, 8; sg. voc. *rājē-söba*, Your Majesty! x, 7; *Khödā-Söb*, God; sg. dat. *Khödā-Söbas*, x, v; ag. *Khödā-Söban*, iii, 8 (bis).

*sabab*, m. a reason, cause, viii, 5.

*subuh*, m. morning, dawn, x, 8; xii, 9; *sub<sup>a</sup>han*, adv. in the morning, at dawn, x, 11; *sub<sup>a</sup>hanas*, id., xii, 12; *sub<sup>a</sup>has*, id., xii, 5.

*Subhān*, m. N.P., Subhān, N. of the author of the 7th story in this collection, — The Tale of the Reed-flute.

*sabakh*, m. a lecture, lesson, reading; *sabakh dapun*, to teach a lesson, iv, 4; v, 5; — *parun*, to read a lesson, to study, viii, 3, 4; sg. dat. *sabakas*, viii, 3 (bis), 11; *sabakas āsun*, to be at a lesson, to be at school, viii, 11; *chēs-na tshuñ<sup>u</sup>-müts<sup>u</sup> nöyid sabakas*, I (fem.) was not taught a barber's lesson, I did not learn barber's work, v, 6.

*Söbir Tilarwōñ<sup>u</sup>*, m. N.P., Ṣābir, the oilseller, N. of the author of the 11th story in this collection, — How Forsyth Sāhib went to conquer Yārkaṇḍ.

*sadāh*, m. a sound, viii, 9.

*sōdā*, m. goods, wares, merchandise, viii, 9; marketing, bargaining, acting as a merchant, iii, 1; v, 10; sg. dat. *sōdāhas*, iii, 1; v, 10.

*sōdāgar* [iii, 3 (bis), 4] or *sōdāgār* [iii, 1 (ter), 3; v, 11 (bis); viii, 9 (bis), 10 (bis)], m. a merchant; with suff. of indef. art. *sōdāgārā*, viii, 9; *sōdāgārā akh*, viii, 9; sg. dat. *sōdāgaras*, iii, 2; *sōdāgaras*, viii, 9, 10; ag. *sōdāgāran*, viii, 9, 10; gen. *sōdāgara-sond<sup>u</sup>*, iii, 1; *sōdāgāra-sond<sup>u</sup>*, iii, 1; pl. gen. *sōdāgāran-hond<sup>u</sup>*, viii, 9.

*sōdāgar-bāy*, f. a merchant's wife, iii, 1 (bis), 2, 3; sg. dat. *-bāyē*, iii, 1, 2.

*Södurabal*, m. N. of a place in Kashmīr; with emph. *y*, *Södurabalay*, only in *Södurabal*, vii, 31.



*sōh*, *suh*, see *tih*.

*shēch<sup>i</sup>*, f. a message ; — *ladūñ<sup>u</sup>*, to send a message, x, 3 (ter).

*sōhib*, m. a possessor, owner, lord, great man ; a European gentleman, xi, 20 (referring to Sir Douglas Forsyth) ; a title of courtesy added to the name of a European gentleman, *Phōrsaṭ sōhibun<sup>u</sup>* (of Mr. Forsyth), xi, title ; God, iv, 4, 5 ; ix, 3 ; *sōhib-ē āgāh*, an intelligent master, i.e. a master of recondite learning, a profound magician, ii, 9 ; *sōhib-i-kutāb*, a master of books, a famous author, x, 13 ; sg. gen. *Sōhibasond<sup>u</sup>*, of God, iv, 4, 5 ; *Phōrsaṭ sōhibun<sup>u</sup>* (treated as part of a proper name), xi, title ; sg. voc. *Sōhibō*, O God ! ix, 3.

*Bār-Sōhib*, the Almighty, vii, 2, 3 ; ag. — *Sōhiban*, vii, 5.

*shūbun*, to shine ; to be beautiful, ii, 4, 5 ; vii, 10 ; to be beautiful, to be glorious, vii, 5 ; to be becoming, to suit, be worthy, be proper, xii, 4, 5.

pres. m. pl. 3, with suff. 3rd pers. sg. gen. *chis shūbān*, vii, 5 ; imperf. f. sg. 1, *ōs<sup>u</sup>s shūbān*, vii, 10 ; durative past conditional, *āsihē shūbān*, it would have been (i.e. it must have been, it probably was) beautiful, ii, 4 ; (I would see) how beautiful it was, ii, 5 ; past cond. sg. 3, *shūbihēh*, xii, 4, 5.

*shod<sup>u</sup>*, m. news, intelligence, ii, 10.

*shāh*, *shēh* 1, m. a king ; *shēhan-shāh*, a king of kings, an emperor, i, 1 ; *shāh-i-yūsūph*, King Joseph, vi, 1 ; sg. ag. *shēhan*, i, 7.

*shēh* 2, card. six. *shēh zañē*, six females, xii, 6, 7 ; pl. dat. *shēn kōd-khānan*, for six prisons, v, 7 ; *shēn zañēn*, for (of) six females, xii, 6.

*shōhī*, f. royalty ; *khal<sup>at</sup>-ē-shōhī*, a robe of honour of royalty, a royal robe, x, 4 (ter).

*shēhul<sup>u</sup>* 1, m. coolness, cold, i, 11.

*shēhul<sup>u</sup>* 2, adj. cool ; (of sleep) cold, the reverse of deep, v, 6 ; f. sg. nom. *yiyiy nēnd<sup>r</sup> shēh<sup>u</sup>j<sup>u</sup>*, sleep will come to thee cold, i.e. you will lose the desire to sleep, but it also means cool (refreshing) sleep will come to you, and is misunderstood by the hearer in this sense, v, 6 (bis).

*shēhmār*, m. a great snake, a huge poisonous python, viii, 6 (bis) ; 13 (bis) ; with suff. of indef. art. *shēhmārā*, viii, 7 ; sg. dat. *shēhmāras*, viii, 6, 13 ; gen. *shēhmāra-sond<sup>u</sup>*, viii, 6, 13 (bis).

*shēhar*, m. a city, x, 9; a country, ii, 1; *shēhar-ē-Yirān*, the land of Persia, ii, 1; with suff. of indef. art. *shēharā*, v, 1.

sg. dat. *shēharas*, (went) to the city, x, 10; *nēzikh shēharas*, (arrived) near the city, x, 3; *shēharas and-kun*, (arrived) at the outskirts of the city, x, 5; *shēharas-kun*, (went, etc.) towards the city, set out for the city, x, 3, 5, 12; *shēharas-manz*, in the city, v, 11; x, 14; into the city, v, 9; *shēharas akis-manz*, (arrived) at a certain city, xii, 2; *shēharas nēbar*, (he was taken) outside the city, x, 5.

gen. *shēharakis*, (to the king) of the city, xii, 3.

abl. *shēhara dūr*, far from the city, viii, 11; *shēhara-manza*, from in the city, viii, 11; *tsaliv yimi shēhara*, flee ye from this city, xiii, 11.

*shāhzāda*, a prince; sg. dat. *-zādas*, viii, 13; pl. nom. *-zāda*, viii, 5, 11 (bis), 3.

*shākh*, f. a branch; *shākha-bargau-sōty*, (beautiful) with the leaves of (my) branches, vii, 10.

*shēkh*, m. anxiety; — *gashun*, anxiety to occur, anxiety to be felt, v, 8; xii, 15.

*shēkh<sup>ts</sup>*, m. a person, an individual; with suff. of indef. art. *shēkh<sup>ts</sup>ā*, x, 1; *shēkh<sup>ts</sup>āh akh*, xii, 3; sg. dat. *shēkh<sup>ts</sup>as*, x, 2 (bis); ag. *shēkh<sup>ts</sup>an*, x, 2, 6.

*shēkal*, f. a form, shape; *pōshākas kūr<sup>ūn</sup> shēkal yinsān-hish<sup>ū</sup>*, he folded his clothes into the shape of a man, x, 7.

*shikam*, m. the belly; sg. dat. *shikamas-manz*, (entered) into (her) belly, x, 7 (bis); abl. *shikama-manza*, (issued) forth from (her) belly, x, 7 (bis).

*shikār*, m. hunting, sport, the chase; sg. dat. *shikāras*, ii, 4, 8; viii, 7.

*shikast*, m. weakness, sickness; sg. abl. *shikasta-sōty*, owing to (his) weak condition, v, 5.

*shōlun*, to shine, flame (of a lamp); pres. sg. m. sg. 3, *shōlān chuh*, vi, 6.

*shām*, m. evening; *shāman-bōg<sup>t</sup>*, at about evening, at eventide, v, 5.

*shēmāh*, m. the flame of a lamp, vi, 6; viii, 13; x, 7 (bis).

*shumār*, f. counting, enumeration; *shumār būz<sup>ū</sup>*, the counting was

- heard, i.e. the roll-call was heard, the roll was called, xi, 16.  
Cf. *bě-shumār*.
- shēmshēr*, f. a sword, viii, 6, 13; x, 7; — *kaḏūñ<sup>u</sup>*, to draw a sword, viii, 13; x, 7; — *lāyūñ<sup>u</sup>*, to give a blow with a sword, viii, 6; — *tulūñ<sup>u</sup>*, to raise a sword (in order to strike), ii, 7; iii, 9 (ter); x, 7; sg. dat. *kūr<sup>us</sup> thaph shēmshēri*, she seized the sword, iii, 9; gen. *shēmshēri-hond<sup>u</sup> tēg*, the blade of a sword, viii, 6, 13; *shēmshēri-hūnz<sup>u</sup> tsūnd<sup>u</sup>*, a blow of a sword, a sword-cut, iii, 5, 6.
- shānd*, m. a bed-pillow; *shānd dyun<sup>u</sup>*, to put (anything) under one's pillow, x, 7; *khōra chēs karān shānd*, she goes from the foot of the bed to the pillow, v, 5; sg. abl. *shānda*, v, 5.
- shōngun*, to go to sleep; past m. sg. 3, *shōng<sup>u</sup>*, x, 7. The conj. part. *shōngūth*, having gone to sleep, is used as an adjective, meaning "asleep", viii, 7.
- shēnākh*, m. one who recognizes, in *lāl-shēnākh*, one who recognizes rubies, a lapidary. See *lāl-shēnākh*, s.v. *lāl* 1.
- shāph*, m. a charm, spell, incantation; *amis shāph dyutun*, she pronounced a spell over him, xii, 15; *shāph tul<sup>u</sup>nas*, she took the spell off him, xii, 15. Cf. *kas<sup>m</sup>*.
- shār*, m. a poem, xi, title.
- shōr*, m. in *shōra-gāh*, an outcry, vi, 12, 3.
- shur<sup>u</sup>*, m. an infant, a child; *shur<sup>i</sup>-bāshē*, child-talk, infantine babbling, v, 2.
- shrākh*, f. a knife, x, 13.
- shērīkh*, m. a sharer, partner, i, 10.
- shērun*, to put in order, to arrange; conj. part. *shūrith trāwun*, to make ready (for a person), x, 7; fut. pl. 1, *shērav*, xi, 12, 7.
- shranz*, ? m. a blacksmith's tongs, xi, 16.
- shēstruw<sup>u</sup>*, adj. made of iron, xii, 16, 7; m. sg. abl. *shēstravi*, xii, 16; pl. nom. *shēstrāv<sup>i</sup>*, v, 4; fem. sg. nom. *shēstrūv<sup>u</sup>*, v, 4; abl. *shēstravi*, v, 4.
- Shētān*, m. Satan, iii, 8; sg. ag. *Shētānan*, iii, 8.
- shōtsh*, m. purity, the condition of not being defiled, hence (x, 3) pure (i.e. undefiled) food.
- sakharun*, to prepare to set out, make ready to depart.  
II past, m. pl. 3, *sakharyēy*, xii, 18.

*sak<sup>th</sup>*, adj. hard, severe, vii, 13, 18.

*sāl*, a feast, vi, 2; a wedding feast, v, 9; sg. dat. *sālas*, v, 9; vi, 2.

*söl*, m. a stroll, ramble, walk, taking the air, excursion, with suff. of indef. of art. *sölāh*, ii, 2; sg. dat. *sōlas*, ii, 4, 8; iii, 1; viii, 7.

*sul<sup>u</sup>*, dawn; *suli*, at dawn, xii, 23; *sōli-gārē* (m.c. for *suli-gari*), at dawn time, v, 7.

*salāh*, m. advice, viii, 11; *thāviv mē-sōty salāh*, make ye a consultation with me, i.e. have an understanding with me, have an intrigue with me, viii, 3.

*salām*, f. peace (in Arabic formulas), x, 14; xii, 26; a bow, salutation; a complimentary present, viii, 3 (bis), 11; — *karūn<sup>u</sup>*, to make a bow, to salute, iii, 1; xii, 4, 5, 9, 12, 3, 6, 7, 20, 3; — *pālūn<sup>u</sup>*, id., xii, 16; sg. dat. *salāmi*, viii, 3.

*sultān*, m. a Sultan; *Sultān-i-Mahmōd-i-Gaznavī*, Sultān Maḥmūd of Ghaznī, i, 1.

*salay*, f. a spike, v, 4; sg. abl. *salayi-sōty*, with, or by means of, a spike, v, 4 (bis).

*Sulaymān*, m. N.P. Solomon, xii, 17.

*samā*, m. heaven; *arz o samā*, earth and heaven, vii, 26.

*sumb<sup>u</sup>*, adj.; adequate (for), sufficient (for); *rētas sumb<sup>u</sup>*, (money) sufficient for a month, xii, 4; m. pl. nom. *lāl traṭis sumb<sup>i</sup>*, rubies enough for a necklace, sufficient to make a necklace, xii, 5.

*sōmb<sup>a</sup>run*, to collect, bring together, amass; fut. pass. part. m. sg. *cyōn<sup>u</sup> gatshi sōmb<sup>a</sup>run<sup>u</sup>*, you must collect, xii, 21; conj. part. *sōmb<sup>a</sup>rith*, ix, 9; pres. m. pl. 3, *chih sōmb<sup>a</sup>rān*, xi, 7.

*sōmb<sup>a</sup>rāwun*, i.q. *sōmb<sup>a</sup>run*; fut. pass. part. m. pl. *gatshan sōmb<sup>a</sup>rāwān<sup>i</sup>*, they must be collected, xii, 24; past m. sg. *sōmbarōw<sup>u</sup>*, xii, 21, 4; with suff. 2nd pers. sg. ag. *sōmb<sup>a</sup>rōwuth*, xii, 24.

*samakhun*, to meet a person, have an interview with, to encounter; past m. sg. with suff. 3rd pers. pl. ag. *samokhukh*, xii, 25.

*sāmān*, m. requisites, materials, appliances, vii, 5; xi, 9; pomp and circumstance, xi, 20; *sōrui sāmān*, the entire appliance, xi, 9; *bā-sōrui-sāmān*, with all pomp, xi, 20; pl. nom. *sāmān*, vii, 5.

*samsār*, the world, iv, 1, etc.; sg. dat. *samsāras*, for *samsāras-manz*, in the world, ix, 6.

*sān*, postpos. with; *gāṭa-sān*, with skill, skilfully, i, 6.

*sīna*, m. the bosom, vii, 21.

*sōn*, m. gold; sg. gen. *sōna-sond<sup>u</sup>*, made of gold; m. pl. nom. *sōna-sānd<sup>i</sup>*, v, 3, 4 (bis), 5; f. sg. *sōna-sūnz<sup>ū</sup>*, v, 1; *sōna-kan*, an ear adorned with golden ears; pl. dat. with emph. *y, sōna-kananay*, vii, 11.

*sōn<sup>u</sup>*, adj. deep; — *khash*, a deep cut, v, 6.

*sōn<sup>u</sup>*, possess. pron. our, x, 12; with emph. *y, sōnuy*, viii, 13; f. sg. nom. *sōn<sup>ū</sup>*, viii, 11; x, 5.

*sond<sup>u</sup>*, postpos. of gen. Added

A. to masc. sg. animate nouns. *gōlāma-sond<sup>u</sup>*, of the servant, viii, 6; *khōdāyē-sond<sup>u</sup>*, of God, xii, 7; *lāl-shēnāka-sond<sup>u</sup>*, of the lapidary, xii, 8, 25; *mōl<sup>i</sup>-sond<sup>u</sup>*, of the father, xii, 21, 2; *phakīra-sond<sup>u</sup>*, of the faqīr, x, 12; *pātashāha-sond<sup>u</sup>*, of the king, ii, 10; v, 10; vi, 11; *pātashēha-sond<sup>u</sup>*, of the king, xii, 1, 4; *sōdāgara-sond<sup>u</sup>*, of the merchant, iii, 1; *sōdāgāra-sond<sup>u</sup>*, id., iii, 1; *Sōhiba-sond<sup>u</sup>*, of the Master (i.e. of God), iv, 4, 5; *shēhmāra-sond<sup>u</sup>*, of the python, viii, 6, 13; *sōnara-sond<sup>u</sup>*, of the goldsmith, v, 2; *yāra-sond<sup>u</sup>*, of the friend, x, 4, 11; *Yūsūpha-sond<sup>u</sup>*, of Joseph, vi, 10; *zān<sup>i</sup>-sond<sup>u</sup>*, of the person, viii, 11.

*hīhara-sandis*, of the father-in-law, x, 12; *pātashēha-sandis*, of the king, ii, 5, 6, 7; v, 11; xii, 22.

*mōli-sandi*, of the father, xii, 21; *patashēha-sandi*, of the king, ii, 9; *wazīra-sandi*, of the vizier, xii, 4, 5.

*pātashāha-sānd<sup>i</sup>*, of the king, viii, 1, 13; *sōnara-sānd<sup>i</sup>*, of the goldsmith, v, 10.

*pātashēha-sandēn*, of the king, viii, 1, 6.

*pātashēha-sandyau*, of the king, viii, 5.

*gōlāma-sūnz<sup>ū</sup>*, of the servant, viii, 11; *khāwanda-sūnz<sup>ū</sup>*, of the husband, iii, 2; *mōl<sup>i</sup>-sūnz<sup>ū</sup>*, of the father, xii, 19, 20 (ter); *phakīra-sūnz<sup>ū</sup>*, of the faqīr, x, 8, 14; *pātashāha-sūnz<sup>ū</sup>*, of the king, v, 7 (bis); viii, 1; x, 14; *pātashēha-sūnz<sup>ū</sup>*, of the king, x, 5; xii, 1; *rājē-sūnz<sup>ū</sup>*, of the king, x, 7 (bis); *sōnara-sūnz<sup>ū</sup>*, of the goldsmith, v, 1, 3, 10.

*pātashāha-sanžē*, of the king, v, 2, 4; *pātashēha-sanžē*, of the king, v, 1 (bis); xii, 4, 5.

*pātashāha-sanzi*, of the king, v, 4; xii, 4; *pātashēha-sanzi*, of the king, xii, 5; *sōnara-sanzi*, of the goldsmith, v, 7, 9 (bis); *yāra-sanzi*, of the friend, x, 4.

B. Used with masc. sg. inan. noun, to indicate the material of which a thing is made. *sōna-sānd<sup>i</sup>*, made of gold, v, 3, 4 (bis), 5; *sōna-sūñz<sup>ū</sup>*, id., v, 1.

C. With sg. an. pron. m. or f. *ām<sup>i</sup>-sond<sup>u</sup>*, of him, v, 3; viii, 6, 8, 10; of her, xii, 7.

*ām<sup>i</sup>-sandi*, of her, x, 5; *tām<sup>i</sup>-sandi*, of him, i, 3; vii, 6.

*ām<sup>i</sup>-sūnz<sup>ū</sup>*, of him, iii, 4; xii, 4; *ām<sup>i</sup>-sanzi*, of her, xii, 15; *tām<sup>i</sup>-sūnz<sup>ū</sup>*, of her, xii, 15; *nazari tām<sup>i</sup>-sanzi-sōty*, owing to his seeing (me), vii, 13.

*sangsār*, m. lapidation, stoning (the punishment), viii, 8.

*Sōnamarg*, f. N. of a *marg* or mountain plateau in the Sind valley of Kashmir, celebrated for its flowery meads. It is a favourite camping ground for European visitors; sg. dat. *Sōnamargi*, at Sōnamarg, xi, 3.

*sōnar*, m. a goldsmith, v, 1 (bis), 3, 5 (bis), 6, 7, 9, 10 (bis); sg. dat. *sōnaras*, v, 9; gen. *sōnara-sond<sup>u</sup>*, v, 2; *-sānd<sup>i</sup>* (m. pl. nom.), v, 10; *-sūnz<sup>ū</sup>* (f. sg. nom.), v, 1, 3, 10; *-sanzi* (f. sg. ag.), v, 7, 9 (bis).

sg. ag. irreg. *sōnar* (for *sōnaran*), v, 4.

*sōnar-aṭh*, the goldsmiths' market, the goldsmiths' quarter (of a town), v, 7.

This word is more usually *sonur* or *son<sup>ar</sup>*.

*saniyās*, m. a kind of Hindū ascetic, a *Samnyāsīn*, v, 10, 11 (quater); sg. dat. *saniyāsas*, v, 12; voc. (poet.) *saniyāsū*, v, 11.

*sapadun*, *sapanun*, to become.

fut. sg. 2, *sapadakh*, vi, 11; interrog. *sapadakha*, iii, 2; 3, *sapadi*, vi, 16; past m. sg. 3, *sapod<sup>u</sup>*, iii, 7; *sapod<sup>u</sup>* *sawār*, he became mounted, he mounted (a horse), xii, 1; with suff. 1st pers. sg. dat. *sapodum*, there became to me (crushing), I became (crushed), vii, 13; f. sg. 2 with neg. suff. *sapüz<sup>ū</sup>kh-na*, thou didst not become, iii, 2; pl. with suff. 3rd pers. sg. dat.

- sapañēs z<sup>ah</sup> katha sara*, two statements became tested for him, i.e. he had two statements tested, x, 4.
- saphar*, m. travelling, a journey, xii, 25; sg. dat. *sapharas*, x, 1, 6 (bis); gen. (poet. for *sapharuk<sup>u</sup>*) *sapharun<sup>u</sup>*, xi, 3.
- sapañēs*, see *sapadun*.
- sar*, m. the head; *sar tsatun*, to behead, viii, 11.
- sara* 1, m. investigation, testing, x, 4; *sara karun*, to test, viii, 13; x, 2, 6 (ter), 14. In this phrase, the grammatical object is the thing tested, as in *karēn tsōr katha* (f. pl.) *sara*, he tested four statements (x, 6). Similarly *sapañēs z<sup>ah</sup> katha sara*, two statements became tested for him, i.e. he had two statements tested (x, 4). Cf. *saragī*.
- sara* 2, see *sarun*.
- sār<sup>i</sup>*, an old word, now used in compounds such as *sār<sup>i</sup> gatshun*, to be flooded, to be covered with a flood of water, iv, 3.
- sēr*, adj. satisfied, contented, i, 3.
- sīr*, m. a secret, a mystery, ii, 4; *sīr bāwun*, to explain a secret, vii, 21; *mē ma kar sīras phāsh*, do not accuse my secret (parts) of unchastity, i.e. do not disgrace me by letting me remain naked, xii, 7.
- sōr<sup>u</sup>*, adj. all. This word is always used with emph. *y*; m. sg. nom. *sōrui*, iii, 1; v, 7, 9; xi, 9; xii, 19; *bā sōrui sāmān*, with all pomp, xi, 20; pl. nom. *sōriy*, iii, 4; v, 9; vi, 16.
- sūr*, m. ashes, xii, 23; *sūr mathun*, to rub ashes over one's body (like a Hindū ascetic), v, 9; *ṭōka-sūr*, ashes of crushing, i.e. crushing into a powder like ashes, crushing to powder, vii, 13.
- sg. dat. *sūras-manz*, in the ashes, xii, 23; abl. *sūra-manza*, from amid the ashes, xii, 23.
- sarda*, m. coolness, i, 11.
- saragī*, f. investigation, testing, viii, 7 (bis), 8, 10; x, 7. Cf. *sara* 1.
- srēh*, m. moisture; with suff. of indef. art. *āba-srēhū*, a water-moisture, a slight trickle of moisture, viii, 7.
- srān*, m. bathing; — *karun*, to bathe (oneself), xii, 6 (bis), 7 (bis); sg. dat. *srānas*, v, 9.
- sarun*, to remember; fut. sg. 1, *sara*, xi, 14.
- sārun*, to carry goods from one place to another, and there to

collect them, to pile up ; conj. part. *sōrith*, ix, 9 ; pres. part. *sārān*, xi, 10 ; pres. m. pl. 3, *chih sārān*, xi, 6.

*sar<sup>a</sup>ph*, m. a serpent, x, 13.

*susurāray*, f. a rustling sound, xii, 23.

*suti*, see *tih*.

*sath*, card. seven ; (preceding noun) *sath kuṭh<sup>i</sup>*, seven rooms, vi, 3 ; *sath hēl<sup>i</sup>*, seven ears of corn, vi, 15 ; (following noun) *nāg sath*, seven springs, vi, 15 ; *gōv<sup>u</sup> sath*, seven cows, vi, 15 (fem.) ; *lāl sath*, seven rubies, x, 2, 5, 12 (bis) ; *dōha lāl sath sath*, seven rubies each day, xii, 9.

pl. dat. *satan kōd-khānan*, to seven prisons, v, 8 ; *satan hēlēn* (for acc.), seven ears of corn, vi, 15 ; *satan gōv<sup>u</sup>n* (for acc.) seven cows (fem.), vi, 15 ; *nāgan satan* (for acc.), seven springs, vi, 15 ; *lālan satan pēṭh*, on the seven rubies, x, 5 ; abl. *sataṅ-manza*, from among the seven, x, 12 ; *sataṅ zamānav tāl<sup>i</sup>*, below the seven worlds, iii, 8.

*sāth*, m. a particular instant of time, a moment, vii, 8 ; with suff. of indef. art. *sāthāh*, during a moment of time, for a short time, ii, 4 ; *sāthā*, id., vi, 3 ; vii, 9.

sg. abl. *ami sāta*, at that time, iii, 6 ; xii, 4, 15 ; with emph. *y, yēmi sātay*, at what time verily, vii, 8.

*sōth*, m. the season of spring ; *sōta*, in the spring time, ix, 7.

*sēthāh*, adj. very much ; *sēthāh yinsāph*, great pity, viii, 4. adv. very, very much, exceedingly. With adj. preceding the word qualified, as in viii, 1, 9 (bis) ; or following it as in *khōbsūrath sēthāh*, very beautiful, xii, 4, 5 ; but *sēthāh khōbsūrath*, xii, 10, 5 ; *khōta sēthāh khōbsūrath*, much more beautiful than, xii, 10. With a verb, *sēthāh gav khōsh*, became much pleased, viii, 11 ; xii, 9 ; so *sēthāh gōkh khōsh*, viii, 14, but *gōs sēthāh khōsh*, xii, 12 ; *sēthāh phyūr<sup>u</sup>*, they regretted extremely, viii, 1 ; *phyūrus sēthāh*, he regretted extremely, viii, 10.

*sōtin*, postpos. i.q. *sōty*, q.v. governing dat. ; *mē-sōtin*, (share) with me, i, 7.

Governing abl., with, by means of ; *drāti-sōtin*, (cut) with a sickle, ix, 5 ; *kalama-sōtin*, (write) with a pen, ix, 12 ; with, by means of, owing to ; *muhima-sōtin*, owing to poverty, i, 4 (bis).



*söty*, adv. with, together with ; *söty dyun<sup>u</sup>*, to give with (a person), to give as a companion, vii, 5 ; x, 14 ; xii, 16 ; *söty hyon<sup>u</sup>*, to take (a person) with (one), to take as a companion, ii, 1 ; v, 6 ; *söty tulun*, to carry along (with one), xii, 2 ; *söty-söty*, continually in (one's) company, vii, 5.

postpos. governing dat. and abl.

A. Governing dat. with, together with, in various shades of meaning ; thus,

*amis-söty*, in company with her, v, 7 ; *khāwandas-söty*, (burnt) together with her (dead) husband, iii, 4 ; *kōrě-söty*, (keep her) in (your) daughter's society, v, 10 ; *mě-söty*, in company with me, in my company, xii, 2 ; (come) with me, xii, 7 ; (go) with me, x, 9. We have it governing a pronominal suffix in the dat. in *söty ôsus*, (a falcon) was with him, viii, 7.

With, in the sense of consultation with, etc., *mě-söty* (intrigue) with me, viii, 3 ; (sin ye) with me, viii, 11 ; *pātashāhzādan-söty*, (sin) with the princes, viii, 11.

Together with, simultaneously with ; *ādamas-söty*, (created) simultaneously with Adam, vii, 6.

Together with, along with ; *karis-söty*, (the arm was pulled off) together with the bracelet, xii, 15.

(a marriage) with (so and so) in *amis-söty*, xii, 15, 8.

(conversation) with (so and so), *amis-söty*, x, 7 (bis) ; *kōrě-söty*, xii, 1.

Special meanings are *pānas-söty*, with oneself, under one's own control, x, 1, 6 ; *tath-söty mushkākh*, enamoured of that, iii, 8.

B. Governing abl., with, by means of ; *ami-söty*, (scratches) with it, xii, 17 ; *bār<sup>4</sup>shi-söty*, (dug) with (his) spear, viii, 7 ; *litri-söty*, (cut) with a saw, vii, 19 ; *bédār rōzana-söty* (escaped) by keeping awake, x, 8 ; *salayi-söty*, (scratched) with a spike, v, 4 (bis) ; with emph. *y*, *panja-sötiy*, (a pleasant feeling arose) merely owing to (the application of) the (iron) claw, xii, 16 ; *thapi-sötiy*, merely by means of the grasp, xii, 12.

With, by means of, owing to ; *ad<sup>a</sup>la söty*, (contented) owing to his justice, i, 3 ; *asara-söty*, owing to the result,

vi, 16; *bargau-söty*, owing to the leaves, vii, 10; *mahabata-söty*, owing to affection, x, 4; *nazari-söty*, owing to (his) seeing (me), vii, 13; *shikasta-söty*, (fell asleep) owing to weakness, v, 5; with emph. *y, böchi sötiy*, owing only to hunger, vi, 16.

*satyum<sup>u</sup>*, ord. seventh; m. sg. dat. *satimis*, v, 7; f. sg. nom. *satim<sup>u</sup>*, xii, 7.

*sawāb*, m. meed, reward (of good works, of faith, etc.), ix, 12.

*siwāh*, postpos. with the exception of, except, save; *nēmis matis siwāh*, with the exception of this madman, v, 9.

*sawāl*, m. asking, questioning; solicitation; a petition, application; — *dyun<sup>u</sup>*, to present or make a petition, x, 5.

*sawār*, adj. mounted, riding (on); *sawār sapadun*, to mount, ride, xii, 1.

*say, söy, suy*, see *tih*.

*syod<sup>u</sup>*, adj. straight; as adv. *yimau syod<sup>u</sup>*, straight in front of them, viii, 6, 13.

*söyīsth*, m. a horse-attendant, a groom, syce, xii, 3, 4.

*sōzun*, to send; fut. pass. part. m. sg. nom. *sōzun<sup>u</sup> gatshi panun<sup>u</sup> khāwand*, you must send your husband, v, 1; past m. sg. with suff. 3rd pers. sg. ag. *sūzun*, x, 4.

*ta* 1, conj. and, i, 5; iii, 5; v, 4, 9, 12; *et passim*; *ta — biyē*, both . . . and, viii, 9.

*ta* 2, conj. introducing the apodosis of a conditional sentence, as in *yi-y, ta tih kyāh? ti-y, ta yih kyāh?* if this, then (*ta*) what (is) that? if that, then (*ta*) what (is) this? iii, 4 (bis), 9; so vii, 9; after *yēli*, when, *yēli būz<sup>u</sup>, ta tsol<sup>u</sup>*, when he heard, then he fled, ii, 7; *yēli mōrun, ta ada phyūrus*, when he had killed (the dog), then afterwards he grieved, viii, 10.

*ta* 3, illative conjunction, hardly translatable; equivalent to the Hindī *tō*. In the following passage translated “verily”, but this is merely written for want of a better word, viii, 9.

*ti*, conj. also, viii, 5, 8; x, 10, 1, 2; xii, 10. Often used as an enclitic, as in *ās<sup>t</sup>-ti*, we also, xii, 1; *mē-ti*, me also, vi, 11; ix, 1; xi, 14; *su-ti*, he also, ii, 4; *ti-ti*, that also, viii, 9; x, 6 (ter); *ts<sup>a</sup>-ti*, thou also, ix, 6; *yi-ti*, this one also, x, 8. and, xii, 17.

even ; *kāh-ti*, any even, i, 5 ; anyone even, vii, 23 ; *kēh-ti*, any at all, viii, 9.

*tī* . . . *tī*, both . . . and, iii, 8 ; x, 13 ; xii, 12 ; *tō-ti*, nevertheless, x, 3.

*tī*, see *tih*.

*tō*, in *tō-ti*, nevertheless, x, 3.

*tab*, m. fever, v, 3, 10.

*tōb<sup>i</sup>*, c.g. an humble servant, a subject ; with suff. of indef. art. *tōb<sup>i</sup>yāh*, f. (of a woman), xii, 18.

*tōb<sup>r</sup>*, m. interpretation (of a dream), vi, 11, 4 (bis), 5 (bis), 6 ; — *karun*, to interpret, vi, 11, 16.

*tēg*, m. the blade (of a sword) ; sg. dat. *tēgas*, viii, 6, 13.

*tagun*, to be known how to be done, to be possible, used as a quasi-impersonal passive, to make potential compounds. It is generally used to indicate mental possibility, while *hēkun* (which does not occur in these tales) indicates physical possibility. Its use with the infinitive or future passive participle will be clear from the following :—

fut. sg. 3, *tagi*, it will be possible ; with suff. 1st pers. sg. dat. and interrog. neg. *tagēm-nā*, will it not be possible for me ? i.e. of course I can, of course I know how, x, 5 ; with suff. 2nd pers. sg. dat. *muhim tagiy kāsunuy*, poverty would have been known how to be verily expelled for thee, thou wouldst have been able to expel poverty, i, 15 ; *tē mā tagiy*, I wonder if (*mā*) it will be possible for thee, I wonder if you know how (to make it right), x, 5 ; with the same suffix and the interrogative suffix *tagiyē mōkalāwūñ<sup>ū</sup>*, will she be possible for thee to be released ? do you know how to release her ? v, 8 ; *tagiyē yih pātashāh-kūr<sup>ū</sup> bacāwūñ<sup>ū</sup>*, can you save this princess ? v, 9.

past m. sg. *amis tog<sup>u</sup> bōzun dōd<sup>u</sup>*, to her the pain was possible to be understood, she could understand the pain, v, 3 ; with suff. 3rd pers. sg. dat. and neg. *togus-na* (or *tamis tog<sup>u</sup>-na*) *mōl karun*, to fix a price was not known how to him, i.e. he did not know how to fix a price, he could not fix a fair price, viii, 9 (bis).

cond. past sg. 3, with suff. 1st pers. sg. dat. *tih yēli tagihēm*,

if that had been known how to me, i.e. if I had known how,  
v, 8.

*tih*, pron. he, she, it, that.

ANIMATE. SUBST. MASC. sg. nom. *suh*, ii, 8, 11 (bis);  
v, 9 (bis), 10; viii, 7, 8; x, 1, 4, 12 (quater); xii, 5,  
19 (ter), 20. Used idiomatically in introducing the hero of  
a story, as *suh pātashēhā akh ōs*⁹, that king one was, equivalent  
to "once upon a time there was a king", viii, 7; so viii,  
9, 11; *su-ti*, he also, ii, 4; *suy*, he verily, i, 4, 8; iii, 3 (bis);  
v, 1; vi, 16; viii, 7, 9; x, 12; xii, 25; he only, he alone,  
vi, 6; vii, 29, 30; x, 1, 6.

dat. *tas*, to him, i, 5, 8; ii, 8; iv, 2; v, 7; vii, 1; viii,  
6 (bis), 8, 11 (bis); *tamis*, ii, 7; viii, 9 (bis); *tamis*⁹y,  
to him verily, ii, 1; viii, 9; xii, 1.

ag. *tām*⁹, by him, ii, 1; iv, 3, 4, 5, 6; x, 3, 12.

gen. (*tām*⁹-*sond*⁹), his; *tām*⁹-*sandi*, i, 3; vii, 6; -*sanzi*,  
vii, 13.

pl. nom. *tim*, they, v, 4 (bis), 8; viii, 3 (bis), 4 (bis), 11;  
x, 12 (bis); xi, 5; xii, 16 (ter); *timay*, they verily, v, 9;  
viii, 4; *tim-hay*, they verily, ix, 8, 9, 10.

dat. *timan*, to them, them, viii, 1; xi, 8; xii, 16, 7; *timan*⁹y,  
to them verily, them verily, viii, 11; xii, 1.

ag. *timau*, by them, vi, 11; *timav*, x, 12.

gen. *tihond*⁹, their, xii, 16; *tihanza*, viii, 3, 11.

FEM. sg. nom. *sa*, she, v, 5 (bis), 9; viii, 11; x, 14;  
xii, 6, 10, 5, 9, 20, 5; *sōh*, xii, 5; *say*, she verily, iii, 1, 4;  
xii, 14.

dat. *tas*, to her, xii, 2 (bis), 15 (bis), 25.

gen. (*tasond*⁹), her, *tasandēn*, ix, 3; (*tām*⁹-*sond*⁹), *tām*⁹-*sūnz*⁹,  
xii, 15.

pl. nom. *tima*, they, them (acc.) (fem.), viii, 11; xi, 9;  
*timay*, them verily (fem.), x, 14.

dat. *timan*, to them (fem.), xii, 6 (bis), 7.

ag. *timau*, by them (fem.), xii, 7.

ADJ. MASC. sg. nom. *suh*, that, ii, 8, 9 (bis); viii, 7 (bis),  
10 (bis), 3 (bis); x, 12 (bis), 4; xii, 25, 6; *suy*, that very,  
xii, 19.

dat. *tas*, to that, that, ii, 7 ; vii, 4 ; viii, 7 ; x, 12 ; xii, 7, 20 ;  
*tamis*, to that, viii, 9 ; xii, 19.

pl. nom. *tim*, those, viii, 13.

dat. *timan*, to those, x, 6.

FEM. sg. nom. *sa*, that, x, 1, 6, 12 ; *sōh*, iii, 5.

dat. *tamis*, to that, iii, 9 ; xii, 10.

ag. *tami*, by that, x, 10.

pl. nom. *tina*, those, xii, 19.

INANIMATE. SUBST. (m. or f.). sg. nom. *tih*, that, iii, 4 (bis), 9 ; viii, 3, 9, 11 ; x, 1 ; xii, 3 (bis), 7, 16, 9. As a correlative to a preceding relative, iii, 1, 8 (bis) ; v, 8 (bis) ; xii, 7, 20 ; *ti-kyāzi*, because, viii, 2 ; *ti-ti*, that also, viii, 9 ; x, 6 (ter) ; *tiy*, that verily, vii, 1 (bis) ; iii, 9 ; *tī*, that verily, xi, 1 ; *tiy*, (for *tih* + *ay*), if that, iii, 4 (bis), 9.

dat. *tath*, for that, for it, ii, 1 ; v, 4 ; vii, 27, 8 ; viii, 6 ; x, 3 ; xii, 16, 8 ; *tath<sup>i</sup>*, to that verily, iii, 8 ; xii, 4, 11 (ter), 4.

ag. *tāmiy*, by that verily, iii, 1.

abl. *tami pata*, after that, x, 12 ; xii, 16 ; *tami-pēth<sup>i</sup> kani*, in addition to that, iii, 8 ; *tami-tāl<sup>i</sup>*, below it, xii, 14 ; *tamiy*, therefore, x, 14.

gen. *tamyukuy*, of it verily, vii, 12.

ADJ. As an adjective the masculine and feminine forms are commonly used in the sg. nom., even when agreeing with inanimate nouns. In one case the inanimate form of the pronoun is used, viz. *tih pōshākh*, that garment, xii, 6. Other examples are :—

MASC. sg. nom. *suh*, that, xii, 4 (ruby) (bis), 11 (bracelet), 4 (rock), 5 (pain) ; *suy*, that very, ii, 4 (magic power, correlative) ; vii, 8 (time), 13 (fault) ; ix, 11 (action).

dat. *tath*, to that, etc., ii, 1 (bis), 7 ; iii, 5 ; v, 6 ; xii, 4, 6 (bis), 11, 4, 5, 24 ; *tath<sup>i</sup>*, to that very, xii, 6 (bis), 14.

abl. *tami*, from that, etc., ii, 7 ; v, 5 ; viii, 9 ; x, 12 ; agreeing with inan. gen. masc. iii, 9 ; x, 10 (bis), 4.

pl. nom. *tim*, those, x, 12 (bis) ; *timay*, those very, v, 5.

dat. *timan*, to those, xi, 6.

FEM. sg. nom. *sa*, that, viii, 7 (thirst) ; x, 10 (dish of food) ; *sōh*, xii, 20 (news) ; *say*, that very, ii, 6 (news) ; viii, 7

(story), 10 (id.), 3 (id.) ; ix, 4 (prison) ; xi, 5 (assembling) ; sōy, vii, 16 (separation).

dat. *tath jāyē*, at that place, xii, 15.

abl. *tami kōli manza*, from in that stream, xii, 4, 6 ; *tamiy kōli kōli*, along that very stream, xii, 6 ; *tamiy wati*, by that very road, xii, 14, 5.

gen. *tami kathi-hond<sup>u</sup>*, of that story, iii, 5.

*tōhē*, *tōh<sup>i</sup>*, see *t<sup>a</sup>h*.

*thad<sup>u</sup>* or *thar*, f. the back ; sg. obl. *thūd<sup>u</sup>* or *thūr<sup>u</sup>* 1 (for *thūr<sup>u</sup>* 2, see s.v.) ; sg. abl. *thūd<sup>u</sup>-kani* (v, 4, bis), *thūr<sup>u</sup>-kani* (v, 4), (turning herself) backwards (from there).

*thod<sup>u</sup>*, adj. erect, upright, standing up, ii, 3 ; vii, 11 ; — *wōthun*, to stand up, ii, 5, 6 ; v, 6, 9 ; xii, 14, 5.

*thaharun*, to stay in expectation, to await, wait ; pres. f. sg. 1, neg. *chus-na thaharān*, I am not waiting, i.e. I am not going to stay here, I cannot stop here (on account of the evil smell), ii, 4.

*tāhkhīth* (for *tahqīq*), adv. of a certainty, certainly, assuredly, x, 12 ; xi, 13 ; xii, 3.

*tahol<sup>u</sup>*, m. a groom, x, 5, 12 (quater).

*tihond<sup>u</sup>*, *tihanza*, see *tih*.

*tuhond<sup>u</sup>*, possessive pron. your, ii, 2 ; xii, 15. Cf. *t<sup>a</sup>h*.

*thūñ<sup>u</sup>*, f. fresh butter. With suff. of indef. art. *thūñ<sup>u</sup>ā*, ix, 4.

*thaph*, f. a grasp with the hand ; sg. abl. *thapi-sōtiy*, merely by means of the grasp, xii, 12.

— *dīñ<sup>u</sup>*, to seize, take hold of, *thaph dits<sup>u</sup>s*, he seized it, viii, 7 ; *dits<sup>u</sup>n ath thaph*, he seized it, he grasped it, xii, 12 ; — *karūñ<sup>u</sup>*, to take hold of ; *kūr<sup>u</sup>nas thaph*, he took hold of her, iii, 4 ; *kūr<sup>u</sup>s thaph shēmshēri*, he took hold of the sword, iii, 9 ; *kanas kūr<sup>u</sup>nas thaph*, he took hold of him by the ear, iii, 9 ; *karūñ<sup>u</sup> gatshi thaph dāmānas*, you must seize hold of (her) skirt, v, 9 ; *kūr<sup>u</sup>s-na kōsi dāmānas thaph*, no one has seized hold of (my) skirt, v, 9 ; *ām<sup>i</sup> kūr<sup>u</sup>nas pōshākas thaph*, he caught hold of him by his garment, viii, 9 ; *tath<sup>i</sup> kār<sup>i</sup>zi thaph*, you must take hold of it, xii, 11 ; *thaph karith*, having (previously) grasped, i.e. holding, iii, 8 (bis) (of holding the bridle of, or leading, a horse) ; *athas chuh thaph karith*, he is

holding (his) hand, v, 6; *nālas thaph karith*, holding him by the neck, vi, 9; *chuh thaph karith pyālas*, he is holding the cup, viii, 7; — *lāyūñ<sup>u</sup>*, i.q. — *karūñ<sup>u</sup>*, v, 9 (poet.).

*thür<sup>u</sup>* 1, see *thad*.

*thür<sup>u</sup>* 2, f. a shrub; *pōshē-thür<sup>u</sup>*, a flower-shrub, ii, 3.

*thōth<sup>u</sup>*, adj. beloved, dear, vii, 4; i.q. *tōth<sup>u</sup>*, q.v.

*thōv<sup>u</sup>k<sup>i</sup>*, see *thawun*.

*thawun* or *thāwun* (this verb is the equivalent of the Hindī *rakhnā*), to place, put, deposit, ii, 4; iii, 1, 5, 9; v, 11; vi, 5; vii, 7, 9, 11; ix, 4; x, 5, 10, 2 (quater); xii, 4, 9, 12, 5, 23; to keep, ii, 11; v, 10; xii, 25; to station (a person in a certain place), xi, 6; to appoint (a person to a post), *akh bōy<sup>u</sup> thōwun wazīr*, he appointed one brother Vizier, viii, 14.

*amanāth thāwun*, to place as a deposit, to give in trust, x, 12; *thōwun dabōvith*, to press (into the ground), to hide in the ground, to bury, x, 3; *thāwun darwāza*, to open a door, viii, 4 (bis), 11 (bis), 2; *thāwun kuluph*, to unlock, iii, 8 (bis); *thāwun kan*, to apply the ear, to give ear, attend, pay attention (to), listen (to), ii, 7; viii, 6, 8, 11; ix, 1, 4; *thāviv mē-sōty salāh*, keep an understanding with me, have an intrigue with me, viii, 3.

perf. part. m. sg. nom. *thow<sup>u</sup>mot<sup>u</sup>*, viii, 9.

impve. sg. 2, *thāv*, iii, 8 (bis); viii, 4; with suff. 1st pers. sg. dat. *thāwum*, viii, 8, 11; with suff. 3rd pers. sg. gen. *thāwus*, iii, 5, 9; pl. 2, *thōviv*, viii, 3; pol. sg. 2, *thāvta*, ix, 4; with suff. 1st pers. sg. dat. *thāvtam*, viii, 6; ix, 1; with suff. 3rd pers. sg. acc. *thāvtan*, ii, 4; pl. 2, *thāv<sup>i</sup>tav*, ii, 7; fut. with suff. 3rd pers. sg. acc. *thōv<sup>i</sup>zēn*, v, 10.

fut. and pres. subj. sg. 1, with suff. 2nd pers. sg. acc. *wumāh thāwath*, I may not now keep thee, ii, 11; with suff. 2nd pers. sg. dat. *thāway darwāza*, I will open for thee the door, viii, 11.

pres. f. sg. 3, with suff. 3rd pers. sg. dat. and neg. *chēs-na thāwān*, viii, 11.

past masc. sg. *thōw<sup>u</sup>*, viii, 12; with suff. 2nd pers. sg. ag. *thōwuth*, vi, 5; x, 12; with suff. 3rd pers. sg. ag. *thōwun*, v, 11; viii, 7, 14; x, 3; xii, 15; with same, and also with suff. 1st pers. sg. dat. *thōw<sup>u</sup>nam*, ix, 4; with same, and

also with suff. 3rd pers. sg. dat. *thōw<sup>u</sup>nas*, iii, 1 ; xii, 4, 23 (bis) ; with same, and also with suff. 3rd pers. pl. dat. *thōw<sup>u</sup>nakh*, viii, 4, 9.

pl. with suff. 3rd pers. sg. ag. and also with suff. 3rd pers. sg. dat. *thāv<sup>i</sup>nas*, xii, 9 ; with suff. 3rd pers. pl. ag. *thōvikh*, x, 12.

fem. with suff. 3rd pers. sg. ag., *thōv<sup>ü</sup>n*, xii, 25 ; with same, and also with suff. 3rd pers.

sg. dat. *thūv<sup>u</sup>nas*, x, 5, 10 ; xii, 12 ; with suff. 3rd pers. pl. ag. *thōv<sup>ü</sup>kh*, viii, 11.

perf. m. sg. with suff. 2nd pers. pl. ag. *chuwa thōw<sup>u</sup>mot<sup>u</sup>*, x, 12 ; with suff. 3rd pers. pl. ag. *chukh thōw<sup>u</sup>mot<sup>u</sup>*, x, 12 ; pl. (without auxiliary) *thōv<sup>i</sup>māt<sup>i</sup>*, x, 12.

Altogether irregular is the peculiar form *thōv<sup>i</sup>-k<sup>i</sup>* (xi, 6). This is the m. pl. of the past *thōw<sup>u</sup>*, with a pleonastic suffix *-k<sup>u</sup>* added. So that we get *thōw<sup>u</sup>-k<sup>u</sup>*, m. pl. nom. *thōv<sup>i</sup>-k<sup>i</sup>*.

*tuj<sup>ü</sup>*, *tujyāv*, etc., see *tulun*.

*ṭōk<sup>u</sup>*, m. a tray ; sg. dat. *ṭōkis*, viii, 4 ; *ṭōkis-manz*, viii, 12.

*ṭōkh*, m. crushing ; sg. abl. *ṭōka-sūr*, ashes of crushing, crushing into powder like ashes, crushing to powder, vii, 13.

*takhsēr*, m. a crime, a fault, viii, 10 ; x, 12.

*ṭuk<sup>a</sup>ara*, m. a piece, fragment ; pl. nom. *ṭuk<sup>a</sup>ra karān<sup>i</sup>*, to break or cut into pieces, viii, 6 ; *shēhmāras chuh karān ṭuk<sup>a</sup>ara*, he cuts the python to pieces, viii, 13.

*tī-kyāzi*, see *tih*.

*tal*, adv. below ; *tal wasun*, to descend, ix, 6 ; postpos. governing dat., below ; *ath<sup>i</sup>-tal*, below it verily, ii, 3 ; *dārē-tal*, under the window, v, 4 ; *latan-tal*, under the feet, viii, 7 ; *palangas-tal*, under the bed, viii, 6, 13 ; x, 7, 8.

*tala*, postpos. governing abl. ; *lari-tala*, issued from under the side, vii, 7.

*tāl<sup>i</sup>*, postpos. governing abl. ; *sataṣ zaminav tāl<sup>i</sup>*, below the seven worlds, iii, 8 ; *tamī tāl<sup>i</sup>*, below it, xii, 14.

*talaru*, interj. O ! Ho ! v, 5 (addressed by a woman to her husband) ; x, 1 (addressed by men to men).

*tēli*, adv. then, ii, 3 ; v, 5, 6 (bis) ; xii, 3.

*tōlun*, to weigh (something) ; inf. sg. obl. *tōlani āy*, they came to weigh, ix, 10.



*tulun*, to raise, take up, lift up, iii, 1, 2, 7; v, 4; x, 12; xii, 2, 4, 6 (bis), 7, 9, 17; *māzas chum tulān*, he is raising bits of my flesh, i.e. cutting bits out of me, vii, 14; *nam tulān<sup>i</sup>*, to cut (another's) nails, to manicure, v, 6; *shēmshēr tulūñ<sup>u</sup>*, to raise, i.e. to draw, a sword, ii, 7; iii, 9; x, 7; *shāph tulun*, to raise (i.e. undo) a charm, xii, 15; *tulun sōty*, to carry along with one, xii, 2; *wōth tulūñ<sup>u</sup>*, to leap, ii, 9.

fut. pass. part. m. sg. *gatshi pōshākḥ tulun<sup>u</sup>*, you must take up the garment, xii, 6; conj. part. *tulith*, iii, 7; pres. m. sg. 3, *tulān chuh*, xii, 17; with suff. 1st pers. sg. gen. *chum tulān*, vii, 14; 1 past m. sg. *tul<sup>u</sup>*, iii, 1; with suff. 3rd pers. sg. ag. *tulun*, iii, 2; xii, 2, 7; with ditto, and with suff. 3rd pers. sg. gen. *tul<sup>u</sup>nas*, xii, 15; with suff. 3rd pers. pl. ag. *tulukḥ*, xii, 2; pl. *tul<sup>i</sup>*, xii, 9; with suff. 3rd pers. sg. ag. *tulin*, x, 12; with ditto, and with suff. 3rd pers. sg. gen. *tul<sup>i</sup>nas*, v, 6; f. sg. *tuj<sup>u</sup>*, ii, 9; with suff. 3rd pers. sg. ag. *tuj<sup>u</sup>n*, ii, 7; iii, 9; v, 4; x, 7; 3 past m. sg. *tujyāv*, xii, 6; with suff. 3rd pers. sg. ag. *tujyān*, xii, 4.

*tal<sup>u</sup>r<sup>u</sup>*, f. a bee; *māch-tal<sup>u</sup>r<sup>u</sup>*, a honey-bee, ix, 1, 3, 4, 5; sg. ag. -*tal<sup>a</sup>ri*, ix, 1, 6.

*tālav*, m. the ceiling of a room; sg. abl. *tālawā-kani*, down from the ceiling, viii, 6.

*tilawōñ<sup>u</sup>*, m. an oil-seller, an oilman; sg. voc. *tilawāñi*, xi, 20.

*tam*, m. weariness (from walking, travelling, etc.); — *dyun<sup>u</sup>*, to cause such weariness, vii, 17.

*tām<sup>i</sup>*, *tami*, *tim*, *tīma*, *timav*, see *tih*.

*tum*, you (Hindōstānī), xi, 4.

*tamākḥ*, m. longing, longing desire, vii, 26.

*timan*, see *tih*.

*tamis*, see *tih*.

*tamāshē*, m. an entertainment, exhibition, sight, show, spectacle; sg. dat. *mushtākḥ tamāshēs-kun*, enamoured of the spectacle, iii, 7.

*tamaskhurī*, f. jesting, joking.

*tāmath*, adv. so long (of time); *tāmath . . . yāmath*, so long . . . as, xi, 20.

*timav*, *tamiy*, *tāmiy*, *timay*, *timay*, see *tih*.

*tān*, m. a limb of the body; pl. nom. *tān*, viii, 7.

*tānana*, *tan<sup>a</sup>nana*, *tanānay*, meaningless words, introduced into a verse, like our "fol-de-riddle-i-do", v, 12.

*tāñ*, adv. and postpos. as far as, up to, as in *ot<sup>u</sup>-tāñ*, up to there, i.e. by that time, x, 4, 6; *az-tāñ*, up to to-day, until to-day, x, 7, 8; xii, 20; *ṣēr-tāñ*, up to lateness, i.e. during a long time, v, 6; *yot<sup>u</sup>-tāñ*, up to where, i.e. as soon as, xii, 6; *yut<sup>u</sup>-tāñ*, up to here, i.e. by this time, in the meantime, v, 7.

Used as a suffix implying indefiniteness added to an interrogative pronoun, as in *kus-tāñ wōpar*, someone else, v, 4; *kyāh-tāñ takhsīr* some fault or other, viii, 10.

By itself, *tāñ* is used in the sense of *yut<sup>u</sup>-tāñ*, abl., xi, 20; xii, 1.

*tāph*, m. sunshine, i, 11.

*tārē*, see *tōr<sup>u</sup>*.

*tōr* 1, m. Mount Sinai; sg. abl. *tōra-pēṭha*, from on Mount Sinai, iv, 5.

*tōr* 2, adv. there, x, 3.

*tōra*, adv. therefrom, thence, i, 6, 8; v, 4, 9; viii, 11; xii, 1, 11.

*tūr<sup>i</sup>*, adv. there verily, even there, vii, 20; x, 3.

*tōr<sup>u</sup>*, f. delay; sg. abl. *tārē* (m.c. for *tāri*), with delay, hence, as adv. confusedly, v, 7.

*tūr<sup>i</sup>*, see *tōr* 2.

*tūr<sup>u</sup>*, f. an adze; sg. abl. *tōri-dab*, the blow of an adze, vii, 18.

*tūr<sup>u</sup>*, f. a tenon (in carpentry), x, 5, 12.

*tarbyēḥ*, f. instruction, tuition, ii, 4, where the word is treated as m. It is usually f.

*trēh* or *trih*, card. three; *trih*, x, 1, 12 (as subst.); *trih katha*, three statements, x, 1; *lāl trih*, three rubies, x, 12; *trih rēḥ*, three months, xii, 6, 11; *zanāna trēh*, three women, xii, 19 (ter); *tithiy trēh*, three times as much, xii, 24; pl. dat. *trēn rētan-kyut<sup>u</sup> khar<sup>a</sup>j*, expenses for three months, xii, 5, 11; *yiman zanānan trēn*, to these three women, x, 20.

*tōrka-chān*, m. a carpenter, turner, cabinet maker, who is not a village servant, but who works independently on his own account; sg. dat. *-chānas*, vii, 17, 20.

*trōm<sup>t</sup>*, f. a copper dish, or tray, viii, 3 (bis), 11.

*trōm<sup>u</sup>*, f. i.q. *trōm<sup>t</sup>*, iii, 1.

*tārun*, to cause to pass over; *bāj tārun*, to take tribute (from a subordinate king, etc.), x, 10; xi, 2; *zadē pānas tārañē*, to cause holes to pass over a person's body, to bore holes in it, vii, 25; pres. part. *tārān*, xi, 2; imperf. m. sg. 3, *ós<sup>u</sup> tārān*, xi, 2; past m. pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tör<sup>t</sup>nam*, vii, 25.

*tīrandāz*, m. an archer, a bowman; pl. nom. *tīrandāz*, ii, 7; dat. *tīrandāzan*, ii, 7.

*trēnaway*, card. all three, the three, xii, 25.

*taraph*, m. a direction; pl. dat. as adv. *taraphan*, in all directions, xi, 5.

*tōrīph*, m. praise: *tōrīph-ē-Yūsūph*, praise of Joseph, vi, 17.

*trapun*, to shut (a room, viii, 3), (a door, viii, 11); past m. sg. with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *trop<sup>u</sup>nas*, she shut (the door,—room) against him, viii, 3, 11.

*trēsh*, f. thirst; — *cēñ<sup>u</sup>*, to drink thirst, i.e. to drink water to allay thirst, to drink water, viii, 7 (bis); — *lagüñ<sup>u</sup>*, thirst to be felt, to become thirsty, viii, 7.

*troṭ<sup>u</sup>*, m. a necklace, xii, 5 (ter); sg. dat. *lāl traṭis sumb<sup>t</sup>*, rubies sufficient for a necklace.

*trāwun*, to let go, let loose; to abandon, leave behind, ii, 10; xi, 11; to emit, give forth, i, 5 (sighs); xi, 11 (light); to cast, throw, v, 4 (many times); xii, 11, 2; to put off, doff (garments), v, 9; x, 2.

*trāwun ārām*, to take repose, iii, 3, 7; viii, 5; *trāwun kadam*, to put forth a step, to step forward, iv, 5; *trāwun yēla*, to let go free, to release, iii, 4 (bis); x, 5 (ter), 12.

*ṭhanun trōvith*, to let drop, throw down, xii, 16, 7; *ṭhunun trōvith*, to throw or dash down and cast away, ii, 5; viii, 7 (bis)

*trāwun kaḍith*, to take off, doff (clothes), xii, 6; *trāwun mōrith*, to kill (= Hindī *mār ḍālnā*), x, 8; *palang trāwun shīrith*, to make ready a bed, x, 7.

fut. pass. part. *gatshi kākad trāwun<sup>u</sup>*, you must throw the paper, xii, 11; conj. part. *trōvith*, ii, 5; viii, 7 (bis); xii,

16, 7; pres. part. *trāwān*, xi, 11; perf. part. sg. f. *tröv<sup>u</sup>-müts<sup>u</sup>*, x, 8.

impve. sg. 2, *trāv*, iii, 4; v, 9; pl. 2, *trövyuv* (for *tröviv*), x, 5; pol. pl. 2, *tröv<sup>u</sup>tav*, x, 5; fut. sg. 3, with suff. 2nd pers. sg. dat. *träviy*, xii, 6; pres. m. sg. 3, *chuh trāwān*, xii, 2; imperf. m. sg. 3, *ôs<sup>u</sup> trāwān*, i, 5.

past m. sg. *trôw<sup>u</sup>*, xii, 7; with emph. *y*, *trôwuy*, iv, 5; with suff. 3rd pers. sg. ag. *trôwun*, ii, 10; iii, 3, 7; v, 4 (ter); x, 2; xii, 12; with ditto, and suff. 1st pers. sg. dat. *trôw<sup>u</sup>nam*, v, 4 (ter); with ditto, and suff. 2nd pers. sg. dat. *trôw<sup>u</sup>nay*, v, 4 (ter); with suff. 3rd pers. pl. ag. *trôwukh*, viii, 5; x, 5; with ditto, and suff. 3rd pers. sg. dat. *trôw<sup>u</sup>has*, x, 7, 12.

past f. sg. with suff. 3rd pers. sg. ag. *tröv<sup>u</sup>n*, iii, 4.

*trëyum<sup>u</sup>*, ord. third, viii, 8; m. sg. dat. *trëyimis*, viii, 8.

f. sg. nom. *trëyim<sup>u</sup>*, xii, 19 (bis); abl. *trëyimi laṭi*, on the third occasion, viii, 7.

*tas*, *tasond<sup>u</sup>*, see *tih*.

*tasalī*, m. satisfaction; — *ās-na*, satisfaction did not come to him, he did not become satisfied, vi, 16.

*tāt<sup>i</sup>*, adv. there, in that place, ii, 1; v, 1, 7, 9; viii, 12.

*tati*, adv. from there, thence, iv, 2; vii, 17; there, in that place (for *tāt<sup>i</sup>*), iv, 7; v, 7; x, 5; xii, 4, 6, 14, 6; with emph. *y*, *tatiy*, there verily, v, 9.

*tōta*, m. a parrot, ii, 4, 5 (bis), 6, 7 (bis), 8, 9, 11; sg. dat. *totas*, ii, 9; *tōtas-manz*, ii, 5, 8; ag. *tōtan*, ii, 7, 10.

*tot<sup>u</sup>*, adv. there, in that place, v, 1; xii, 7, 16; from there, thence, iii, 9.

*tath*, *tath<sup>i</sup>*, see *tih*.

*tōth<sup>u</sup>*, adj. beloved, iv, 4; i.q. *thōth<sup>u</sup>*, q.v.

*tithay*, adv.; *tithay pōth<sup>i</sup>*, in that very manner, xii, 22. Cf. *tyuth<sup>u</sup>*.

*tāv*, m. fever caused by starvation; hence, exhaustion generally as in *sapharun<sup>u</sup> tāv*, exhaustion of the journey, exhaustion from long travel, xi, 13.

*tuwun*, to close (the eyes); 2 past f. pl. *tuvyēyē achē*, he closed his eyes, xii, 22.

*tay* 1, a pleonastic word put at the end of a line of verse, iv, 1 ff.

*tay* 2, m. authority; — *karun*, to rule, xi, 3.

*tiy*, that verily; if that; see *tih*.

*töyiphdār*, m. an artizan; pl. dat. -*dāran*, xi, 16 (for genitive).

*tayār*, adj. ready, complete; — *karun*, to make ready, to complete, prepare, iv, 2; xii, 18, 22.

*tyūt<sup>u</sup>*, adv. so soon; *yūt<sup>u</sup>* . . . *tyūt<sup>u</sup>*, as soon as . . . so soon, xii, 2.

*tyuth<sup>u</sup>*, adj. such, of that kind; m. pl. nom. with emph. *y*, *tithiy trēh*, three times so many, xii, 24; f. pl. nom. *tisha*, such (women), xii, 19.

*tyuth<sup>u</sup>* (with emph. *y*, *tyuthuy*) is often used adverbially to mean "so", "exactly so", v, 6; viii, 7; xii, 12, 5. Cf. *tithay*. In viii, 7, it means "at that very time".

*tyuth<sup>u</sup>* is correlative of *yuth<sup>u</sup>*, and *tyuthuy* of *yuthuy*.

*tsē*, see *ts<sup>a</sup>h*.

*tsöcē*, see *tsöt<sup>ü</sup>*.

*ts<sup>a</sup>h*, thou, ii, 11; iii, 2 (fem.), 9; v, 3, 5, 7, 12; vi, 11; viii, 1 (bis), 3 (fem.), 6, 8, 10, 1 (fem. bis), 3; ix, 1 (bis); x, 1, 4, 5, 8, 12; xii, 1, 4 (bis), 5, 10, 3 (bis), 5; *ts<sup>a</sup>-ti*, thou also, ix, 6; *ts<sup>a</sup>y*, thou verily, i, 10; xii, 15.

sg. acc.-dat. *tsē*, v, 10; vi, 11; viii, 3, 11; x, 5, 12; xii, 3, 7 (bis), 13, 8, 21; *tsē-nishē*, in thy possession, x, 14.

ag. *tsē*, i, 12 (v.l.); ii, 11 (bis); xii, 20.

gen. For this, the possessive pronoun *cyōn<sup>u</sup>* is used, q.v.

pl. nom. *tōh<sup>i</sup>*, viii, 3, 5 (ter), 13; xii, 1 (quater).

acc.-dat. *tōhē-nish*, in your possession, x, 5, 12.

ag. *tōhē*, x, 12.

gen. For this, the possessive pronoun *tuhond<sup>u</sup>* is used, q.v.

*tsḥādun* or *tsḥādun*, to seek for, search for; imperf. f. sg. 1, with suff. 3rd pers. sg. acc. *ös<sup>u</sup>san tsḥādān*, I (fem.) was seeking for him, xii, 15; 3 past m. sg. with suff. 1st pers. sg. ag. *tsḥājyām*, I searched (earth and heaven), vii, 26. Cf. *tsḥārun*.

*tsḥājyām*, see *tsḥādun*.

*tshanun* or *tsnun* (*tshanun* is used only in villages), to cast, throw; to put, place, viii, 6; x, 7; to put on (clothes), v, 9 (bis); x, 4; to apply (an ointment, medicine, etc.), v, 6 (bis); — *nōl<sup>i</sup>*, to put on the neck, tie on to the neck, viii, 10; to put on (clothes), xii, 7; — *sabakas*, to put to

a lesson, to teach, v, 6; *wōth tshunüñ<sup>u</sup>*, to throw a leap, to leap, ii, 9; iii, 4; — *kađith*, to drive out, expel, viii, 10; to doff clothes, x, 9; — *nahūth*, to cancel, xii, 4; — *phirith*, to put upside down, iii, 5; — *trōvith*, to let drop, throw down, xii, 16, 7; to dash down and cast away, ii, 5; viii, 7 (bis); — *tsađith*, to tear to pieces, xii, 15.

fut. pass. part. f. sg. *tshunüñ<sup>u</sup>*, iii, 4; perf. part. f. sg. neg. *chēsna tshun<sup>u</sup>müts<sup>u</sup> sabakas*, I have not been taught, v, 6.

impve. sg. 2, *tshun*, iii, 5; v, 9; pol. sg. 2, *tshun-ta*, x, 4; fut. *tshān'zi*, xii, 16.

pres. m. sg. 3, *tshanān chuh*, xii, 17.

past m. sg. *tshon<sup>u</sup>*, xii, 7; with suff. 3rd pers. sg. ag. *tshunun*, ii, 5; v, 6, 9 (bis); viii, 6; x, 7, 9; with ditto, and with suff. 3rd pers. sg. dat. *tshun<sup>u</sup>nas*, viii, 7 (bis); xii, 15; with suff. 3rd pers. pl. ag. *tshunukh*, viii, 10; with ditto, and with suff. 3rd pers. sg. dat. *tshun<sup>u</sup>has*, xii, 4; f. sg. with suff. 3rd pers. sg. ag. *tshun<sup>u</sup>n*, ii, 9; viii, 10.

past cond. sg. 1, *tshunahō*, v, 6.

*tshanānāwun* (village form for *tshunanāwun*), to cause to be cast;

past pl. m. with suff. 3rd pers. sg. ag. *tshanānōvin*, x, 13.

*tshōpa*, in *tshōpa karith*, having made silence, in silence, xii, 4.

*tshārun*, a dialectic form of *tshāḍun*, q.v., to search for, seek; pres.

m. pl. 3, *tshārān chih*, iii, 3; fut. pl. 1, *tshārav*, xi, 17.

*tshēta*, adj. extinct; *nār gömot<sup>u</sup> tshēta*, the fire had become extinct, xii, 23.

*tshōṭa*, m. a stout stick, a club, iii, 1, 2.

*tshāwul*, a he-goat, iii, 5 (ter).

*tshyot<sup>u</sup>*, m. remains or leavings of food, orts, refuse, offal; hence, food which, as such, is considered to be defiled, x, 3, 12 (bis); fem. *tshēt<sup>u</sup>-han*, a little waste food, x, 5.

*tsüj<sup>u</sup>*, etc., see *tsahun*.

*takh*, fem. rage; sg. abl. *tsakhi-hot<sup>u</sup>*, m. full of rage, vii, 14; *tsakhi-nishē*, from anger, vii, 2.

*tsahun*, to flee, run away, ii, 7, 9; v, 5; vi, 8 (bis); viii, 4 (bis), 11 (bis), 3; ix, 1 (ter), 4; xii, 25; to escape by flight, ii, 8.

pres. part. *tsālān*, vi, 8; viii, 13; impve. pl. 2, *tsaliv*, viii, 4, 11; pres. subj. sg. 3, with irreg. suff. 2nd pers. pl. dat.

*tsaliv*, (I say) to you he may escape, ii, 8; imperf. m. sg. 3, *ôs<sup>u</sup> tsalān*, xii, 25.

1 past, m. sg. 3, *tsol<sup>u</sup>*, ii, 7; vi, 8; pl. 3, *tsal<sup>i</sup>*, viii, 4, 11; f. sg. 3, *tsüj<sup>ü</sup>*, ii, 9; v, 5.

2 past, f. sg. 1, *tsajyēyēs*, I (fem.) fled, ix, 4.

perf. f. sg. 3, *chēkh tsüj<sup>ü</sup>müts<sup>ü</sup>*, ix, 1; 2, *chēkh tsüj<sup>ü</sup>müts<sup>ü</sup>*, ix, 1; pluperf. f. sg. 3, *ös<sup>ü</sup> tsüj<sup>ü</sup>müts<sup>ü</sup>*, ix, 1.

*tsamruw<sup>u</sup>*, adj. made of leather, leathern, xii, 16, 7.

*tsōn*, see *tsōr*.

*tsünd<sup>ü</sup>*, f. a blow, a stroke; — *lāyüñ<sup>ü</sup>*, to strike a blow (with a sword), iii, 5, 6.

*tsānun*, to cause to enter; to bring in; past m. sg. with suff. 3rd pers. pl. ag. *tsónukh*, iii, 7; f. with suff. 3rd pers. sg. ag. and 1st pers. sg. *tsōñ<sup>ü</sup>nam lār*, he caused pursuit to enter for me, i.e. he caused me to run away, ix, 2. Causal of *atsun*, q.v.

*tsop<sup>u</sup>*, m. a bite; pl. nom. *tsáp<sup>i</sup> hēñ<sup>i</sup>*, to take bites, to bite repeatedly, x, 7.

*tsöpör<sup>u</sup>*, adv. on all four directions, on all sides, ii, 3, 5; *tsöpör<sup>i</sup>*, id., xii, 21, 4.

*tsēr*, m. delay; — *gatshun*, delay to occur (to a person), to be delayed, to be late, iii, 1; v, 9; *tsēr-tāñ*, up to lateness, during a long time, v, 6.

*tsēr<sup>i</sup>*, adv. late, iii, 1.

*tsōr*, card. four, x, 12 (ter); *gay tsōr*, they became four, viii, 5; following qualified noun, *mahaniv<sup>i</sup> tsōr*, four men, x, 5; *mārawātal tsōr*, four executioners, x, 12; *nēciv<sup>i</sup> tsōr*, four sons, xii, 1.

Preceding qualified noun, *tsōr dōh*, four days, xii, 23; *tsōr hath*, four hundred, x, 1 (bis); *tsōr katha* (f.), four statements, x, 6 (ter); *tsōr pahar*, four watches, viii, 5; *tsōr yār*, four friends, vii, 5; *tsōr zāñ<sup>i</sup>*, four persons, x, 1 (bis).

pl. dat. *mārawātalan tsōn*, to four executioners, x, 5; *tsōn asmānan-pēth*, on the four heavens, iv, 4; *tsōn zanēñ*, to the four persons, viii, 5; x, 5 (bis), 12.

ag. *tsōrav zanēñ*, by four persons, x, 1, 2.

*tsūr*, m. a thief, x, 12 (ter); xii, 1; *lōñ<sup>i</sup>-tsūr*, a fate-thief, a destroyer of good luck, vii, 12.

pl. nom. *tsūr*, viii, 9; xii, 1; ag. *tsūrav*, iii, 3 (bis); *tsūrau*, viii, 9 (bis).

*tsūr<sup>u</sup>*, f. theft; — *karūn<sup>u</sup>*, to do thieving, to be a professional thief, xii, 1; sg. dat. *gav tsūri* (for *tsūrē*), he went to steal, xii, 1; ag. *tsūri-pōth<sup>i</sup>*, like theft, secretly, xii, 6, 7, 17; *tsūri-pōth<sup>in</sup>*, id., iii, 1.

*tsōl<sup>u</sup>*, m. a police spy, a detective. In v, the word is used in the sense of a police constable. pl. dat. *tsālēn*, v, 7.

*tsārun*, to pick out, select; past cond. sg. 3, *mānē tsārihē* (for *tsārihē*), he who might pick out (i.e. explain) the meaning, vi, 14.

*tōratsh*, (?) f., a leather-cutter (the tool), xi, 14.

*tsūryum<sup>u</sup>*, ord. fourth; m. sg. dat. *tsūrimis*, viii, 11 (ter); ag. *tsūrim<sup>i</sup>*, xii, 1.

*tsōt<sup>u</sup>*, f. a loaf; pl. nom. *tsōcē*, v, 7 (bis), 8 (bis).

*tsāth*, m. a pupil; sg. dat. *tsātas bāhan hatan-hond<sup>u</sup>*, (a leader) of twelve hundred pupils, v, 1.

*tsātahāl*, m. a school, viii, 4, 11; abl. *-hāla*, viii, 4.

*tsatun*, to cut, to tear. *tsatith tshanun*, to tear (a paper) to pieces, xii, 15; *sar* (or *kala*) *tsatun*, to behead, iii, 2; viii, 6, 11.

fut. pass. part. m. sg. *tas gatshi kala* (or *sar*) *tsatun<sup>u</sup>*, his head should be cut off, viii, 6, 11; pl. *tim gatshan tsātān<sup>i</sup>*, they must be cut, v, 4; conj. part. *tsatith*, xii, 15; fut. pl. 3, with suff. 3rd pers. sg. dat. *tsātanās*, they will cut for him, v, 7; do. interrog. *tsātanasa*, v, 7; past m. sg. *tsot<sup>u</sup>*, iii, 2; pl. with suff. 3rd pers. sg. ag. and 1st pers. sg. gen. *tsāt<sup>i</sup>nam*, ix, 5.

*wa*, conj. used in the corrupt Arabic phrase, *wa-salām, wa-yikrām*, and the peace, and the respect, a polite ending to a story, equivalent to "may peace and respect be upon the hearers", x, 14.

*wōbāl*, f. a guilty condition, blameworthiness; sg. dat. *wōbāl<sup>i</sup>* (m.c. for *wōbāl<sup>i</sup>*), v, 2.

*wuchun*, to see; to look at, inspect, v, 5; vii, 18, 24; viii, 1, 3; to watch, iii, 1; viii, 6, 9.

inf. nom. with suff. of indef. art. *wuchunāh kor<sup>u</sup>nakh*, she made a look at them, i.e. she looked at them, viii, 3; abl. forming inf. of purpose, *wuchani*, in order to see, viii, 7.

impve. pol. sg. 2, *wuchta*, ix, 4; x, 5; pl. 2, *wuch<sup>i</sup>tav*,



viii, 1; with suff. 1st pers. sg. acc. *wuch'tōm*, please inspect me, vii, 24; indic. fut. sg. 2, *wuchakh*, iii, 8.

pres. m. sg. 1, *chus wuchān*, iii, 8; 2, *kyāh chukh wuchān*, what dost thou see? iii, 8; 3, *chuh wuchān*, iii, 1, 4, 7, 8; viii, 6, 9; xii, 4; *wuchān chuh*, iii, 7; xii, 19; with suff. 1st pers. sg. acc. *chum wuchān*, vii, 18; imperf. m. sg. 3, *ōs' wuchān*, iii, 1.

past m. sg. *wuch<sup>u</sup>*, iii, 8; v, 9; xii, 15; with suff. 3rd pers. sg. gen. *wuchus chēndas*, (she) looked into his pocket, v, 5; with suff. 3rd pers. sg. ag. *wuchun*, i, 4; ii, 1; iii, 8 (bis), 9; v, 5, 7 (with two singular grammatical subjects—one fem., the other, the nearer, masc.); viii, 6, 7 (bis), 9 (bis), 10; x, 5, 8; xii, 2, 7; with suff. 3rd pers. pl. ag. *wuchukh*, ii, 4; x, 8; xii, 1; *ath ōlis wuchukh*, they looked at that nest, viii, 1; pl. *wuch<sup>i</sup>*, v, 4; with suff. 1st pers. sg. ag. *wuchim*, vi, 15; with suff. 3rd pers. sg. ag. *wuchin*, v, 5; with suff. 3rd pers. pl. ag. *wuchikh*, v, 9; with ditto, and also suff. 3rd pers. pl. nom. *wuch<sup>i</sup>hakh*, they were seen by them, viii, 1.

f. sg. *wuch<sup>u</sup>*, x, 3; with suff. 3rd pers. sg. ag. *wuch<sup>u</sup>n*, ii, 8; iii, 4, 5; x, 5; xii, 15; with suff. 3rd pers. pl. ag. *wuch<sup>u</sup>kh*, xii, 2; pl. with suff. 1st pers. sg. ag. *wuchēm*, vi, 15.

past cond. sg. 1, *wuchaha* (for *-hō*, similarly the next), I would see, i.e. I should like to see, viii, 10; with suff. 3rd pers. sg. acc. *wuchahan*, I should like to see it, ii, 5; 3, *wuchihē*, viii, 10.

*wād*, f. crookedness, v, 1.

*wāda*, m. (*wa'da*), a vow. With *izāfat*, *wāda-y-Khōda*, a vow by God; *wāday-Khōdā dyun<sup>u</sup>*, to swear by God, to make a vow in God's name, xii, 7 (bis), 15 (bis).

*wōḍ*, f. the crown of the head; sg. dat. *wōḍi-pēth*, on the crown of the head, iii, 1; xi, 12, 6.

*wōḍa*, adv. from there, xii, 23. Cf. *ōra*, s.v. *ōr*.

*wadun*, to lament, to weep; fut. 1, neg. interrog. *wadanā*, shall I not weep? vii, 25; pres. f. sg. 1, *chēs wadān*, ix, 1; imperf.

f. sg. 3, *ōs<sup>u</sup> wadān*, vii, 16; m. pl. 3, *wadān ōs<sup>i</sup>*, xi, 5.

*wōdañē*, erect, standing up, iii, 1, 8; viii, 6; — *rōzun*, to remain

standing, to stand, xii, 1; *yih wuchukh ati wōdañě*, they saw him standing there, xii, 1.

*wāday*, see *wāda*.

*Vigiñāh*, m. N. of a certain forest goddess; *Vigiñāh Nāg*, a spring sacred to her, v, 9 (ter).

*Wahab*, m. a Musalmān proper name, Wahb. *Wahab-Khār*, Wahb the Blacksmith, N. of the author of stories ii and vi; voc. *Wahab-Khāra*, ii, 12; vi, 17.

*vih*, m. poison; *pyōs wōlinjě vih*, poison fell into his heart, i.e. he became in an agony of pain, v, 6.

*wěh*, adv. now, iii, 9; i.q. *wōñ*, q.v.

*wěj<sup>u</sup>*, f. a finger-ring, v, 1; x, 8 (bis); xii, 14 (bis), 15.

*wakth*, m. time; sg. abl. *ami wakta*, at that time, vi, 16.

*wōkawun*, to draw forth, bring out; conj. part. *anun wōkawith*, to draw out (e.g. from a store-room) and bring, vi, 16.

*wōla*, see *yun<sup>u</sup>*.

*wōlād*, m. offspring, issue, progeny; *wōlād-i-Ādam*, a descendant of Adam, iv, 3.

*walawikum* (borrowed from Arabic), and on you, xii, 26. Cf. *wa*.

*walun*, to wrap round anything; *tēgas walun phamb*, to wrap cotton wool round the blade (of a sword), viii, 6, 13; *zālas walun*, to wrap round in a net, to entangle in a net, ix, 7. Inf. abl. forming pass. *walana yun<sup>u</sup>*, ix, 7; pres. m. sg. 3, *chuh walān*, viii, 13; past m. sg. with suff. 3rd pers. sg. ag. *wolun*, viii, 6.

*wālun* (causal of *wasun*), to cause to descend, to bring down, iii, 9; vii, 17 (bis); x, 8; xi, 11; *bōn wālun*, id., viii, 1; *basta wālūñ<sup>u</sup>*, to bring the skin down, to flay a person alive, viii, 6; *kabari wālun*, to cause to descend into a tomb, to bury (a dead man), iv, 7; *kangañ wālūñ<sup>u</sup>*, to cause a comb to descend, to comb the hair, v, 4.

fut. pass. part. f. sg. *wālūñ<sup>u</sup>*, viii, 6; conj. part. *wōlith*, vii, 17; n. ag. m. sg. nom. with emph. *y*, *wālawunuy*, immediately on bringing down, vii, 17; impve. sg. 2, with suff. 3rd pers. sg. acc. *wālun*, iii, 9; pl. 2, with same suff. *wālyān*; indic. fut. pl. 1, *wālav*, xi, 11; 3, with suff. 1st pers. sg. acc. *wālanam*, iv, 7; pres. f. sg. 1, *chēs wālān*, v, 4; past m. pl. with suff. 3rd pers. pl. ag. *wōlikh*, viii, 1.

*wōlinj<sup>u</sup>*, f. the heart, x, 5; sg. dat. *wōlinjē*, v, 6; pl. nom. *wōlinjē*, viii, 3, 4 (ter), 11 (bis), 2.

*wālanay*, f. bringing down; humiliation, humbling (a proud person), vii, 15.

*wālawōsh<sup>i</sup>*, f. a kind of net made of hair (*wāl*), for catching birds or animals; sg. dat. (in sense of loc.) *-wāshi* (poet. for *wāshē*), v, 2.

*wumēdwār*, adj. hopeful, i, 13.

*wumāh*, a negative adv. signify "now not", as in *wumāh thāwath*, now I may not keep thee, how can I keep thee now, ii, 11.

*wan*, m. a forest, a wood; sg. dat. *wanas akis-manz*, (she arrived) in a certain forest, ix, 1; abl. *wana-manza*, from in the forest, ix, 4; gen. *wanuk<sup>u</sup>*, ix, 1, 3, 5; pl. dat. *wanan*, ix, 2; *path wanan*, at the back of the woods, vii, 10.

*wān*, m. a shop, i, 2 (bis); a shop, in the sense of a working place, e.g. a blacksmith's shop, xi, 17; abl. *wāna-wān*, from shop to shop, i, 2.

*won<sup>u</sup>*, m. a thing said (properly past part. of *wanun*); *wān<sup>i</sup> dīn<sup>i</sup>*, to give sayings, to send messages, xi, 20.

*wanun*, to say, speak, till; *wanun phīrith*, to say in reply, to answer, v, 4; *wanun pot<sup>u</sup> phīrith*, id., x, 7.

inf. *pyōm wanun*, it fell to me to speak, I shall have to speak, xii, 10; abl. *lāg<sup>i</sup> wanani*, they began to say, x, 1; conj. part. *wanith*, vi, 16; *mōkalōw<sup>u</sup> ami wanith*, she finished telling, ix, 6; perf. part. *won<sup>u</sup>mot<sup>u</sup>*, a thing said, iv, title; f. *wūñ<sup>u</sup>miits<sup>u</sup>*, vii, 30.

impve. sg. 2, *wan*, ix, 6; xi, 20; *wan-sa*, tell, sir, x, 1 (bis), 2; with suff. 1st pers. sg. dat. *wanum*, tell (say) to me, iii, 5; vi, 15 (bis); pl. 2, *waniv*, *kyāh kariv*, say ye what ye will do, xii, 1; *waniv-sa*, say ye, sirs, x, 6; with suff. 1st pers. sg. dat. *wanyūm*, tell ye me, x, 6; pol. sg. 2, *wanta*, iii, 9; x, 1, 8; *wanta-sa*, say please, sir, ii, 4; pl. 2, *wān<sup>i</sup>tar*, viii, 5; x, 1.

fut. sg. 1, *wana*, xii, 19; with suff. 2nd pers. sg. dat. *wanay*, I shall (would) say to (tell) thee, i, 12 (v.l.); viii, 6, 8, 11; ix, 4; x, 2 (bis); with suff. 2nd pers. pl. dat. *wanamōwa*, (a village form), x, 1 (bis), 2; 3, *wani*, vii, 20, 6;

with suff. 2nd pers. sg. dat. *waniy*, iii, 4; pl. 3, *wanan*, x, 12.

pres. m. sg. 3, (without auxiliary) *wanān*, v, 2 (to, *kun*); viii, 1 (bis), 11; ix, 1; *wanān chuh*, x, 6; with emph. *y*, *chuy wanān*, i, 13; vii, 3; with suff. 3rd pers. sg. dat. *chus wanān*, viii, 7; with suff. 3rd pers. pl. dat. *wanān chukh*, x, 7; f. sg. 3, *chēh wanān*, vi, 2; vii, 1, 20, 6; *wanān chēh*, ix, 6; with emph. *y*, *chēy wanān*, vii, 16; with suff. 3rd pers. sg. dat. *chēs wanān*, v, 2; *wanān chēs*, v, 5.

past m. sg. *won<sup>u</sup>*, x, 12; with suff. 1st pers. sg. ag. and 2nd pers. sg. dat. *won<sup>u</sup>may*, I said to thee, xii, 20; with suff. 2nd pers. sg. ag. and 3rd pers. pl. dat. *won<sup>u</sup>thakh*, thou saidst to them, x, 2; with suff. 3rd pers. sg. dat. *wonus*, said to him, xii, 25; with suff. 3rd pers. sg. ag. *wonun*, he said, viii, 11; neg. *wonun-na*, xii, 7; with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat. *won<sup>u</sup>nas*, v, 4; pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. *wān<sup>i</sup>may*, iv, 1.

f. sg. with suff. 2nd pers. sg. ag. *wūñ<sup>u</sup>th*, x, 1; pl. with suff. 1st pers. sg. ag. and 2nd pers. pl. dat. *wañēmōwa* (a village form), x, 1; with suff. 3rd pers. sg. ag. and 3rd pers. pl. dat. *wañēnakh*, x, 1; with suff. 2nd pers. pl. ag. *wañēwa*, x, 6.

past cond. sg. 3, *wanihē*, vii, 24 (bis).

*wōñ*, adv. now, v, 6; vii, 26 (bis); viii, 7. Cf. *wōh*.

*wuñ*, even now, now indeed, now, immediately, ii, 5; iii, 1, 2; v, 5, 6, 8; viii, 10, 1; ix, 4 (bis), 6 (bis), x, 5 (bis), 6, 7; xii, 6, 15, 8 (ter), 9; *wuñē*, now and on, still, still more, x, 1; *wuñ<sup>u</sup>y*, i.q. *wuñ*, viii, 7.

*wōphā*, see *bē-wōphā*.

*wōphādōrī*, f. loyalty, fidelity, faithfulness, ii, 2 (bis), 3, 4 (ter), 5, 6, 7, 10, 2.

*wōphōyī*, see *bē-wōphōyī*.

*wōphīr*, adj. (m.c. for *wōphīr*), abundant, plentiful; *tōbīr Yūsūphas chuh wōphīr*, there is abundant interpretation to Joseph, i.e. he is full of interpretation, vi, 14.

*wōpar*, adj. other; *kus-tāñ wōpar*, someone else, v, 4.

*wāra* 1, adj. well, safe, in good condition; *wāra-kāra*, safe and sound, x, 8.

- wāra* 2, adv. well, thoroughly, properly, vii, 24.
- vir*, ? gend., a fine (in money); *vir hēth*, bringing the money (to pay a fine), v, 7.
- wōr<sup>u</sup>* 1, f. a kind of small earthen pot; pl. nom. *wārē*, xi, 13.
- wōr<sup>u</sup>* 2, f. a garden, a field plot in which flowers (e.g. saffron) are cultivated; sg. abl. *wāri* and (m.c.) *wārē*, in the (saffron-) field, v, 7.
- vir<sup>d</sup>*, m. skilled practice; hence, magic skill, magic power, ii, 3, 4.
- wōridāth*, ? gend. an occurrence, incident; *kari amis kēntshāh wōridāth*, he will do some occurrence to him, i.e. he will devise something against him, xii, 19.
- warihy*, m. a year; pl. nom. *warihy*, xii, 20.
- wōra-mōj<sup>u</sup>*, f. a step-mother, viii, 1, 11; sg. dat. *-mājē*, viii, 11.
- wōra-nēcivuv<sup>u</sup>*, a step-son; pl. gen. *-nēcivēn-hond<sup>u</sup>*, viii, 3.
- wartāwun*, to deal out (to), distribute, apportion, dispense; pres. m. pl. 3, (*chih*) *wartāwān*, xi, 7.
- wārayāh*, adj. very much, excessive; *wārayāh kāl* (viii, 2) or — *kālāh* (viii, 2), or — *kālas* (iii, 1), for (during) a very long time.
- wōryuv<sup>u</sup>*, m. the house of a man's father-in-law, the house of a wife's father; sg. dat. *wōrivis-manz*, x, 3.
- wōriüz<sup>u</sup>*, f. the second wife of a widower, — *kariüz<sup>u</sup>*, (of a widower) to take a second wife, viii, 1, 11. (The word also means a woman who has married a second time, after the death of her first husband.)
- vēs*, f. a female friend, a female crony, xii, 14; sg. voc. *vēsē*, ix, 1; *vis<sup>d</sup>yiy*, ix, 11.
- waīs*, f. the age (of a person); sg. dat. *hath waīsī gav*, he went in age a hundred (years), i.e. he lived for a hundred years, ii, 12.
- wōsh*, m. a sigh, a groan; pl. nom. *ōs<sup>u</sup> trāwān āh ta wōsh*, he was emitting sighs and groans, i, 5. This word is more usually written *wōsh*. It is here probably altered to *wōsh* for the sake of rhyme.
- wasun*, to descend, go down, come down, iii, 2, 5, 9 (bis); v, 9; vi, 16 (bis); viii, 6, 13; ix, 4, 6; x, 5; xii, 6, 7, 11; to come down (in the sense of coming along), to descend (upon

a place), v, 7; *wasun bōn*, to descend, get down, viii, 4; xii, 14, 5; *tal wasun*, to go down below, ix, 6; *wāth<sup>i</sup> guryau pētha bōn*, they dismounted from the horses, xii, 2; *wasith pyon<sup>u</sup>*, to fall down, tumble down, ii, 3, 6 (= Hindī *gir parnā*).

inf. sg. obl. *log<sup>u</sup> wasani*, he began to descend, viii, 6; fut. pass. part. f. sg. *chēh tal wasiūn<sup>u</sup> jāy*, there is a place to be descended below, i.e. there is a place to which one must (in the end) descend (sc. the grave), i.e. we must all die, ix, 6; conj. part. *wasith*, ii, 3, 6.

impve. pres. sg. 2, *was*, iii, 5, 9; pl. 2, *wasiv*, vi, 16; viii, 4; fut. *wās<sup>i</sup>zi*, xii, 14; with neg. *wās<sup>i</sup>zi-na*, xii, 11; indic. fut. sg. 3, with suff. 2nd pers. sg. dat. *wasiy*, she will descend in thy presence, xii, 6.

pres. m. sg. 3, *chuh wasān*, v, 7; *wasān chuh*, viii, 13.

past m. sg. 3, *woth<sup>u</sup>*, iii, 9; xii, 15; pl. 3, *wāth<sup>i</sup>*, vi, 16; x, 5 (m. and f. subject); xii, 3 (m. and f. subject); f. sg. 1, *wiūth<sup>u</sup>s*, ix, 4; 3, *wiūth<sup>u</sup>*, iii, 2; xii, 7; with emph. *y. wiūth<sup>u</sup>y*, v, 9.

*wustād*, m. a preceptor, tutor, teacher; esp. the teacher from whom the reciter learnt the stories in this book. Very common in the phrase *dapān wustād*, "the teacher says," as in ii, 1, 5, 9, 10, 2, *et passim*; *wustādāh*, a certain teacher, i, 13.

*wasth*, m. an article, a thing; pl. nom. (for acc.) *wasth*, v, 1.

*vis<sup>i</sup>giy*, see *vēs*.

*wath*, f. a way, a road, a path, v, 9; xii, 14; *tath ös<sup>u</sup>-na wath*, there was no path into it, i.e. no one was allowed to enter it, ii, 1; sg. abl. *wati*, (going) by or along a road, v, 7; x, 1; xii, 14, 5; *drāv yāra-sanzi wati*, he went forth by the road of his friend, i.e. he took the road to his friend's house, x, 4; *aḍa-wati*, on half the road, half-way, mid-way, vii, 20; *har-wati*, on every path, ii, 2; *wati wati*, along the road, vii, 17.

*wāth*, m. joining, uniting, junction, repairing something broken; *wāth karun*, to repair, join broken pieces, x, 12 (bis).

*wōth*, f. a leap, jump; — *tulūn<sup>u</sup>*, to leap, ii, 9 (bis); — *tshunūn<sup>u</sup>*, id. iii, 4.

*woth<sup>u</sup>*, see *wasun*.

*wōth<sup>u</sup>*, see *wōthun*.

*wāth*, m. a camel ; abl. *wātha-bār*, m. pl. camel-loads, i, 9.

*wōthun*, to arise, rise, ii, 3 ; iii, 1, 8 (bis) ; v, 6, 9 ; vi, 12, 3 ; xii, 3, 23 ; to arise (of some immaterial thing), to come into existence, to happen, iii, 3 (an outcry) ; vi, 15 (a famine) ; (with dat. of person), to rise in reply to a person, to up and answer, viii, 11 ; xii, 20 ; *phērith wōthun*, having replied to rise, to rise and answer, to up and answer, viii, 6 ; x, 2, 6 ; xii, 11 ; *wōthun thod<sup>u</sup>*, to rise erect, to stand up, ii, 5, 6 ; v, 6, 9 ; xii, 14, 5.

conj. part. *wōthith*, ii, 3 ; v, 6 ; impv. sg. 2, *wōth*, iii, 8 (bis) ; indic. fut. sg. 3, *wōthi*, vi, 15 ; with suff. 2nd pers. sg. dat. *wōthiy thod<sup>u</sup>*, (the rock) will stand up before thee, xii, 14.

past m. sg. 3, *wōth<sup>u</sup>*, ii, 5, 6 ; v, 9 ; vi, 12, 3 ; xii, 3, 15, 23 ; with suff. 3rd pers. sg. dat. *wōthus*, he up and answered him, viii, 6 ; x, 2, 6 ; xii, 21.

f. sg. 3, *wōth<sup>u</sup>*, iii, 1, 3 ; with suff. 3rd pers. sg. dat. *wōth<sup>u</sup>s*, she up and answered him, viii, 11 ; xii, 11, 20.

cond. past sg. 3, neg. *wōthihē-na thod<sup>u</sup>*, he would not have stood up, i.e. he would not have been able to stand up, v, 9.

*watharun*, to spread out ; inf. sg. gen. *watharunuk<sup>u</sup> musla*, a skin of spreading out, a leather mat, xii, 18 (bis) ; conj. part. *watharith*, xii, 21.

*watharun<sup>u</sup>*, m. a mat, a carpet, xii, 24.

*wōtharun*, to wipe clean ; inf. obl. *log<sup>u</sup> wōtharani*, he began to wipe clean, viii, 6 ; imperf. m. sg. 3, *ōs<sup>u</sup> wōtharān*, viii, 6, 13 (bis).

*wāt<sup>u</sup>j<sup>u</sup>*, see *wātul*.

*wātul*, m. a sweeper, a mihtar ; sg. ag. *wātāl<sup>i</sup>*, xi, 14 ; voc. (addressed by his wife) *wātāl-gānau*, O pimp of a mihtar, xi, 15 ; f. *wāt<sup>u</sup>j<sup>u</sup>*, a mihtar's wife, sg. dat. *wāt<sup>u</sup>j<sup>u</sup>*, xi, 14 ; voc. *wāt<sup>u</sup>j<sup>i</sup>*, xi, 15. Cf. *māra-wātul*.

*wōtamukh<sup>i</sup>*, adv. upside down, v, 9.

*wātun*, to arrive, come to, come up to, reach, ii, 8 ; iii, 1 (ter), 2 (bis), 3 (ter), 4, 7, 9 ; v, 1, 4 (bis), 6, 7, 8, 9, 11 ; vii, 12, 29 ; viii, 4, 5, 6, 7 (bis), 9, 10, 1 (bis) ; ix, 1 (bis) ; x, 2, 3, 4 (ter), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis) ; xii, 1, 2, 4, 5 (ter), 8, 10 (ter), 1, 2 (bis), 3, 4, 5 (ter), 6, 7, 8 (ter), 9 (bis), 20, 2 (quater), 3, 4 (bis), 5 (bis) ; to arrive at (a person, dat.), get at (him),

circumvent (him), xii, 13; to be suitable, to be proper, to be convenient (in this sense, the fut. is used in the sense of the present, like *gatshi*, see *gatshun* 1); *tšē ta asē wāti-na*, is not proper for thee and for us, viii, 3, 11; *kyāh wāti karun<sup>u</sup>*, what should be done? viii, 6, 8, 11.

In the sense of "arriving" if the object is a person, it is usually put in the dative governed by *nish*, as in *wōt<sup>u</sup> lālshēnākas-nish*, he came to the lapidary, xii, 25; so *mē-nish*, to me, xii, 22 (bis); *wazīras-nish*, to the vizier, xii, 5, 10, 3, 9; *yāras-nish*, to (his) friend, x, 4, 11; *zanāni-nish*, to the woman, xii, 4. Or it may be indicated by a pronominal suffix, as in *wōtus*, he came to him, xii, 10; *wōts<sup>u</sup>s*, she came to her, ix, 1; xii, 15.

If the object is not a person it may remain simply in the nom. form of the acc. as in *wōt<sup>u</sup> panun<sup>u</sup> shēhar*, he arrived at his own city, x, 9; *wōt<sup>u</sup> gara*, he reached the house, iii, 3; v, 1, 4; x, 4, 6, 14; xii, 1, 5, etc.; or it may be put in the dative, as in *wōt<sup>u</sup> tath jāyē*, he arrived at that place, xii, 15; or a postposition may be used, as in *wōt<sup>u</sup> shēharas-kun*, he arrived at the city, x, 5; or (with *manz*) *chuh wātān bāgas-manz*, he arrives in a garden, iii, 7; so *janatas-manz*, in heaven, xii, 24 (bis); *shēharas-manz*, in the city, x, 14; xii, 2; *wanas-manz*, in a forest, ix, 1; or (with *pēth*) *wōt<sup>u</sup> nāgas pēth*, he arrived at the spring, iii, 4; xii, 12. It will be observed that the word *shēhar*, a city, may be used either by itself or with *kun* or with *manz*.

inf. obl. *log<sup>u</sup> wātani*, he began to arrive, viii, 6; fut. past part. m. sg. nom. *gotsh<sup>u</sup> wātun<sup>u</sup>*, v, 7; *gatshi wātun<sup>u</sup>*, xii, 22 (bis); perf. part. m. sg. nom. *wōt<sup>u</sup>mot<sup>u</sup>*, xii, 22; conj. part. *wōtith*, vii, 12; xii, 18.

fut. sg. 1, *wāta*, xii, 24; 2, *wātakh*, xii, 16, 24; 3, *wāti*, iii, 9; viii, 6, 8, 11; xii, 15; neg. *wāti-na*, viii, 3, 11; pres. m. sg. 2 neg. *chukh-na wātān*, xii, 13; 3, *chuh wātān*, iii, 7.

past m. sg. 3, *wōt<sup>u</sup>*, ii, 8; iii, 1 (bis), 3, 4; v, 1, 4 (bis), 6; viii, 4, 7 (bis), 9, 10, 1 (bis); x, 3, 4 (bis), 5 (bis), 6, 7 (bis), 9, 11, 4 (bis); xii, 1, 4, 5 (ter), 10 (bis), 1, 2 (bis), 3, 4, 5, 7, 8, 9 (bis), 20, 2, 3, 5 (bis); with suff. 3rd pers. sg. dat. *wōtus*,



xii, 10; pl. *wōtī*, iii, 1 (m. and f. subject); v, 9 (ditto), 11; viii, 5; x, 2, 4; xii, 2 (m. and f. subject), 8 (ditto), 18 (ditto).

f. sg. 3, *wōts<sup>ū</sup>*, iii, 2 (bis), 3; v, 8; ix, 1; with suff. 3rd pers. sg. dat. *wōts<sup>ū</sup>s*, ix, 1; xii, 15.

fut. perf. m. sg. 3, *āsi wōt<sup>u</sup>mot<sup>u</sup>*, vii, 29.

3 past m. sg. 3, *wātsāv*, iii, 3.

*wātanāwun*, to cause to arrive; fut. pl. 3, *wātanāwan*, v, 9; past m. sg. with suff. 3rd pers. sg. ag. *wātanōwun*, iii, 9; viii, 9 (bis); f. sg. with same suff. *wātanōw<sup>u</sup>n*, v, 10.

*wātarwun<sup>u</sup>*, n. ag. of *wātun*, one who arrives, with emph. *y*, as adv.

*wātarwunuy*, immediately on arriving, xii, 15.

*wōts<sup>ū</sup>*, see *wātun*.

*wōtsh<sup>ū</sup>*, see *wōthun*.

*wūtsh<sup>ū</sup>*, see *wasun*.

*wutsha-prang*, m. a flying couch, equivalent to the flying carpet of English fairy-tales, xii, 18.

*wōts<sup>ū</sup>s*, *wātsāv*, see *wātun*.

*wawun*, to sow; past m. pl. with suff. 1st pers. sg. ag. *wāwim*, ix, 9.

*vyūr<sup>u</sup>*, m. flower-nectar; with suff. of indef. art. *vyūr<sup>u</sup>āh*, a little nectar, a drop of nectar, ix, 2.

*wāz*, m. a sermon (Musalmān); pl. nom. (for acc.) *wāz*, xii, 1.

*viz*, f. a time, a season; abl. *harda-vizi*, in the autumn season, ix, 8.

*wuzun*, to awake, be awakened, aroused; past f. sg. 3, *wuz<sup>ū</sup>*, viii, 11; with suff. 3rd pers. sg. dat. *wuz<sup>ū</sup>s*, viii, 11. In both cases of an evil desire.

*wazīr*, m. a prime-minister, a vizier, ii, 1, 6 (bis), 11 (ter); viii, 4, 11, 4; xii, 1, 2 (quater), 4, 5, 10 (bis), 3, 9 (bis), 22, 3, 4, 5 (ter), 6; sg. dat. *wazīras*, ii, 4 (bis), 5 (bis); viii, 11; xii, 4, 5, 5 (*nish*), 10 (*nish*), 3 (*nish*), 9, 9 (*nish*); ag. *wazīran*, ii, 4, 5 (bis), 7; viii, 1, 4, 12; xii, 1, 19, 25; gen. *wazīra-sandi gari*, in the vizier's house, xii, 4, 5; voc. *ay wazīra* (addressed by a subordinate), xii, 4; *wazīra* (ditto), xii, 13; *ha wazīra* (ditto), xii, 19; *hā wazīra* (ditto), xii, 10; *hā wazīrō* (addressed by a superior), ii, 4; pl. nom. *wazīr*, viii, 1, 2; dat. *wazīran*, viii, 4; ag. *wazīrau*, vi, 16; viii, 2.

*wazīrī*, f. the post or office of a vizier, viziership, xii, 26.

*y* (*izāfat*), see *ē*, *i*, *y*.

*yā*, conjunct. or, ii, 12; viii, 1; *yā* . . . *yā*, either . . . or, x, 3, 7; xii, 9.

*yi* 1 (*izāfat*), see *ē*, *i*, *y*.

*yi* 2, *yī*, see *yih* 1.

*Yiblis*, m. Iblis, Satan, the Devil, iv, 2.

*Yibrāhim*, Abraham (the Patriarch), iv, 6.

*yād*, m. memory, remembrance; *yād-i-Ālāh*, memory of God, i, 7; *nās'yēth yād hēth*, keeping the advice in mind, xii, 17; *yād pāwun*, to cause memory to fall, to cause to be remembered, (dat. of obj. remembered), vi, 11; *yād pyon*<sup>u</sup>, memory to fall, remembrance to come (to so and so), iii, 5; vii, 20; xii, 15; *amis dōd*<sup>u</sup> *ōs*<sup>u</sup> *pēmōt*<sup>u</sup> *yād*, to her the pain has fallen (as) memory, i.e. she bore in mind the pain, xii, 15; *chus pēwān nayistān yād*, the canebrake falls to her as a memory, she remembers the canebrake, vii, 26.

*yēd*, f. the belly; with suff. of indef. art. *yēdāh*, ix, 7.

*yīdam*, m. (corruption of the Sanskrit *idam*), this (world), vii, 6.

*yīd'kāh*, m. an 'Īdgāh, the common outside a town where Musulmāns celebrate the 'Īd services (put by an anachronism in Joseph's time), vi, 16 (bis).

*yēg-jāh*, see *yēkh-jāh*.

*yih* 1, pron. demonstr. this; (referring to a person or thing near by, or just referred to), he, she, it. See *nōth* or *nēth*.

ANIMATE. SUBST. MASC. sg. nom. *yih*, this (referring to a male), xii, 2 (bis), 15; he, ii, 9, 11; iii, 7, 8; v, 5; viii, 6, 13; x, 1, 2, 5 (bis), 6, 12 (bis); xii, 1, 3 (quater), 6, 15, 24, and others; *yih* (for *yih*<sup>u</sup>), he, xii, 5; *yūh*, this, ii, 9; x, 12; with emph. *y*, *yihuy*, he verily, x, 7; xii, 15; *yōhay*, him verily (nom. form of acc.), x, 8; *yuhuy*, x, 1; *yi-ti*, this one also, x, 8.

pl. nom. *yim*, they (masc.), ii, 3; viii, 1, 3, 13; x, 1 (bis); xii, 2, 3, 23; they (one masc. and one fem.), xii, 18.

dat. *yīman*, to them (masc.), vii, 24; viii, 1, 3, 11; x, 12 (bis); xii, 21; to them (masc. and fem.), v, 8; in sense of

gen., of them, viii, 1, 4, 11, 12; with emph. *y*, *yiman<sup>u</sup>y*, to them verily, vii, 20; viii, 13.

ag.-abl. *yimau*, by them, ii, 3; viii, 1, 3, 5; xii, 1 (bis), 17 (bis), 22; *yimav*, v, 8; viii, 11; x, 6, 12; *yimōv*, x, 1; with emph. *y*, *yimav<sup>u</sup>y syod<sup>u</sup>*, in front of them verily, viii, 6 (m. and f.).

gen. (f. nom.) *yihünz<sup>u</sup>*, of these (birds, masc.), viii, 1.

FEM. sg. nom. *yih*, this (referring to a female), v, 10 (ter), 12; x, 8; xii, 25; she, ii, 8; iii, 4; v, 6, 10 (ter); viii, 3; xii, 4 (ter), 15, 20; with emph. *y*, *yihay*, she verily, xii, 20.

pl. dat. *yiman pata*, after them, xii, 7.

ag. with emph. *y*, *yimav<sup>u</sup>y*, by them verily, iii, 7.

ADJ. MASC. sg. nom. *yih*, this, ii, 8, 9; iii, 3, 4; v, 5, 10, 1; viii, 6 (bis), 7, 9 (ter), 10, 3 (bis); ix, 4 (bis); x, 5, 7 (bis), 8, 10 (bis), 3, 4; xii, 1, 3, 4 (ter), 7, 10 (ter), 3 (bis), 5 (bis), 8, 21 (ter), 2, 4, 5, and others; *yüh*, in *yus yüh wazēr ōs<sup>u</sup>*, he who was this vizier, ii, 11.

dat. *yimis*, to this, iii, 8; x, 5.

ag. *yim<sup>i</sup>*, by this, x, 2, 12.

pl. nom. *yim*, these, v, 9; viii, 1 (m. and f.), 3 (bis), 5 (bis), 11 (quater).

dat. *yiman*, to these, ii, 11; vii, 24; viii, 1, 3, 4, 11 (bis); x, 5.

ag. *yimau*, by these, v, 7; viii, 3, 9; *yimav*, iii, 1; x, 1, 5; x, 12 (bis).

FEM. sg. nom. *yih*, this, iii, 1; v, 7, 8, 9, 10; viii, 1; ix, 1, 4; x, 7; xii, 1, 2, 4 (bis), 5, 6, 7, 13, 5, 8, 20, 5, and perhaps others.

pl. nom. *yima*, these, iii, 8.

dat. *yiman*, to these, xii, 11, 4, 9, 20.

INANIMATE. SUBST. MASC. sg. nom. *yih*, this, iii, 4 (bis), 8, 9 (bis); vi, 16; viii, 7, 11; x, 4, 5 (bis), 7, 12; xii, 4 (bis), 16, 23, and others; it, viii, 7; with emph. *y*, *yī*, this indeed, vi, 8; *yihuy*, this verily, viii, 10 (bis); *yīy*, this very thing, viii, 1; this verily, ii, 5; *yīy*, this verily, vii, 24; iii, 9; with conj. *ay*, if, *yīy*, if this, iii, 4 (bis), 9.

dat. *yih*, to this, v, 1, 6; viii, 9; xii, 21.

pl. nom. *yim*, these (referring to masc. inan. things), x, 2, 12; *yima* (referring to fem. inan. things), viii, 4.

ADJ. sg. nom. *yih*, this, ii, 3, 10 (bis); v, 6; viii, 1, 5, 7 (bis), 9, 10, 3; x, 1, 4 (bis), 5; xii, 7, 11, 2, 5 (bis), 7 (bis), 8, 22, 3 (bis), 5, and others; with emph. *y*, *yihōy*, verily this, v, 10; *yuhay*, this very, xi, 2.

dat. *yith*, to this, iii, 5, 8 (bis), 9; v, 9; x, 5, 12.

abl. *yimi*, from this, viii, 4, 11.

pl. nom. *yim*, these (masc. things), v, 12; x, 12; xii, 6; *yima*, these (fem. things), v, 8; viii, 4; x, 1, 2, 6; with emph. *y*, *yimay* (fem.), these very, xii, 3, 23.

dat. *yiman*, to these, x, 5.

It will be observed that when emph. *y* is added to *yih*, the word takes several varying forms. As occurring in these tales they are as follows: *yihuy* (an. m. and inan.), *yihay* (an. f.), *yihōy* (inan.), *yuhuy* (an. m.), *yōhay* (an. m.), *yuhay* (inan.), *yiy* (inan.), *yīy* (inan.), *yī* (inan.).

*yih* 2, pron. rel. who, which, what. In construction, the antecedent clause as a rule contains a demonstrative or other pronoun as correlative, but in the following cases there is no correlative pronoun:—

(a) Relative clause preceding antecedent clause, ii, 9; xi, 3, 8.

(b) Antecedent clause preceding relative clause, v, 7.

When there is a correlative pronoun it is most usually some form of the demonstrative pronoun *tih*, q.v., as in—

(a) Relative clause preceding antecedent clause, ii, 4, 7, 8 (bis), 11; iii, 1, 8 (ter); v, 8, 9; vi, 16; vii, 1, 29; viii, 6, 8, 9, 11; ix, 9; x, 1 (bis), 6, 12 (bis); xi, 1; xii, 3, 7 (bis), 20, 2.

(b) Antecedent clause preceding relative clause, ii, 7; v, 5; vii, 8, 29, 30; x, 1, 6, 10, 2; xii, 4, 7, 11, 5, 25.

Or the correlative pronoun may be some form of *yih* 1, as in (in every case the antecedent clause preceding), x, 5; xii, 20, 5.

Or it may be some form of the pronoun *ath*, as in (antecedent clause in each case preceding), ii, 9; vi, 14; x, 7.

In vi, 14, the antecedent is the genitive of the interrogative pronoun *kyāh*, i.e. *kamyuk*<sup>u</sup>, of what?

Sometimes the correlative pronoun is used twice, once immediately after the relative, and again in the antecedent clause, which in this case follows the relative clause. The repeated correlative is not necessarily the same as the one after the relative pronoun. Thus, *yus suh tōta ōs*<sup>u</sup>, *yih ōs*<sup>u</sup> *phakīras nishē*, who he (i.e. he who) was the parrot, he was with the faqīr, ii, 9; so *yus yih wazīr ōs*<sup>u</sup>, *suh chuh hāpatas-manz*, he who was the vizier, he is (now) in the bear, ii, 11; *yus yih pātashāha-sond*<sup>u</sup> *mor*<sup>u</sup> *ōs*<sup>u</sup>, *yih trōwun*, that which was the body of the king, that he abandoned, ii, 10; *yēsa yih Lālmāl Parī ōs*<sup>u</sup>, *tas dyutun rukhsath*, she who was the Fairy Lālmāl, to her he gave leave to depart, xii, 25; *yēsa yih pata iin*<sup>u</sup> *zīnith*, *sa thōv*<sup>u</sup> *pānas*, she whom he had won and afterwards brought home, her he kept for himself, xii, 25.

Like the demonstrative pronouns, the relative pronoun has animate and inanimate forms, and either of these may be substantival or adjectival. But in some cases in which we should look upon the relative as a substantive it is treated as an adjective. This is specially the case when the antecedent correlative is an adjective. In such a case the relative, even if not in direct agreement with a noun, also takes the adjectival form. Thus, *suh lāl*, *yus tujyān*, xii, 4, that ruby which she had taken up. Here we have the inanimate adjectival form *yus*, because the antecedent correlative, *suh*, is an adjective. The inanimate substantival form would be *yih*. Similarly, *yih panun*<sup>u</sup> *saphar*, *yus nōyidan ōs*<sup>u</sup> *pēsh on*<sup>u</sup> *mot*<sup>u</sup>, this (*yih*) his suffering, which he experienced at the hands of the barber, xii, 25.

The following forms of this pronoun occur in these tales:—

ANIMATE. SUBST. MASC. sg. nom. *yus*, ii, 7 (bis), 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12 (bis); *yus-akhāh*, whoever, viii, 6, 8, 11.

dat. *yēs*, ii, 8, 9; vi, 16; vii, 1, 29, 30.

ag. *yēm*<sup>i</sup>, xii, 7.

pl. nom. *yim*, ii, 9; xi, 8.

ag. *yimav*, xi, 3.

FEM. sg. nom. *yěsa*, x, 6; xii, 20, 5.

dat. *yěs*, xii, 15.

ADJ. MASC. sg. nom. *yus*, ii, 9, 11; x, 12; xii, 25.

FEM. sg. nom. *yěsa*, x, 1; xii, 25.

INANIMATE. SUBST. sg. nom. *yih*, v, 7; viii, 9; x, 1; xii, 6, 7 (bis), 20; with emph. *y*, *yiy*, what verily, xi, 1; *yih-kěntshāh*, whatever, iii, 1, 8 (ter); v, 8.

dat. *yěth*, x, 7, 10.

abl. *yěmi*, xii, 11.

pl. nom. (masc.) *yim*, v, 5; x, 5.

ADJ. sg. nom. *yus*, ii, 4, 10; vi, 14; xii, 4, 25.

abl. *yěmi sātay*, at what time verily, vii, 8.

pl. nom. (masc.) *yim*, ix, 9.

*yuh*, *yüh*, see *yih* 1.

*yihünz<sup>u</sup>*, see *yih* 1.

*yihay*, *yihōy*, *yihuy*, *yōhay*, *yuhay*, *yuhuy*, see *yih* 1.

*yikh*, see *yun<sup>u</sup>*.

*yěkh-jāh*, adv. in one place, (of two persons) together, x, 12; *yěg-jāh*, id., ii, 4.

*yikrām*, in *wa-salām wa-yikrām*, interj. (may) both the peace and respect (be on you) (corrupt Arabic), x, 14.

*yěl*, m. pulling (with the arms), restraint; abl. *yēla trāwun*, to release from restraint, to let a person go, iii, 4 (bis); x, 5 (ter), 12.

*yēli*, relative adv. when, at what time, ii, 3, 7 (bis); iii, 8; iv, 7; v, 5, 6 (bis), 9; vi, 11; vii, 19 (ter), 26; viii, 6, 7, 10; ix, 5, 7; x, 1, 3 (ter), 4 (bis), 5, 7; xi, 1; xii, 1, 15 (bis), 6, 8, 22.

In v, 8, "when" is used in the sense of "if".

*yēm<sup>t</sup>*, *yěmi*, see *yih* 2.

*yim* 1, *yima*, *yimau*, *yim<sup>t</sup>*, *yimi*, see *yih* 1.

*yim* 2, see *yih* 2.

*yimahō*, see *yun<sup>u</sup>*.

*yimāmath*, ? gender, the office of a leader of prayers in a mosque,  
*bōh kara yimāmath*, I shall act as prayer-leader in a mosque,  
 I shall adopt the profession of such a leader, xii, 1.

*yiman*, *yiman<sup>u</sup>y*, *yimis*, see *yih* 1.

*yāmāth*, adv. as long as, *tāmāth* . . . *yāmāth*, so long . . . as, xi, 20.

*yimav* 1, *yimōv*, *yimav<sup>u</sup>y*, see *yih* 1.

*yimav* 2, see *yih* 2.

*yimawa*, see *yun<sup>u</sup>*.

*yimay*, see *yih* 1.

*yimōy*, see *yun<sup>u</sup>*.

*yina*, conj. that not. *karay akh kath*, *yina-sa kath karakh*, I say to thee one word, viz. that, sir, you will not make conversation, i.e. I tell you one thing,—do not converse, xii, 1.

*yini*, see *yun<sup>u</sup>*.

*yun<sup>u</sup>*, to come, i, 8; ii, 2, 3, 12; iii, 1 (bis), 3, 4 (bis); v, 5 (quinquies), 6 (bis), 7, 9 (bis), 10, 1; vi, 2 (bis), 15, 6 (bis); viii, 2, 3 (bis), 6 (bis), 7 (ter), 8, 9, 11 (ter), 3 (ter); ix, 1, 3, 6, 7, 8 (bis), 12; x, 1, 3 (bis), 4, 5, 6, 7, 12 (quinquies), 4; xi, 20; xii, 1, 3 (bis), 4 (quater), 5 (ter), 6 (bis), 7 (quinquies), 10, 2, 3 (bis), 4, 5 (bis), 6, 20, 3 (bis), 4.

*āv armān*, longing came (to the king), i.e. he felt longing, iii, 9; *bāgān<sup>i</sup> yun<sup>u</sup>*, to come by (one's) share, to obtain one's share allotted by fate, to receive one's fated portion, ix, 4; *brūha yun<sup>u</sup>*, to come in front, to be seen in front of a person, to come into sight, x, 1; *bōy yin<sup>u</sup>*, a smell to come, a smell to be perceived, xii, 15; *gara panun<sup>u</sup> yun<sup>u</sup>*, to come to one's own house, to go home, v, 10 (bis); xii, 5, 13; *lārān yun<sup>u</sup>*, to come running, viii, 6; *nēnd<sup>r</sup> yin<sup>u</sup>*, sleep to come, v, 6 (bis); *āv tsūrimis zān<sup>i</sup>-sond<sup>u</sup> pahar*, the watch of the fourth man came, i.e. it was now the time for him to go on watch, viii, 11; *phakh chus yivān*, a stink comes from it, i.e. it stinks, ii, 4; *rāth āyē*, night came, x, 5; *subuh log<sup>u</sup> yini*, morning began to come, x, 8; so *subuh āv*, morning came, xii, 9; *tasalī ās-na*, satisfaction did not come to him, i.e. he was not satisfied, vi, 16; *āyē zabān*, speech came, i.e. she became able to speak, ix, 1.

With conj. parts. we have *hēth yun<sup>u</sup>*, having taken to come, i.e. to bring, to take with one (Hindī *lē ānā*), iii, 1; viii, 6; xii, 2, 5, 11, 2; *nīrith yun<sup>u</sup>*, to come forth, xii, 12; *phīrith yun<sup>u</sup>*, to come back, to return, v, 1, 4, 10 (bis).

With the abl. of the infinitive of another verb *yun<sup>u</sup>* forms a passive, as in *k<sup>a</sup>nana yun<sup>u</sup>*, to be sold, vii, 26; *walana yun<sup>u</sup>*, to become wrapped up, ix, 7. The passive of *bōzun*, to hear, *bōzana yun<sup>u</sup>*, means (1) (potentially) to be visible, xii, 22; or (2) to be considered as such and such, to appear to be such and such, viii, 5; x, 4 (bis); or (3) to be known, recognized, as such and such, xii, 3.

inf. *mě na bani yun<sup>u</sup>*, to come will not be possible for me, i.e. I shall not be able to come, x, 3; *tě gatshi yun<sup>u</sup>*, thou must come, xii, 7; *tuhond<sup>u</sup> gatshi yun<sup>u</sup>*, you must come, xii, 15; abl. *subuh log<sup>u</sup> yini*, morning began to come, x, 8; fut. pass. part. f. *hěts<sup>u</sup>nas yĩñ<sup>u</sup> nēnd<sup>a</sup>r*, sleep began to come to him, v, 6; perf. part. m. sg. *āmot<sup>u</sup>*, come (H. *āyā huā*), viii, 6.

impv. sg. 2 (irreg.) *wōla*, v, 5; x, 5, 12; pol. sg. 2, *yita*, with emph. *y, yitay*, ix, 1; with suff. 1st pers. sg. dat. *yitam*, please come to me, vi, 2.

fut. sg. 1, *yima*, with suff. 2nd pers. pl. dat. *yimawa*, I will come to you, xii, 1; 2, with neg. interrog. *yikh-nā*, wilt thou not come? vi, 2; 3, *yiyi*, xii, 16; with suff. 2nd pers. sg. dat. *yiyiy*, will come to thee, v, 6 (bis); xii, 6; pl. 1, *yimav*, with suff. 2nd pers. sg. dat. *yimōy*, we shall come to thee, v, 10; 3, *yin*, with suff. 2nd pers. sg. dat. *yinay*, they will come before thee, xii, 6.

pres. m. sg. 3, *chuh yiwān*, xii, 3; *yiwān chuh*, v, 5; xii, 4; neg. *yiwān chuna*, xii, 22; with suff. 3rd pers. sg. abl. *chus yiwān*, is coming from it, ii, 4; pl. 2, *chiwa yiwān*, viii, 5; f. sg. 3, *chěh yiwān*, xii, 15; with suff. 3rd pers. sg. dat. and neg. *chěs-na yiwān*, v, 6; imperf. f. pl. 3 (auxiliary omitted) *yiwān*, vi, 15.

1 past m. sg. 1, *ās*, x, 12; 2 (with vocative suff. *ō*) *ākḥō*, ii, 2; 3, *āv*, i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (bis); viii, 3, 6 (ter), 7, 8, 9, 10, 1 (bis), 3; x, 6, 7, 12, 20; xii, 3, 4 (ter), 5 (quinquies), 7 (bis), 9, 10, 11, 2 (bis), 3 (ter), 4, 20, 3, 4; with suff. 1st pers. sg. dat. *ām*, viii, 13; with suff. 2nd pers. sg. dat. *ōy*, x, 4; xii, 3; irreg. with neg. interrog. *āy-nā*, did there not come to thee? ix, 3; with suff. 3rd pers.



sg. dat. *ās*, viii, 7 (bis); x, 4; with neg. *ās-na*, vi, 16; x, 4; with suff. 3rd pers. pl. dat. *ākḥ*, x, 1 (bis).

pl. 1, *āy*, v, 9 (m. and f.); x, 6, 7, 8, 12; 3, *āy*, viii, 2, 11, 3; ix, 7, 8; with suff. 1st pers. sg. dat. *ām*, viii, 3, 11.

fem. sg. 1, *āyēs*, ix, 4; 2, *āyēkh*, iii, 1; 3, *āyē*, iii, 4 (bis); v, 5, 7, 10; vii, 26; ix, 1; x, 5, 12; xii, 2, 7; with neg. *āyē-na*, v, 6; with neg. interrog. ix, 3; with suff. 1st pers. sg. dat. *āyēm*, v, 5; pl. 3, *āyē*, xii, 7.

3 past m. sg. 3, *āyāv*, with suff. 1st pers. sg. dat. *āyām*, iii, 3.

perf. m. sg. 3, *āmōt<sup>u</sup>* (without auxiliary), v, 11; *chuh āmōt<sup>u</sup>*, x, 12, 4; f. sg. 3, with suff. 2nd pers. sg. dat. *chēy āmūts<sup>u</sup>*, v, 5; plup. m. sg. 3, with suff. 1st pers. sg. dat. *ōsum āmōt<sup>u</sup>*, iii, 1; fut. perf. m. sg. 3, *mā āsi āmōt<sup>u</sup>*, I wonder if he has come, xii, 23.

cond. past sg. 1, *yimahō*, x, 3.

*yēngur*, charcoal, pl. nom. *yēngar*, xi, 17.

*yīnsān*, m. a human being, a man, x, 7; xii, 7; *-hyuh<sup>u</sup>*, like a human being, x, 7 (bis); fem. *-hish<sup>u</sup>*, x, 7.

*yīnsāph*, m. compassion, — *gōs* (viii, 4) or *dilas yīnsāph pyōs* (viii, 11), he felt compassion.

*yīnay*, see *yun<sup>u</sup>*.

*yāñ*, adv. as soon as, xii, 15.

*yīñ<sup>u</sup>*, see *yun<sup>u</sup>*.

*yēñēwōl<sup>u</sup>*, m. the bridegroom's party in a marriage festival; hence, a marriage festival (from the bride's point of view), xii, 15; — *karun*, to hold a marriage festival, xii, 17, 18.

*yīpōr<sup>i</sup>*, adv. in this direction, v, 4. Cf. *apōr<sup>i</sup>*.

*yār*, m. a friend, iv, 4; x, 1, 4, 6; sg. dat. *yāras*, x, 4, 11; ag. *yāran*, x, 4 (bis), 11; gen. *yāra-sond<sup>u</sup>*, x, 4, 11; *yāra-sanzi wati*, on the friend's road, on the road to (his) friend, x, 4; voc. *yāra*, O friend, vi, 1, etc.; x, 4 (bis); pl. nom. *yār*, iv, 7; v, 9; vii, 5.

*yōr*, adv. here, in this place, ii, 2; viii, 5; ix, 6, 8, 10, 2; x, 4.

*yōra* 1, adv. hence, from this place, v, 8.

*yōra* 2, rel. adv. whence, from what place (with *tōra* as correlative), i, 6.

*yūr<sup>i</sup>*, adv. emph. form of *yōr*, even here, hither; *diyiv yūr<sup>i</sup>*, give ye (them) even here, produce them. x, 12; *wōlinj<sup>u</sup> gatshēs yūr<sup>i</sup> anūñ<sup>u</sup>*, bring his heart here (hither), x, 5; *an kākad yūr<sup>i</sup>*, bring the paper here (hither), xii, 15; *cyōn<sup>u</sup> gatshi wātun<sup>u</sup> yūr<sup>i</sup>*, you must come here (hither), xii, 23; sg. gen. *yūr<sup>i</sup>-hond<sup>u</sup> wōla*, come here! v, 5.

*Yārkanđ*, m. the town of Yarkand, in Central Asia, xi, 1, etc.

*yīran*, f. an anvil, xi, 16.

*Yīrān*, m. Iran, Persia, ii, 1.

*yēs, yēsa, yus*, see *yih* 2.

*Yīsāh*, m. Jesus, iv, 4.

*Yūsūph*, m. Yūsuf, Joseph, vi, 1, etc.; sg. dat. *yūsūphas*, vi, 14, 16; ag. *yūsūphan*, vi, 15 (bis); gen. *yūsūpha-sonđ<sup>u</sup>*, vi, 10.

*yēhi*, adv. where, in the place which, viii, 11; x, 7.

*yit<sup>i</sup>*, adv. here, xii, 18; *yit<sup>i</sup>-kyāh* . . . *āt<sup>i</sup>-kyāh*, here you see on the one hand . . . there you see on the other hand, viii, 13; *yit<sup>i</sup>-kyāh* . . . *yit<sup>i</sup>-kyāh*, here you see . . . and here you see, x, 12.

*yiti*, adv. from here, hence, v, 5, 8; here, v, 8; sg. gen. *yityuk<sup>u</sup>*, m. sg. dat. *yitikis pātashēhas-nishē*, to the king of this place, x, 1.

*yi-ti*, see *yih* 1.

*yot<sup>u</sup>*, adv. where; *yot<sup>u</sup>-tāñ*, up to which place, i.e. until, as soon as, xii, 6. Cf. *yotāñ*.

*yut<sup>u</sup>* 1, adj. this much, with emph. *y, yutuy*, xi, 20. This word is usually spelt *yūt<sup>u</sup>*.

*yut<sup>u</sup>* 2, adv. *yut<sup>u</sup>-tāñ*, up to here, i.e. in the meantime, v, 7. Cf. *yutāñ*.

*yūt<sup>u</sup>*, adv. *yūt<sup>u</sup>* . . . *tyūt<sup>u</sup>*, as soon as . . . so soon, xii, 2.

*yēth*, see *yih* 2.

*yith*, see *yih* 1.

*yith-nay*, conj. so that not, in order that not, ix, 12.

*yētha*, adv. how, in the manner which; with emph. *y, yēthay pōth<sup>i</sup>*, in what very manner, exactly as, xii, 2.

*yitha*, adv. thus, in this manner; with emph. *y, yithay pōthin*, in this very manner, viii, 3.

*yuth<sup>u</sup>*, adj. and adv. as, of what kind, xii, 24 (correlative *tyuth<sup>u</sup>*);

with emph. *y*, *yuthuy*, as verily, even as, exactly as (correl. *tyuthuy*), v, 6; xii, 12, 5; even as, at the very time that, viii, 7 (correl. *tyuthuy*).

*yitam*, see *yun*<sup>u</sup>.

*yotāñ*, adv. until, (contraction of *yot*<sup>u</sup>-*tāñ*, see *yot*<sup>u</sup>), v, 10.

*yutāñ*, adv. in the meantime, (contraction of *yut*<sup>u</sup>-*tāñ*, see *yut*<sup>u</sup>), v, 5.

*yitay*, see *yun*<sup>u</sup>.

*yētāt*<sup>i</sup>, adv. where, in the place where, xii, 6.

*yutuy*, see *yut*<sup>u</sup> 1.

*yüts*<sup>ü</sup>, adj. much, very, *yüts*<sup>ü</sup>-*köl*<sup>u</sup>, for a long time, ii, 4.

*yivān*, see *yun*<sup>u</sup>.

*yiy* 1, *yīy*, see *yih* 1.

*yiy* 2, see *yih* 2.

*yiyi*, *yiyiy*, see *yun*<sup>u</sup>.

*zabān*, f. tongue, speech, language; — *karüñ*<sup>ü</sup>, to say a thing; hence, to promise, x, 8; — *āyē*, speech came (to it), it became able to speak (of a bee), ix, 1; sg. abl. *zabōñ*<sup>ü</sup>, by word of mouth, xii, 16.

*zab<sup>ar</sup>*, adj. superior, excellent, vii, 8, 28; — *gav*, it became excellent, as an interj. all right! xii, 15.

*zacē*, see *züt*<sup>ü</sup>.

*zāda*, m. at end of compound, a son; *ōkhun-zāda*, the son of a religious teacher, xii, 2; sg. dat. *ōkhun-zādas*, xii, 2; *pātashāh-zāda*, a king's son, a prince, sg. dat. -*zādas*, viii, 5; pl. nom. -*zāda*, viii, 3 (bis), 11 (ter); dat. -*zādan*, viii, 4 (bis) 11 (bis); gen. -*zādan-hond*<sup>u</sup>, viii, 4; *shāh-zāda*, a prince; sg. dat. -*zādas*, viii, 13; pl. nom. -*zāda*, viii, 5, 11 (bis), 3.

*zod*<sup>u</sup>, m. a hole; f. *zūd*<sup>ü</sup> (pl. nom. *zadē*), a small hole, vii, 25.

*zid*, m. hatred; *amis ōs*<sup>u</sup> *zid Yūsūpha-sond*<sup>u</sup>, he hated Joseph, vi, 10.

*zāgun*, to watch for, to be wide awake and on the alert; imperf. m. sg. 3, with suff. 3rd pers. sg. dat. *ōsus dagāy zāgān dādkhāh*, disloyalty, (like) a petitioner, was watching in him, ii, 5.

*z<sup>ah</sup>*, card. two, viii, 8, 11; following noun qualified, *bacē z<sup>ah</sup>*, two young ones, viii, 1; *bōy<sup>i</sup>-bārān<sup>i</sup> z<sup>ah</sup>*, two brothers, viii, 5; *bōts<sup>ü</sup> z<sup>ah</sup>*, the two members of a family, husband and wife, v, 9, 10; viii, 1; *gabar z<sup>ah</sup>*, two sons, viii, 1; *gul<sup>i</sup> z<sup>ah</sup>*, the two

fore-arms, v, 9; *gōlām z<sup>ah</sup>*, two servants, viii, 5; *gur<sup>i</sup> z<sup>ah</sup>*, two horses, xii, 1; *hūn<sup>i</sup> z<sup>ah</sup>*, two dogs, viii, 4, 12 (bis), 3; *kōd<sup>i</sup> z<sup>ah</sup>*, two prisoners, v, 9; *lāl chīs z<sup>ah</sup>*, he has two rubies, xii, 3; *nēciv<sup>i</sup> z<sup>ah</sup>*, two sons, viii, 11; *pātashāh-zāda z<sup>ah</sup>*, two princes, viii, 3 (bis), 11; *rīnz<sup>i</sup> z<sup>ah</sup>*, two balls, v, 3, 4 (bis), 5; *shāh-zāda z<sup>ah</sup>*, two princes, viii, 11; *wōlinjē z<sup>ah</sup>*, two hearts, viii, 3, 4 (ter), 11, 2; *yim z<sup>ah</sup>*, these two, viii, 5.

Preceding noun qualified, *z<sup>ah</sup> kōd<sup>i</sup>*, two prisoners, v, 8; *z<sup>ah</sup> katha*, two statements, x, 1, 4.

sg. abl. *dōyi lati*, on two occasions, viii, 7.

pl. dat. *dōn*, viii, 11; following noun qualified, *bāyēn dōn*, to the two brothers, xii, 15; *pātashāh-zādam dōn*, to the two princes, viii, 11; *yiman dōn pātashōhiyēn kits<sup>u</sup>*, for the kingdoms of these two, x, 11; *zanānan dōn*, to two women, xii, 11, 4; preceding qualified noun, *dōn bātsan*, to the husband and wife (see *bōts<sup>u</sup> z<sup>ah</sup>*, ab.), viii, 1, 6.

pl. gen. *pātashāh-zādan dōn-hanza*, of the two princes, viii, 4; *yiman dōn-handi-khōta*, than these two, xii, 19.

pl. ag. *bāranyau dōyau*, by the two brothers, viii, 3; *kōdyau dōyau*, by the two prisoners, v, 7; *yimav dōyau*, by these two, iii, 1; x, 5; *dōyau bātsau*, by the husband and wife, viii, 2, 5.

*zāh*, adv. ever, at any time; *na zāh*, never, xi, 14.

*zahar*, m. poison, viii, 6, 7, 13 (bis); *pātashēhas khot<sup>u</sup> zahar*, poison rose to the king, i.e. he became enraged, viii, 7.

*z<sup>al</sup>*, m. scratching (with the nails); with suff. of indef. art. *z<sup>al</sup>lā-z<sup>al</sup>lā*, a continuous scratching, xii, 17.

*zāl*, m. a net; with suff. of indef. art. *zālāh lāyun*, to cast a net (to catch fishes), i, 6, 7, 8; sg. dat. *zālas*, i, 6; *zālas walana yun<sup>u</sup>*, to be caught in a net, ix, 7.

*Zatīkhā*, f. N.P. Zulaikhā (the wife of Potiphar, in the story of Joseph), vi, 1, etc.

*zatīl*, adj. brought low, humbled, i, 4.

*zulm*, m. tyranny; — *karun*, to do tyranny, ix, 1; *mē chruh zulm gōmot<sup>u</sup>*, tyranny has been done to me, ix, 1 (bis), 6.

*zālun*, to set on fire, to kindle, to burn; conj. part. *zōlith*, iii, 1; fut. sg. 1, *zāla*, iii, 4 (bis); past m. sg. *zōl<sup>u</sup>*, iii, 4; with suff. 3rd pers. pl. ag. *zōlukh*, ii, 12; iii, 4.

*zima*, m. responsibility; *zima karun*, to make a responsibility; *tsōn zanēn kārīn zima tsōr pahar*, four watches were made a responsibility to the four men, i.e. each was put in charge of a watch, viii, 5; *zima hyon<sup>u</sup>*, to take responsibility, i.e. to confess, admit, *yih chēs-na hēwān zima kēh*, she does not admit anything, xii, 15; *zima khālun*, to cause a responsibility, to mount; *khōl<sup>u</sup>nas zima takhsēr*, he caused the responsibility (for) the crime to mount on him, i.e. he proved him guilty, x, 12; *zima khasun* responsibility to mount; *kāisi chuna khasān zima*, on no one does the responsibility mount, i.e. no one could be proved guilty, iii, 3.

*zōmba*, m. a Yak; pl. nom. *zōmba*, xi, 6.

*zamēn*, f. earth, land, ix, 9; the world, land, as opposed to the sky, iii, 8; sg. dat. *mājē-zamēni*, in mother earth, ix, 9; pl. abl. *sataṭ zamēnav tāl<sup>i</sup>*, below the seven worlds, iii, 8.

*zan*, f. a woman; *marda-zan*, man or woman, vii, 23; *maḥ<sup>a</sup>r-i-zan*, the coquetry of a woman, x, 13.

*zān*, f. knowledge, understanding, vii, 29; *gōr-zān*, adj. ignorant, vii, 27; xi, 5.

*zīn*, m. a saddle; *gur<sup>u</sup> zīn karith*, a horse ready saddled, iii, 8; pl. nom. *zacē-zīn*, rag-saddles, saddles made of rags, xi, 9.

*zon<sup>u</sup>*, m. a man, a male person; *kunuy zon<sup>u</sup>*, only one person; *gav kunuy zon<sup>u</sup>*, he went alone; sg. gen. *zān<sup>i</sup>-sond<sup>u</sup>*, viii, 11; pl. nom. *zān<sup>i</sup>*, x, 1; dat. *zanēn*, viii, 5; x, 5, 6, 12 (bis); ag. *zanēv*, x, 1, 2. Cf. *zūñ<sup>u</sup>*.

*zūn*, f. moonlight; *zūna-ḍab*, f. a kind of roof-bungalow, or small erection on the roof of a house, in which people sit to enjoy the moonlight; sg. dat. *-ḍabi*, *-pēṭh*, on the roof-bungalow, viii, 1.

*zinda*, adj. living, alive, ii, 3; with emph. *y*, *zinday*, x, 8 (bis).

*zang*, f. the leg, ii, 11.

*zanāna*, f. a woman; ii, 1; iii, 4 (ter), 5, 9 (ter); v, 5 (bis), 11, 2; viii, 11; x, 1, 5 (several times), 6; xi, 7; xii, 4 (several times), 5 (ter), 6, 10, 1, 4, 9 (ter), 20; a wife, iii, 1; v, 1, 4, 7, 9, 10; x, 5, 12, 3.

sg. nom. iii, 1, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (bis), 5 (bis), 6; with suff. of indef. art. *zanānā*, x, 5; xii,

4, 10; *zanānāh*, iii, 4; *zanānā akh*, x, 5; sg. dat. *zanāni*, iii, 4, 9; v, 4; x, 5; xii, 4; ag. *zanāni*, iii, 4, 9 (bis); v, 5 (bis), 7, 9, 11; x, 5, 12; xii, 4, 5; gen. *zanāni-handis*, x, 5; pl. nom. *zanāna*, xii, 19 (ter); with emph. *y*, *zanānay*, only women, v, 12; dat. *zanānan*, ii, 1; xi, 7; xii, 11, 4, 20.

*zānun*, to know; to know how, x, 12; xi, 8, 15; impv. sg. 2, *zān*, i, 12; *tāh zān ta yih zān*, (a woman addressing a man and a woman) do thou (the man) know, and do this woman (i.e. thou, this woman) know, v, 9; fut. (often in sense of pres.) *kuwa zāna*, how do I know, v, 9; with neg. interrog. *zāna-nā*, do I not know? i.e. of course I know, x, 12; 2, *zānakh karith*, thou wilt know how to make, x, 12; 3, *zāni*, vi, 14; vii, 27, 8, 9, 30; pl. 1, *ās na zānav*, we do not know how (sc. to work), xi, 15; 3, *yim na zānan*, who do not know how (sc. to make a certain sound), xi, 8.

*zēnun*, to conquer (xi, title); to win (x, 1, 6, 7); *zēnān anun*, to conquer (a country), xi, 1, 2, etc.; *zīnith anun*, to capture (a person), xii, 25; inf. obl. (inf. of purpose) *zēnani*, xi, title; conj. part. *zīnith*, xii, 25; pres. part. *zēnān*, xi, 1, 2, etc.; fut. sg. 3, *zēni*, x, 1, 6; pl. 3, *zēnan*, x, 7.

*zinis*, see *zyun*<sup>u</sup>.

*zūñ<sup>u</sup>*, f. a female person, a woman, xii, 7, 15; pl. nom. *zāñē*, xii, 6, 7; dat. *zāñēn zēth<sup>u</sup>*, the eldest of the females, xii, 6. Cf. *zon<sup>u</sup>*, of which this is the fem.

*zār*, a prayer, supplication (made in misery or sorrow), i, 13; pl. nom. *zār*, iv, 1; *zāra-pār*, m. ejaculatory prayers, ix, 1; x, 5 (bis); *zāra-pāra*, m. entreaty, coaxing request, ii, 3, 5.

*zōr*, m. force; — *karun*, to use (moral) force, to insist, viii, 2; xii, 15.

*zār<sup>u</sup>*, f. a push, shove, nudge; — *dīñ<sup>u</sup>*, to push, etc., x, 7 (bis).

*zargar*, m. a goldsmith; *zargar-nēcyuvāh*, a young goldsmith, v, 2.

*zāra-pār*, *zāra-pāra*, see *zār*.

*zōrāvār*, adj. powerful, mighty, xi, 2.

*zuryāth* (for *zurriyat*), f. progeny, offspring; hence, the offspring of God, the whole world, vii, 8.

*zāsamuy*, a word used by Hātim in i, 12, but the meaning of which

is unknown to him ; he gives it as part of the traditional text, a variant reading is *tsě āsunuy*.

*zūṭ<sup>u</sup>*, f. a rag ; sg. dat. *zacě-zīn*, rag-saddles, saddles made of rags, xi, 9.

*zāth*, f. a race, tribe, caste ; *děwa-zāth*, of demon race, xii, 16.

*zěṭh<sup>u</sup>*, see *zyūṭh<sup>u</sup>*.

*zīth<sup>i</sup>*, see *zyūṭh<sup>u</sup>*.

*zuv*, m. the soul, ii, 4.

*zyun<sup>u</sup>*, m. firewood, ii, 12 ; xi, 7 ; xii, 20, 1, 4 (bis) ; sg. dat. *zīnis*, xii, 21, 2, 4.

*ziyāphath*, f. a feast, a dinner-party, x, 4, 11 ; a dish of food brought as a present, a present of dainty food, x, 5 (bis), 10 ; with suff. of indef. art. *ziyāphathā*, x, 5.

*zyūṭh<sup>u</sup>*, adj. old, elder, eldest ; m. the head or superior of a guild of artizans, v, 1 ; m. sg. dat. *zīthis-hihis*, to the elder (of two brothers) (cf. *hyuh<sup>u</sup>*), viii, 5 ; f. sg. nom. *zěṭh<sup>u</sup>*, the eldest (sister), xii, 6.

*zyūṭh<sup>u</sup>*, adj. long ; m. pl. nom. *zīth<sup>i</sup> atha dārān<sup>i</sup>*, to stretch out the arms, vii, 25.





## APPENDIX I

### INDEX OF WORDS IN SIR AUREL STEIN'S TEXT, SHOWING THE CORRESPONDING WORDS IN GŌVINDA KAULA'S TEXT

*Figures between marks of parenthesis indicate the number of times, when there are more than one, that a word occurs in the passage to which reference is made. The word "caret" indicates that the word referred to does not occur in Gōvinda Kaula's text. The order of words is the same as that employed in the Vocabulary.*

- |  |   |
|--|---|
| <i>a</i> (ē), x, 4.  | <i>ad°</i> ( <i>ada</i> ), iii, 1.  |
| <i>a</i> (i), xi, 4.   | <i>ade</i> ( <i>ada</i> ), v, 8.  |
| <i>ai</i> ( <i>ay</i> ), x, 3; xii, 4.   | <i>āda</i> ( <i>ādā</i> ), x, 8; xii, 4, 9, 11, 2.  |
| <i>ai</i> ( <i>ay</i> ), viii, 11.   | <i>āda</i> ( <i>ōra</i> ), xii, 12.   |
| <i>ai</i> ( <i>ay</i> ), viii, 6, 8.   | <i>īdgāh</i> ( <i>yīd°kāh</i> ), vi, 16 (2).  |
| <i>āi</i> ( <i>āy</i> ), v, 9.   | <i>adālat</i> ( <i>adālīts<sup>v</sup></i> ), v, 9.   |
| <i>au</i> (caret), vii, 13.  | <i>adāl</i> ( <i>ad°la</i> ), i, 3.   |
| <i>āv</i> ( <i>āv</i> ), i, 8; ii, 3, 12; iii, 1, 9; v, 1, 4, 9, 10; vi, 16 (2); viii, 3, 6 (3), 7, 8, 9, 10, 1 (2), 3; x, 6, 7, 12; xi, 20; xii, 3, 4 (3), 5 (5), 7 (2), 9, 10, 1, 2, 3 (3), 4, 20, 3, 4. | <i>ādam</i> ( <i>ādam</i> ), iv, 2, 3; vii, 6, 7.   |
| <i>i</i> (ē), vi, 17; x, 4 (2).  | <i>ād°mas</i> ( <i>ādamas</i> ), vii, 6.  |
| <i>i</i> (i), x, 13; xii, 10, 5, 7, 9 (3).   | <i>īdam</i> ( <i>yīdam</i> ), vii, 6.   |
| <i>o</i> (ō), vii, 26.   | <i>afsaras</i> ( <i>apsaras</i> ), x, 12.   |
| <i>āb</i> ( <i>āb</i> ), v, 4 (4); viii, 7 (2).  | <i>age</i> ( <i>āgē</i> ), xi, 4.   |
| <i>āb°</i> ( <i>āba</i> ), viii, 7 (2); x, 5.  | <i>āga</i> ( <i>āgāh</i> ), ii, 9.  |
| <i>ibrāhim</i> ( <i>yībrāhim</i> ), iv, 6.   | <i>agar</i> ( <i>agar</i> ), viii, 13.  |
| <i>ābas</i> ( <i>ābas</i> ), viii, 7.  | <i>āgur</i> ( <i>āgur</i> ), viii, 7.   |
| <i>ābtar</i> ( <i>abtar</i> ), vi, 12.   | <i>āgas</i> ( <i>āgas</i> ), viii, 6, 8, 11.  |
| <i>ačh</i> ( <i>achē</i> ), xii, 22.   | <i>āgaye</i> ( <i>āgayi</i> ), v, 7.  |
| <i>achan</i> ( <i>achēn</i> ), v, 11.  | <i>ah</i> ( <i>āh</i> ), i, 5; iv, 3.   |
| <i>ad</i> ( <i>ada</i> ), vii, 20.   | <i>ah°dai</i> ( <i>ah°day</i> ), i, 2.  |
| <i>ad°</i> ( <i>ada</i> ), viii, 10.   | <i>ahmad</i> ( <i>ahmad</i> ), i, 13.   |
| <i>ada</i> ( <i>ada</i> ), v, 6, 9 (2); viii, 3, 10, 1, 3; x, 2, 7; xii, 3, 4.   | <i>ahengāran</i> ( <i>āhan-gārān</i> ), xi, 16.   |
|  | <i>aja</i> ( <i>ajē</i> ), xi, 7.   |
|  | <i>ak</i> ( <i>akh</i> ), ii, 1; v, 1, 9, 11; vi, 15; viii, 7, 9, 11, 4; x, 5, 7, 8; xii, 1 (3), 3 (2). |
|  | <i>ak</i> (caret), viii, 7.   |
|  | <i>ak°</i> ( <i>aki</i> ), v, 1; viii, 3.   |
|  | <i>ak°</i> ( <i>āk°</i> ), viii, 1; x, 12; xii, 1.  |

- aki* (*akī*), ii, 8; iii, 1; v, 1; viii, 1, 3, 7, 11.  
*āk* (*ākh*), x, 1 (2).  
*akh* (*akh*), i, 4; xii, 10, 5, 9, 21.  
*akha* (*akhāh*), v, 7; viii, 6, 8, 11.  
*ākhu* (*ākhō*), ii, 2.  
*ākhun* (*ōkhun*), xii, 1, 2 (2).  
*ākhun* (*ōkhun*), xii, 25.  
*ōkun* (*ō-kun*), xii, 23.  
*īkrām* (*yīkrām*), x, 14.  
*akis* (*akis*), i, 3, 4; ii, 8; iii, 1 (2), 7; v, 6, 10, 1; viii, 5, 7 (3), 9 (2); ix, 1; xii, 2.  
*akis* (*akis*), iii, 4, 7; xii, 2.  
*ā<sup>i</sup>kith* (*akith*), xii, 14.  
*akay* (*ūk<sup>u</sup>y*), xii, 15.  
*akoy* (*okuy*), xii, 13.  
*ālau* (*ālav*), x, 5 (2), 12 (2); xii, 7, 15.  
*āl* (*ōl<sup>u</sup>*), viii, 1.  
*atīl* (*atīl*), i, 4.  
*alla* (*ālāh*), i, 7.  
*allah* (*ālāh*), ii, 12 (2).  
*illāh*, see *lā illāh*, vi, 17.  
*ālam* (*ālam*), i, 13; iv, 3.  
*āl<sup>i</sup>nāsh* (*ōl<sup>i</sup>-nāsh*), ix, 3.  
*ālis* (*ōlis*), viii, 1.  
*al vīda* (*alvīdāh*), vii, 16.  
*am<sup>i</sup>* (*amī*), v, 1 (2), 4, 5, 6 (2), 9, 11, 6 (2); viii, 1 (2); x, 12; xii, 2, 3, 4 (3), 5 (2), 7 (3).  
*am<sup>i</sup>* (*ām<sup>i</sup>*), v, 4 (2); vi, 14; viii, 7, 9 (2).  
*am<sup>i</sup>* (*ām<sup>i</sup>y*), v, 9.  
*am<sup>i</sup> kuy* (*am<sup>i</sup>ruk<sup>u</sup>*), vi, 15.  
*am<sup>i</sup> sund* (*asond<sup>u</sup>*), viii, 9.  
*am<sup>i</sup> suy* (*amis<sup>u</sup>y*), viii, 7.  
*amī* (*amī*), iii, 9; v, 4, 5, 11; viii, 13; ix, 1; x, 3.  
*amī* (*amīy*), viii, 1, 6, 10; ix, 1.  
*amī sūy* (*amis<sup>u</sup>y*), v, 7.  
*am<sup>i</sup>* (*amī*), ii, 5, 9; iii, 1, 2, 4 (2), 6, 8, 9; xii, 7, 12.  
*am<sup>i</sup>* (*ām<sup>i</sup>*), ii, 4, 7 (2), 8; iii, 1 (2), 9; v, 4, 7, 8; viii, 1, 8, 10; x, 1 (2), 2, 5 (3), 6, 7 (2), 8, 12; xii, 4, 7 (2), 10.  
*am<sup>i</sup> say* (*amis<sup>u</sup>y*), iii, 4, 8.  
*am<sup>i</sup> sūy* (*amis<sup>u</sup>y*), ii, 8.  
*amī* (*amī*), ix, 6; x, 3.  
*amī suy* (*amis<sup>u</sup>y*), x, 10.  
*ām* (*ām*), viii, 3, 11, 3.  
*a<sup>i</sup>m<sup>i</sup>* (*amī*), xii, 15.  
*a<sup>i</sup>m<sup>i</sup>* (*ām<sup>i</sup>*), xii, 17, 25.  
*a<sup>i</sup>mī* (*amī*), xii, 15 (8), 7 (2), 8, 20.  
*a<sup>i</sup>mī suy* (*amis<sup>u</sup>y*), xii, 15.  
*a<sup>i</sup>m<sup>i</sup>* (*amī*), iii, 1.  
*a<sup>i</sup>m<sup>i</sup>* (*ām<sup>i</sup>*), xii, 15, 8, 22, 5.  
*a<sup>i</sup>mī* (*amī*), xii, 18, 22, 3.  
*a<sup>i</sup>mī sund* (*ām<sup>i</sup>-sund<sup>u</sup>*), xii, 7.  
*ā<sup>i</sup>mī* (*ōm<sup>i</sup>*), xi, 11.  
*amōb* (*amōb<sup>u</sup>*), xi, 18.  
*amānat* (*amānath*), x, 12 (2).  
*āmpa* (*āmpa*), viii, 1.  
*amār* (*amār*), v, 2.  
*amis* (*amis*), viii, 6; ix, 1 (2), 4; xii, 4, 5.  
*amis* (*amī*), x, 5.  
*amis* (*amis*), ii, 1, 3, 4 (2), 5 (3), 9 (2), 10; iii, 1 (2), 2 (4), 8 (3), 9; v, 2 (2), 3 (3), 7 (2), 8, 9 (3), 10 (2), vi, 10; vii, 20 (2); viii, 3, 5 (2), 6 (3), 7, 8, 9, 10 (5), 1 (2), 3 (5); ix, 6; x, 1 (2), 2 (2), 3 (2), 4 (4), 5 (6), 7 (8), 8 (3), 11, 2 (3); xii, 2, 3 (2), 4 (4), 5 (4), 6, 8 (2), 10 (4).  
*amis* (caret), x, 7.  
*amis suy* (*amis*), viii, 11.  
*a<sup>i</sup>mis* (*amis*), xii, 15 (3), 7, 8 (2), 9 (3), 25.

- ā<sup>i</sup>mis* (*amis*), xii, 9, 11, 2, 3 (5),  
 5 (3), 9 (2), 21, 2 (2), 4, 5.  
*ām<sup>i</sup>sund* (*ām<sup>i</sup>-sund<sup>u</sup>*), viii, 6.  
*āmisandi* (*ām<sup>i</sup>-sandi*), x, 5.  
*āmisund* (*ām<sup>i</sup>-sund<sup>u</sup>*), v, 3; viii,  
 8, 10.  
*āmisanz* (*ām<sup>i</sup>-sūnz<sup>u</sup>*), iii, 4.  
*āmisunz* (*ām<sup>i</sup>-sūnz<sup>u</sup>*), xii, 4.  
*ā<sup>i</sup>misanzī* (*ām<sup>i</sup>-sanzi*), xii, 15.  
*āmut* (*āmōt<sup>u</sup>*), iii, 1; v, 11; viii,  
 6; x, 12, 4; xii, 23.  
*āmuts* (*āmūts<sup>u</sup>*), v, 5.  
*ām<sup>u</sup>* (*ām<sup>i</sup>*), ii, 5.  
*ām<sup>u</sup>uk* (*amyuk<sup>u</sup>*), iii, 4.  
*amyuk* (*amyuk<sup>u</sup>*), iii, 4.  
*ā<sup>i</sup>m<sup>u</sup>uk* (*amyuk<sup>u</sup>*), xii, 17.  
*an* (*an*), iii, 5, 9 (2); xii, 15.  
*ana* (*ana*), x, 5; xii, 4, 5, 11.  
*anī mot<sup>i</sup>* (*ān<sup>i</sup>māt<sup>i</sup>*), v, 8.  
*āna* (*ōna*), v, 4 (2).  
*āne* (*ōna*), v, 4.  
*and* (*and*), x, 5.  
*andar* (*andar*), i, 13; iii, 8 (4).  
*andas* (*andas*), xii, 6.  
*anhas* (*on<sup>u</sup>has*), vi, 16.  
*anka* (*ankāh*), ii, 2, 3, 4 (3), 5, 6,  
 7, 10, 2.  
*ankā* (*ankāh*), ii, 2.  
*anik* (*ānikh*), v, 9; viii, 1; x, 12.  
*anuk* (*anukh*), x, 12.  
*anik* (*ānikh*), x, 12.  
*anuk* (*onukh*), ii, 11, 2; vi, 16;  
 x, 12.  
*unuk* (*onukh*), vi, 15.  
*on muth* (*on<sup>u</sup>mot<sup>u</sup>*), xii, 25.  
*anān* (*anān*), x, 12; xii, 19.  
*anānai* (*ananay*), xii, 16.  
*anāni* (*anani*), x, 5.  
*anōn* (*anōn*), xi, 1, 2.  
*anun* (*anun*), iii, 9.  
*anun* (*anun<sup>u</sup>*), v, 4; xii, 21 (3).  
*anun* (*anun*), iii, 5.  
*anun* (*onun*), iii, 5; viii, 9 (2);  
 xii, 4.  
*anān<sup>u</sup>* (*anūn<sup>u</sup>*), x, 5.  
*aneñy* (*anūn<sup>u</sup>*), xii, 19, 20 (2).  
*ansa* (*an sa*), xii, 10.  
*insāf* (*yinsāph*), viii, 11.  
*insān* (*yinsān*), x, 7 (3).  
*anīt* (*anith*), iii, 1; xii, 4 (2).  
*añyai* (*añey*), viii, 4.  
*añye has* (*añēhas*), vi, 16.  
*āñy* (*āñ*), x, 5, 12.  
*an<sup>u</sup>hai* (*ān<sup>i</sup>hay*), xi, 10.  
*añyik* (*ūñ<sup>u</sup>kh*), ii, 8.  
*anyūk* (*anyūk<sup>h</sup>*), x, 12.  
*añyām* (*añām*), ix, 2.  
*añyūm* (*anyūm*), vi, 16 (2).  
*añyēn* (*ūñ<sup>u</sup>n*), xii, 25.  
*anyin* (*ūñ<sup>u</sup>n*), x, 10.  
*añythas* (*ūñ<sup>u</sup>thas*), xii, 11.  
*apā<sup>i</sup>r* (*apōr<sup>i</sup>*), v, 7.  
*apā<sup>i</sup>r<sup>i</sup>* (*apōr<sup>i</sup>*), v, 4.  
*apuz* (*apoz<sup>u</sup>*), v, 9.  
*ār* (*ār*), ix, 3; x, 12.  
*ār* (*ōra*), v, 2.  
*ār* (*ōr<sup>u</sup>*), xi, 14.  
*āra* (*ōra*), v, 8.  
*āre* (*ōra*), v, 4, 9.  
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*as<sup>i</sup>* (*ās<sup>i</sup>*), xii, 1.  
*ās* (*ās*), viii, 7; x, 4, 12.  
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- ās<sup>i</sup> (ās<sup>i</sup>), vii, 29, 30; viii, 6.  
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 āsi he (āsihē), ii, 4.  
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 ās<sup>i</sup> (ōs<sup>i</sup>), v, 9; x, 1.  
 ās (ās), vi, 16; viii, 7.  
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 ās<sup>i</sup> nāv (āsh<sup>e</sup>nāv), x, 6.  
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 āsun (āsun<sup>u</sup>), xii, 4 (2), 5, 13 (3).  
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 ās<sup>i</sup>nas (āsanās), x, 6 (2).  
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*at<sup>i</sup>* (*āt<sup>i</sup>*), viii, 4, 13; x, 8.  
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*at<sup>i</sup>* (*ath*), ii, 4; v, 4, 9, 11, 4; viii, 1, 10.  
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*at<sup>i</sup>* (*ath<sup>i</sup>*), viii, 11; xi, 18.  
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*at<sup>i</sup>* (*ath*), x, 7.  
*at<sup>i</sup>* (*ath<sup>i</sup>*), i, 13; iii, 7; x, 1, 5.  
*at<sup>i</sup>* (*atiy*), x, 3, 5.  
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*a<sup>i</sup>t<sup>i</sup>* (*āt<sup>i</sup>*), xii, 19, 20.  
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*āth<sup>i</sup>* (*ōth<sup>i</sup>*), iii, 4.  
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*at<sup>i</sup>kyā* (*āth<sup>i</sup> kyāh*), v, 8.  
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*a<sup>i</sup>t<sup>u</sup>* (*ath<sup>i</sup>*), xii, 12.  
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*āyq* (*āyē*), iii, 4.  
*āye* (*āyē*), iii, 4; v, 10; x, 5; xii, 7.  
*āyi* (*āyē*), vii, 26; ix, 1; xii, 2, 7.  
*āyī* (*āyē*), x, 12.  
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*bai* (*bāy*), viii, 1, 2, 3.  
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     v, 5, 6; vii, 20, 5; viii, 6,  
     10, 1 (2); ix, 1; x, 2 (2), 3,  
     5, 12; xii, 1 (6), 3 (2), 4, 5,  
     7, 11 (2), 5 (3), 9 (20), 20, 3.  
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     ! x, 5, 7; xii, 1, 18, 24.  
*bēb<sup>a</sup>hā* (*bēbahā*), xii, 3.  
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*bāgas* (*bāgas*), ii, 1 (2); iii, 9;  
     v, 4, 5, 6, 9 (2).  
*bāgas* (*bāgas*), ii, 1, 7; iii, 7.  
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*bah<sup>a</sup>dūr* (*bah<sup>a</sup>dūr*), ii, 12.  
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*bāng* (bāg), xii, 1.  
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*fakīra* (*phakīra*), ii, 3; x, 8.  
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*gatsa* (*gatshi*), xii, 11, 22, 3.  
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*gatse* (*gatshi*), v, 1, 4 (2), 8, 9 (2); viii, 2, 8, 10, 1; x, 3, 5 (2), 12; xii, 4 (2), 5, 6 (4), 10 (2), 3 (2), 5 (2), 9, 20 (3), 2.  
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*gatsē* (*gatshi*), viii, 7, 8.  
*gats<sup>i</sup>* (*gatsh*), ii, 9.  
*gatsi* (*gatshi*), viii, 6, 11.  
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*vōtus* (*wōtus*), xii, 10.  
*vātīt* (*wōtith*), vii, 12.  
*vutit* (*wōthith*), ii, 3.  
*vā<sup>i</sup>tith* (*wōtith*), xii, 18.  
*vāt<sup>a</sup> vunuy* (*wātawunuy*), xii, 15.  
*vat<sup>v</sup>* (*wāth<sup>i</sup>*), xii, 2.  
*vat<sup>ve</sup>* (*wati*), vii, 20.  
*vāt<sup>ve</sup>* (*wāti*), iii, 9; viii, 8.  
*vātsau* (*wātsāv*), iii, 3.  
*vāts* (*wōts<sup>u</sup>*), iii, 2 (2), 3; ix, 1.  
*vāts* (*wōts<sup>u</sup>*), v, 8.  
*vuts* (*wōtsh<sup>u</sup>*), iii, 1, 3.  
*vuts* (*wūtsh<sup>u</sup>*), iii, 2; xii, 7.  
*vuts<sup>a</sup>prang* (*wutsha-prang*), xii, 18.  
*vatsās* (*wūtsh<sup>u</sup>s*), ix, 4.  
*vātsus* (*wōts<sup>u</sup>s*), ix, 1.  
*vātsus* (*wōts<sup>u</sup>s*), xii, 15.  
*vutsas* (*wōtsh<sup>u</sup>s*), xii, 20.  
*vutsus* (*wōtsh<sup>u</sup>s*), viii, 11; xii, 11.  
*vatsāyas* (*wūtsh<sup>u</sup>y*), v, 9.  
*vāv*, see *pahre vāv*, v, 4.  
*vavim* (*wāwim*), ix, 9.  
*v<sup>ve</sup>* (*vi*h), v, 6.  
*vuy*, see *yim<sup>a</sup> vuy*, iii, 7; viii, 6.  
*vāz* (*wāz*), xii, 1.  
*vizē* (*vizi*), ix, 8.  
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*vazīr<sup>a</sup>* (*wazīra*), xii, 10.  
*vazīra* (*wazīra*), xii, 4, 13, 9.  
*vazīrau* (*wazīrau*), vi, 16.  
*vazīrau* (*wazīrau*), viii, 2.  
*vazīrī* (*wazīrī*), xii, 26.  
*vazīro* (*wazīrō*), ii, 4.  
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*vazīran* (*wazīran*), ii, 4 (2), 5 (2), 7; viii, 1, 4, 12.  
*vazīras* (*wazīras*), xii, 5 (2), 10, 3, 9, (2).  
*vazīras* (*wazīras*), ii, 4 (2), 5 (2); viii, 11; xii, 4.  
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*vaz<sup>i</sup>za* (*wās<sup>i</sup>zi*), xii, 14.  
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9, 10 (7), 11, 2; vi, 16;  
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9 (5), 10 (2), 1, 3 (4); ix, 1,  
4 (3); x, 1 (2), 2, 4 (5),  
5 (10), 6, 7 (5), 8 (2), 10 (3),  
2 (5), 3, 4; xii, 1 (3), 2 (6),  
3 (6), 4 (10), 5, 6 (2), 7 (5),  
10 (5), 1, 2 (3), 3 (3), 5 (8), 6,  
7 (2), 8 (3), 20 (3), 1 (3), 2 (2),  
3 (4), 4 (2), 5 (4).

*yi* (*yuh*), xii, 5.

*yi* (*yüh*), ii, 11.

*yi* (*yit*), viii, 13.

*yi* (*yiy*), xi, 1.

*yī* (*yüh*), x, 12.

*yīb<sup>l</sup>līs* (*yīblīs*), iv, 2.

*yichus* (*yih chus*), v, 5.

*yād* (*yād*), iii, 5; vi, 11; vii, 20,  
6; xii, 15 (2), 7.

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*yeg* (*yēg*), ii, 4.

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*yih* (*yuy*), iii, 9.

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*yohoi* (*yihuy*), x, 7.

*yohoi* (*yōhay*), x, 8.

*yohoi* (*yuhay*), xi, 2.

*yūhoi* (*yihuy*), xii, 15 (2).

*yihna* (*yikh-nā*), vi, 2.

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*yele* (*yēla*), x, 12.

*yel<sup>i</sup>* (*yēli*), ii, 7 (2).

*yeli* (*yēli*), ii, 3; iii, 8; iv, 7;  
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ix, 5, 7; x, 1, 3 (3), 4 (2),  
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*yile* (*yēla*), iii, 4.

*yelinq* (*yēli na*), x, 7.

*yala vai* (*jēlōy*), vi, 16.

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*yemi* (*yimī*), viii, 4.

*ye<sup>t</sup>mi* (*yēmī*), xii, 11.

*yim* (*yih*), x, 1.

*yim* (*yēm<sup>i</sup>*), xii, 7.

*yim* (*yim*), ii, 9; v, 5, 9 (2), 12;  
viii, 1 (3), 3 (3), 5 (2), 11 (4),  
3; ix, 9; x, 1 (2), 2, 5, 12 (2);  
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*yim* (*yim<sup>i</sup>*), x, 2.

*yim* (*caret*), x, 2.

*yima* (*yima*), iii, 8.

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*yimau* (*yimau*), ii, 3; viii, 1, 3  
(2), 5, 9; xii, 1 (2), 17 (2), 22.

*yimau* (*yimav*), iii, 1; v, 7, 8;

viii, 11; x, 1, 5, 6, 12 (2);  
xi, 3.

*yimau* (*yimōv*), x, 1.

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*yimchis* (*yim chis*), ii, 3.

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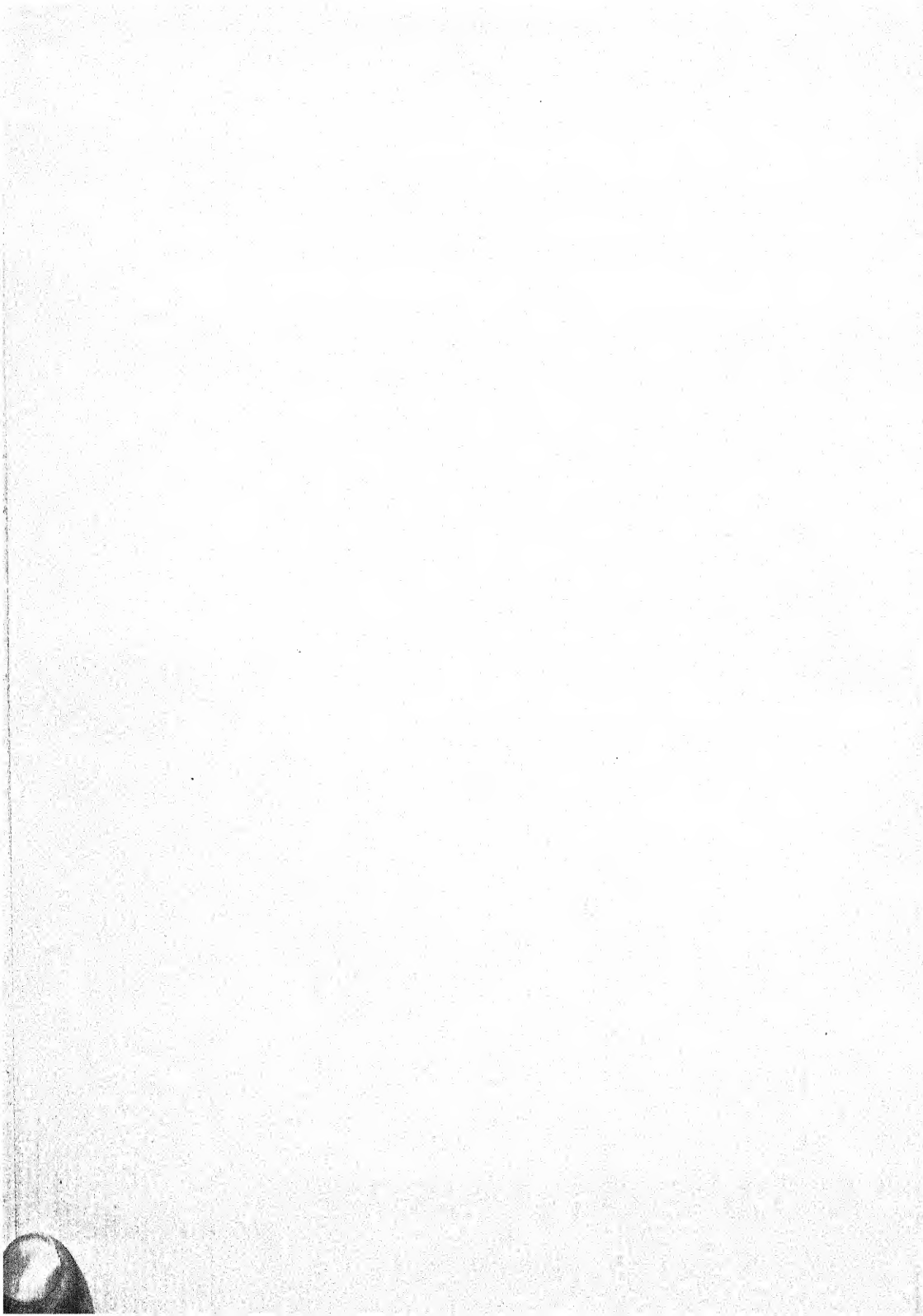
*yimna* (*yim na*), xi, 8.

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- yamis* (*yimis*), x, 5.
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- yeñyivōl* (*yēñēwōl<sup>u</sup>*), xii, 18.
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- yipā<sup>i</sup>r* (*yipōr<sup>i</sup>*), v, 4.
- yār* (*yār*), iv, 4, 7; vii, 5; x, 1, 4, 6.
- yār* (*yāra*), x, 4.
- yār<sup>a</sup>* (*yār*), v, 9.
- yār<sup>a</sup>* (*yāra*), vi, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 1, 2, 3, 4, 6, 7.
- yāra* (*yāra*), x, 4.
- yerā* (*yēdāh*), ix, 7.
- yōr* (*yōr*), ii, 2; viii, 5; ix, 6; x, 4.
- yōra* (*yōra*), i, 6; v, 8.
- yūr<sup>i</sup>* (*yūr<sup>i</sup>*), x, 5.
- yūr<sup>i</sup>* (*yūr<sup>i</sup>*), v, 5.
- yūra* (*vyūr<sup>u</sup>āh*), ix, 2.
- yārkanđ* (*yārkanđ*), xi, 1, 2 (2), 3 (2), 4, 5, 6, 7, 8, 9, 10, 1, 2, 3, 4, 5, 6, 7, 8, 9, 20.
- yāraṇ* (*yāraṇ*), x, 4 (2), 11.
- yiran* (*yīraṇ*), xi, 16.
- yāras* (*yāras*), x, 11.
- yāras* (*yāras*), x, 4.
- yārasund* (*yāra-sonđ<sup>u</sup>*), x, 4, 11.
- yārisanzī* (*yāra-sanzi*), x, 4.
- yūr<sup>v</sup>* (*yūr<sup>i</sup>*), x, 12; xii, 23.
- yūry* (*yūr<sup>i</sup>*), xii, 15.
- yas* (*yēs*), ii, 8, 9; vi, 16; vii, 1, 29, 30; xii, 15.
- yaṣa* (*yēsa*), xii, 20.
- yaṣa* (*yēsa*), x, 1; xii, 25 (2).
- yis* (*yus*), xii, 4.
- yisu* (*yih suh*), x, 1.
- yus* (*yus*), ii, 4, 7 (2), 8, 9, 10, 1 (2); v, 9; vi, 14 (2); vii, 29; viii, 6, 8; x, 1, 12 (3); xii, 4, 25.
- yūs* (*yus*), viii, 11; x, 6; xii, 25.
- yūsuf* (*yūsūph*), vi, 1, 8.
- yūsūf* (*yūsūph*), vi, 8, 10, 1, 4, 5, 6 (2), 7.
- yūsūf<sup>a</sup>* (*yūsūpha*), vi, 10.
- yusūfan* (*yūsūphan*), vi, 15 (2), 6.
- yusūfas* (*yūsūphas*), vi, 16.
- yūsufas* (*yūsūphas*), vi, 14.
- yasina* (*yēsa na*), x, 6.
- yat* (*yēth*), x, 7, 10.
- yat* (*yith*), iii, 8; v, 1, 9; viii, 9; x, 5, 12.
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- yet<sup>i</sup>* (*yēti*), viii, 11.
- yet<sup>i</sup>* (*yit<sup>i</sup>*), xii, 18.
- yeti* (*yiti*), v, 8 (2).
- yi tai* (*yitay*), ix, 1.
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- yit<sup>i</sup>* (*yiti*), v, 5.
- yūt* (*yūt<sup>u</sup>*), xii, 2.
- yath* (*yith*), xii, 21.
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*yitam* (*yitam*), vi, 2.  
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*yutāñy* (*yutāñ*), v, 5.  
*yu tāñy* (*yotāñ*), v, 10.  
*ye ta<sup>i</sup>t<sup>i</sup>* (*yētāt<sup>i</sup>*), xii, 6.  
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*ya<sup>t</sup>t<sup>u</sup>* (*yit<sup>i</sup>*), x, 12.  
*ye<sup>t</sup>ty* (*yit<sup>i</sup>*), x, 12.  
*yūtuy* (*yutuy*), xi, 20.  
*yis<sup>a</sup>* (*yüts<sup>u</sup>*), ii, 4.  
*yetsana ha* (*yūth tshunahō*), v, 6.  
*yivān* (*yivān*), ii, 4; v, 5, 6;  
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*yivān* (caret), vi, 15.  
*yi<sup>v</sup>* (*yiy*), ii, 5.  
*yey* (*yiy*), iii, 4 (2), 9.  
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*yiy* (*yih*), x, 7.  
*yiy* (*yiy*), viii, 1.  
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*yiy* (caret), xii, 13.  
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*yeyiy* (*yiyiy*), v, 6.  
*yīyiy* (*yīyiy*), xii, 6.  
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 x, 4; xii, 1, 3.  
*ze* (*zi*), viii, 1.  
*ze* (*z<sup>a</sup>h*), v, 3, 4 (2), 5, 8, 9 (3),  
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 (2), 7, 8; x, 1.  
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*ze*, see *kyā ze*, viii, 1.  
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*zi*, see *ti kyā zi*, viii, 2.  
*zu* (*zuv*), ii, 4.  
*zabān* (*zabān*), ix, 1; x, 8.  
*zabāñy* (*zabōñ<sup>u</sup>*), xii, 16.  
*zabar* (*zabar*), vii, 8.  
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*zache* (*zacē*), xi, 9.  
*zad* (*zad*), x, 4.  
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*zāda*, see *pādshāh zād<sup>a</sup>*, viii,  
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*zāda*, see *rāja zāda*, x, 7, 8.  
*zāde* (*zāda*), viii, 3 (2).  
*zid* (*zid*), vi, 10.  
*zādan* (*zādan*), viii, 4 (2), 11 (2).  
*zādas* (*zādas*), xii, 2.  
*zādas* (*zādas*), viii, 5.  
*ziāfat* (*ziyāphath*), x, 4, 5, 10,  
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*ziāfat* (*ziyāphathā*), x, 5.  
*zāgān* (*zāgān*), ii, 5.  
*zhudā* (*judāh*), vii, 16.  
*zhudār* (*judōyī*), vii, 16.  
*zhāday* (*jyāday*), ii, 12.  
*zhāma* (*jāma*), x, 9.  
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*zālā* (*zālā*), iii, 4 (2).  
*zālā* (*zālāh*), i, 7, 8.  
*zālā* (*zālāh*), i, 6.  
*zōl* (*zōl<sup>u</sup>*), iii, 4.  
*zāluk* (*zōlukh*), iii, 4.  
*zāluk* (*zōlukh*), ii, 12.  
*zālīkhā* (*zālīkhā*), vi, 8 (2).  
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*zilla* (*zālā*), xii, 17 (2).  
*zālīl* (*zālīl*), i, 4.  
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- zālas* (*zālas*), ix, 7.  
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*zīma* (*zīma*), viii, 5.  
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*zemīnau* (*zamīnav*), iii, 8.  
*zemīni* (*zamīni*), ix, 9.  
*zan* (*zan*), i, 12; vii, 23; x, 13.  
*zan<sup>i</sup>* (*zān<sup>i</sup>*), x, 1.  
*zān* (*zān*), v, 12 (2); vii, 27, 9; xi, 5.  
*zānā* (*zāna*), v, 9.  
*zānā* (*zāni*), vii, 29.  
*zānau* (*zānav*), xi, 15.  
*zāne* (*zāni*), vi, 14; vii, 27, 8, 30.  
*za<sup>i</sup>ni* (*zēni*), x, 1.  
*zīnā*, see *ka<sup>i</sup>r<sup>i</sup> zīnā*, xii, 6.  
*zīnā*, see *va<sup>i</sup>s<sup>i</sup> zīnā*, xii, 11.  
*zīn* (*zīn*), iii, 8; xi, 9.  
*zun* (*zon<sup>u</sup>*), viii, 7.  
*zūn* (*zyun<sup>u</sup>*), xii, 20 (2), 1.  
*zīnda* (*zīnda*), ii, 3.  
*zīndai* (*zīnday*), x, 8 (2).  
*zūn<sup>a</sup> dabi* (*zūnadabi*), viii, 1.  
*zang* (*zang*), ii, 11.  
*zānak* (*zānakh*), x, 12.  
*zanānā* (*zanāna*), iii, 1; xii, 19.  
*zanānā* (*zanāna*), iii, 5; v, 1, 10; viii, 11; x, 1, 5, 6, 13; xii, 4 (2), 5 (2), 6, 19 (2).  
*zanānā* (*zanānā*), x, 5 (2); xii, 4, 10.  
*zanānā* (*zanāni*), iii, 4 (2), 9 (3); v, 4, 5 (2), 7, 9, 11; x, 5 (3), 12; xii, 4 (2), 5.  
*zanānā* (*zanānāh*), iii, 4.  
*zanānai* (*zanānay*), v, 12.  
*zānan* (*zānan*), xi, 8.  
*zanen* (*zanēn*), viii, 5; x, 6, 12 (2).  
*zānenā* (*zāna-nā*), x, 12.  
*zēnān* (*zēnān*), xi, 1, 2.  
*zanānan* (*zanānan*), xii, 11.  
*zanānan* (*zanānan*), ii, 1; xi, 7; xii, 14, 20.  
*zīnas* (*zīnis*), xii, 24.  
*zīnis* (*zīnis*), xii, 21, 2.  
*zany* (*zūñ<sup>u</sup>*), xii, 15.  
*za<sup>i</sup>n<sup>v</sup>* (*zūñ<sup>u</sup>*), xii, 7.  
*za<sup>i</sup>n<sup>v</sup>e* (*zāñē*), xii, 6.  
*zāñye* (*zāñē*), xii, 7.  
*za<sup>i</sup>nyaru* (*zanēv*), x, 1, 2.  
*zan<sup>v</sup>en* (*zanēn*), x, 5.  
*zanyen* (*zāñēn*), xii, 6.  
*zār* (*zār*), i, 13; iv, 1.  
*zār<sup>a</sup>* (*zāra*), ii, 5.  
*zāra* (*zāra*), ii, 3.  
*zēr* (*zīr<sup>u</sup>*), x, 7.  
*zōr* (*zōr*), viii, 2; xii, 15.  
*zargar* (*zargar*), v, 2.  
*zār<sup>a</sup>pār* (*zārapār*), ix, 1.  
*zāra pār* (*zārapār*), x, 5 (2).  
*zōrāvār* (*zōrāwār*), xi, 2.  
*zur yāt* (*zuryāth*), vii, 8.  
*zās<sup>a</sup>muy* (*zāsamuy*), i, 12.  
*zāt*, see *mun<sup>a</sup> zāt*, vii, 3.  
*zīt<sup>i</sup>* (*zīth<sup>i</sup>*), vii, 25.  
*zāth* (*zāth*), xii, 16.  
*zīth* (*zēth<sup>u</sup>*), xii, 6.  
*z<sup>v</sup>i* (*z<sup>a</sup>h*), viii, 5.  
*z<sup>v</sup>āni* (*zēni*), x, 6.  
*z<sup>v</sup>ūn* (*zyun<sup>u</sup>*), xii, 24 (2).  
*zyūn* (*zyun<sup>u</sup>*), ii, 12.  
*z<sup>v</sup>ēnan* (*zēnan*), x, 7.  
*z<sup>v</sup>ūnte* (*zyun<sup>u</sup> ta*), xi, 7.  
*z<sup>v</sup>ēnith* (*zīnith*), xii, 25.  
*z<sup>v</sup>ēr* (*zīr<sup>u</sup>*), x, 7.  
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*z<sup>v</sup>ithis* (*zīthīs*), viii, 5.



## APPENDIX II

INDEX OF WORDS IN GŌVINDA KAULA'S TEXT,  
ARRANGED IN THE ORDER OF FINAL LETTERS,  
SHOWING THE CORRESPONDING WORDS IN SIR AUREL  
STEIN'S TEXT.

KAULA	STEIN	KAULA	STEIN
Words ending in <i>a</i>		<i>dēga</i>	<i>dēga</i> .
<i>āba</i>	<i>āb<sup>a</sup></i> .	<i>nāga</i>	<i>nāge</i> .
<i>dōba</i>	<i>dob<sup>a</sup></i> .	<i>hanga-ta-manga</i>	<i>hangat<sup>a</sup> manga</i> .
<i>zōmba</i>	<i>zumbā</i> .	<i>ha</i>	<i>ha</i> .
<i>sōba</i>	<i>sābā</i> .	<i>bēha</i>	<i>behe</i> .
<i>ada</i>	<i>ad<sup>a</sup>, adā, ade, ad<sup>e</sup></i> .	<i>dōha</i>	<i>doh, doha, dohā,</i> <i>doh<sup>o</sup>, doho</i> .
<i>adā</i>	<i>ad</i> .	<i>wuchaha</i>	<i>vuch<sup>a</sup> ha</i> .
<i>dōda</i>	<i>dud<sup>a</sup>, dudā, dod<sup>a</sup></i> .	<i>pātashāha</i>	<i>pādshah<sup>a</sup>,</i> <i>pādshāh,</i> <i>pādshāhā,</i> <i>pād<sup>a</sup>shāhā</i> .
<i>gāda</i>	<i>gādā, gāda</i> .	<i>pātashēha</i>	<i>pādshaha,</i> <i>pādshahā,</i> <i>pādshāh<sup>a</sup>,</i> <i>pād<sup>a</sup>shahā,</i> <i>pādshahās</i> .
<i>gōda</i>	<i>guḍ<sup>a</sup>, guḍ<sup>a</sup>, guḍā,</i> <i>guḍe</i> .	<i>kōha</i>	<i>koh<sup>a</sup></i> .
<i>banda</i>	<i>bande</i> .	<i>sapadakhā</i>	<i>sap<sup>a</sup>dak<sup>a</sup></i> .
<i>cēnda</i>	<i>chanda</i> .	<i>chukha</i>	<i>chukā</i> .
<i>danda</i>	<i>dand, danda</i> .	<i>shākha</i>	<i>shāk<sup>a</sup></i> .
<i>shānda</i>	<i>shānda</i> .	<i>mōkha</i>	<i>mukhā, mukhe</i> .
<i>jēnda</i>	<i>jande</i> .	<i>nakha</i>	<i>nakh<sup>a</sup></i> .
<i>zinda</i>	<i>zinda</i> .	<i>pakha</i>	<i>paka</i> .
<i>pōda</i>	<i>pāda, pād<sup>a</sup>, pāda,</i> <i>pāda, pā<sup>i</sup>da,</i> <i>pāda</i> .	<i>rōzakha</i>	<i>rōz ka</i> .
<i>har<sup>a</sup>da</i>	<i>harde</i> .	<i>yūsūpha</i>	<i>yūsūf<sup>a</sup></i> .
<i>marda</i>	<i>marda</i> .	<i>brūha</i>	<i>broho</i> .
<i>sarda</i>	<i>sarde</i> .	<i>atha</i>	<i>athā, atho, atā</i> .
<i>wōda</i>	<i>vōda</i> .	<i>bātha</i>	<i>bāthā</i> .
<i>zāda</i>	<i>zāda, zāde</i> .	<i>katha</i>	<i>kathā, kathe,</i> <i>katā</i> .
<i>shāhzāda</i>	<i>shahzāda,</i> <i>sh<sup>a</sup>hzāda</i> .		
<i>pātashāhzāda</i>	<i>pādshah zāda,</i> <i>pādshāh zāda</i> .		
<i>rajēzāda</i>	<i>rajā zāda</i> .		

KAULA	STEIN
kētha	kh <sup>u</sup> qtha, k <sup>u</sup> eta, k <sup>u</sup> eta, k <sup>u</sup> ita, kyata.
bōnthā	bōnt <sup>u</sup> , bōnta.
pētha	p <sup>u</sup> eth, p <sup>u</sup> etha, p <sup>u</sup> etha, pēta, pyete.
yētha	yitha.
wūtha	vūnta.
tīsha	tīsa.
panja	panje, pañje.
ash <sup>u</sup> ka	ashka.
tōrka	turke.
tōka	tok <sup>u</sup> .
bāla	bāl <sup>u</sup> , bāla.
ad <sup>u</sup> la	aḍal.
bagala	bag <sup>u</sup> la.
hala	hal <sup>u</sup> .
chēla	chale.
mahala	mahala.
phala	phal <sup>u</sup> .
tsālahāla	tsā <sup>u</sup> hāl <sup>u</sup> .
kala	kal <sup>u</sup> , kale, kalā.
cakla	chakla.
lāla	lālā.
jumala	jumala.
nāla	nāl <sup>u</sup> , nāla.
musla	musla, mus <sup>u</sup> la.
tala	tala.
wōla	vola, vulā.
hawāla	havāla, havāla, havāle, havālē.
yēla	yela, yele, yil <sup>u</sup> , yile.
pyāla	pyāla.
zāla	zāla.
ma	mā.
macāma	macāma.
nagma	nagma.
khēma	kh <sup>u</sup> ema.
muḥima	muḥimma.

KAULA	STEIN
cēshma	ceshma.
jāma	zhāma.
shikama	shikma, shik <sup>u</sup> ma.
kalama	kalama.
nōma	nomā.
pāma	pāma.
tīma	tim <sup>u</sup> , tima.
yīma	yīma, yim <sup>u</sup> , yīma
zīma	zīma, zimā.
na	mā, na, nā, ne.
ana	ana.
ōna	āna, āne.
bōna	bun <sup>u</sup> .
nādāna	nā dāna.
landana	landana.
tog <sup>u</sup> -na	tōg <sup>u</sup> -nā.
chēna	cha nā, che na, che nā, che ne, chana, chena, ch <sup>u</sup> ena.
chuna	chu na, chu nā.
wōthihē-na	vutehena.
khāna	khān.
chukhna	chuk nā.
kashēna	kash na.
nishāna	nishāna.
gatshi-na	gats <sup>u</sup> -nā.
kana	kanā, kane.
kina	kinā, k <sup>u</sup> in na, k <sup>u</sup> inna.
kōna	kōne.
wālana	valena.
yēli na	yelina.
gatshēm-na	lagimna.
yim na	yimna.
nuna	nuna.
banana	banana.
k <sup>u</sup> nana	kanana.
tan <sup>u</sup> nana	tannana.
tānana	tānnana.
zanāna	zanāna, zanūna.



KAULA	STEIN	KAULA	STEIN
<i>pāna</i>	<i>pān<sup>a</sup>, pāna, pāne.</i>	<i>kara</i>	<i>kare.</i>
<i>māra<sup>a</sup>na</i>	<i>māra<sup>a</sup>na.</i>	<i>kāra</i>	<i>kāre.</i>
<i>ōs<sup>u</sup>na</i>	<i>ās na.</i>	<i>phakīra</i>	<i>fakīra.</i>
<i>ās-na</i>	<i>ās<sup>a</sup>na.</i>	<i>wāra-kāra</i>	<i>vāre kāre.</i>
<i>sīna</i>	<i>sīn<sup>a</sup>.</i>	<i>tuk<sup>a</sup>ra</i>	<i>tukra.</i>
<i>sōna</i>	<i>sune.</i>	<i>māra</i>	<i>māra, māre.</i>
<i>chēsna</i>	<i>chesna, cha<sup>s</sup> na,</i>	<i>shēhmāra</i>	<i>shahmār<sup>a</sup>,</i>
	<i>che sa.</i>		<i>shahmāra.</i>
<i>kāh chus-na</i>	<i>kahchus na.</i>	<i>nūra</i>	<i>nūr<sup>a</sup>.</i>
<i>kūr<sup>u</sup>sna</i>	<i>karus na.</i>	<i>para</i>	<i>para.</i>
<i>tas na</i>	<i>tasna.</i>	<i>pāra</i>	<i>pār.</i>
<i>yēsa na</i>	<i>yasina.</i>	<i>sara</i>	<i>sar, sar<sup>a</sup>, sare,</i>
<i>khōtūna</i>	<i>khātūna, khātūn.</i>		<i>sera.</i>
<i>ra<sup>t</sup>a<sup>a</sup>na</i>	<i>rothuna, rothuna,</i>	<i>sūra</i>	<i>sūra.</i>
	<i>rotuna, rutun<sup>a</sup>,</i>	<i>asara</i>	<i>asr<sup>a</sup>.</i>
	<i>rutuna.</i>	<i>tōra</i>	<i>tōd<sup>a</sup>, tōr<sup>a</sup>, tōra,</i>
<i>wana</i>	<i>van<sup>a</sup>, vane.</i>		<i>tōre, tūra.</i>
<i>chēwana</i>	<i>ch<sup>u</sup>avna.</i>	<i>wāra</i>	<i>vāre.</i>
<i>rawāna</i>	<i>revāna.</i>	<i>yāra</i>	<i>yār, yār<sup>a</sup>, yāra.</i>
<i>āyē-na</i>	<i>āyina.</i>	<i>yōra</i>	<i>yōra.</i>
<i>yina</i>	<i>yina.</i>	<i>zāra</i>	<i>zār<sup>a</sup>, zāra.</i>
<i>zāna</i>	<i>zāna.</i>	<i>wazīra</i>	<i>vazīr<sup>a</sup>, vazīra.</i>
<i>bōzana</i>	<i>bōz<sup>a</sup>na, bōzana,</i>	<i>sa</i>	<i>sa, sa, se.</i>
	<i>bōz<sup>a</sup>ne.</i>	<i>āsa</i>	<i>āse, āsa, āsa.</i>
<i>kār<sup>i</sup>zi-na</i>	<i>kar<sup>i</sup>zana, ka<sup>i</sup>r<sup>i</sup></i>	<i>ōsa</i>	<i>ās<sup>u</sup>.</i>
	<i>zina.</i>	<i>di-sa</i>	<i>disa.</i>
<i>rōzana</i>	<i>rōzana</i>	<i>gāsa</i>	<i>gāsa, gāse, gāsu.</i>
<i>wās<sup>i</sup>zi-na</i>	<i>va<sup>i</sup>s<sup>i</sup> zina.</i>	<i>hasa</i>	<i>ha se, h<sup>a</sup>sa, hasa,</i>
<i>tshōpa</i>	<i>tsop<sup>a</sup>.</i>		<i>hasa, hase.</i>
<i>āmpa</i>	<i>āmpa.</i>	<i>chēsa</i>	<i>cha<sup>s</sup>a.</i>
<i>ōra</i>	<i>āda, ār, āra, āre,</i>	<i>bōh hasa</i>	<i>boh<sup>a</sup>sa, boha se.</i>
	<i>ā<sup>u</sup>re, vōda.</i>	<i>ts<sup>a</sup>h hasa</i>	<i>tsahas<sup>a</sup>.</i>
<i>gara</i>	<i>gar, gar<sup>a</sup>, gara.</i>	<i>khāsa</i>	<i>khās, khās<sup>a</sup>.</i>
<i>sōdāgara</i>	<i>saudāgara.</i>	<i>kusa</i>	<i>kusa.</i>
<i>hikara</i>	<i>h<sup>i</sup>ahara.</i>	<i>dilāsa</i>	<i>dilāsa.</i>
<i>shēhara</i>	<i>shah<sup>a</sup>ra, shah<sup>a</sup>ra,</i>	<i>an sa</i>	<i>ansa.</i>
	<i>shehera.</i>	<i>nin sa</i>	<i>ninsa.</i>
<i>khāra</i>	<i>kāra, kāre.</i>	<i>tsatanasa</i>	<i>tsatan<sup>a</sup>sa.</i>
<i>mōhara</i>	<i>mohra, moh<sup>a</sup>ra,</i>	<i>wan-sa</i>	<i>vanse, van<sup>a</sup>sa.</i>
	<i>moh<sup>a</sup>ra.</i>	<i>yēsa</i>	<i>ya<sup>s</sup>a, yesa.</i>
<i>pahara</i>	<i>pahara.</i>	<i>ta</i>	<i>t<sup>a</sup>, ta, ta, te.</i>

KAULA	STEIN
<i>ata</i>	<i>ata.</i>
<i>bata</i>	<i>bat<sup>a</sup>, batā, battā.</i>
<i>bōta</i>	<i>buittā.</i>
<i>mahabata</i>	<i>mahabat.</i>
<i>dita</i>	<i>dittā.</i>
<i>gāta</i>	<i>gātā.</i>
<i>hata</i>	<i>hata.</i>
<i>wuchta</i>	<i>vuch tā.</i>
<i>khōta</i>	<i>kutā, khotā,</i> <i>khutā.</i>
<i>nōkhta</i>	<i>nukhta.</i>
<i>daskhata</i>	<i>daskatā.</i>
<i>rathta</i>	<i>rath tā.</i>
<i>tshēta</i>	<i>tsetā.</i>
<i>tshōta</i>	<i>tsōt<sup>a</sup>.</i>
<i>gatshta</i>	<i>gats tā.</i>
<i>wakta</i>	<i>vaktā.</i>
<i>tshunta</i>	<i>tsuntā.</i>
<i>wanta</i>	<i>vantā, vante.</i>
<i>niyēn ta</i>	<i>niyantā.</i>
<i>zyun<sup>a</sup> ta</i>	<i>z<sup>y</sup>ūnte.</i>
<i>pata</i>	<i>pat<sup>a</sup>, patā.</i>
<i>pata-pata</i>	<i>patā-patā</i>
<i>karta</i>	<i>kartā, karte,</i> <i>kar the.</i>
<i>sāta</i>	<i>sāt<sup>a</sup>, sātḥā.</i>
<i>sōta</i>	<i>sōntā.</i>
<i>basta</i>	<i>bastā.</i>
<i>shikasta</i>	<i>shikasta.</i>
<i>bēwāsta</i>	<i>bē vāstu.</i>
<i>tōta</i>	<i>tōtā, tōtā, tōt<sup>a</sup>,</i> <i>tōtu.</i>
<i>tsē ta</i>	<i>ts<sup>y</sup>eta.</i>
<i>chiv ta</i>	<i>ch<sup>y</sup>ūtā.</i>
<i>thārtā</i>	<i>thāy tā.</i>
<i>wāta</i>	<i>vāte.</i>
<i>katsa</i>	<i>katse.</i>
<i>kātsa</i>	<i>kāts<sup>a</sup>.</i>
<i>mōtsa</i>	<i>māntsā.</i>
<i>hētsamatsa</i>	<i>hētsamatsā,</i>
<i>wa</i>	<i>vu,</i>

KAULA	STEIN
<i>dawa</i>	<i>davā.</i>
<i>chēwa</i>	<i>ch<sup>y</sup>au.</i>
<i>chirwa</i>	<i>chu.</i>
<i>churwa</i>	<i>chu.</i>
<i>kuwa</i>	<i>kuv<sup>a</sup>.</i>
<i>jalwa</i>	<i>jal<sup>a</sup>va.</i>
<i>tālarwa</i>	<i>tāl<sup>a</sup> va.</i>
<i>mēwa</i>	<i>m<sup>y</sup>eva.</i>
<i>wanamōwa</i>	<i>vanemau,</i> <i>vanemō<sup>u</sup>,</i> <i>vanemo<sup>v</sup>.</i>
<i>wañēmōwa</i>	<i>vañye mōv.</i>
<i>dopum<sup>a</sup>wa</i>	<i>dop<sup>a</sup>maru.</i>
<i>dyutum<sup>a</sup>wa</i>	<i>dyūt<sup>a</sup>maru.</i>
<i>yimawa</i>	<i>yimau.</i>
<i>wañēwa</i>	<i>van<sup>y</sup>au.</i>
<i>kor<sup>a</sup>wa</i>	<i>kuru, kurū.</i>
<i>kūr<sup>a</sup>wa</i>	<i>karu.</i>
<i>māriwa</i>	<i>mā<sup>y</sup>ryu.</i>
<i>ōs<sup>a</sup>wa</i>	<i>ās<sup>y</sup>u.</i>
<i>phūt<sup>a</sup>wa</i>	<i>phutu.</i>
<i>roṭ<sup>a</sup>wa</i>	<i>rutu.</i>
<i>partawa</i>	<i>par tav<sup>a</sup>.</i>
<i>nēza</i>	<i>n<sup>y</sup>āzā.</i>
<i>hanza</i>	<i>hanzā, hanza,</i> <i>hanza.</i>
<i>tihanza</i>	<i>tā hanzā,</i> <i>tī hanzā.</i>
<i>manza</i>	<i>manzā.</i>
<i>rēza</i>	<i>rēzā.</i>
<i>garza</i>	<i>gar ze.</i>
<i>darwāza</i>	<i>darrāza, darvāza.</i>

## Words ending in ā

<i>bā</i>	<i>bā.</i>
<i>ādā</i>	<i>āda.</i>
<i>khōdā</i>	<i>kudā, kūdā,</i> <i>khudā.</i>
<i>bā-khōdā</i>	<i>bā-khudā.</i>
<i>mōdā</i>	<i>mudā.</i>
<i>pardā</i>	<i>parda.</i>

KAULA	STEIN	KAULA	STEIN
<i>phardā</i>	<i>parda.</i>	<i>khôtūnā</i>	<i>khâtūnā, kôtūna.</i>
<i>sōdā</i>	<i>sōdā.</i>	<i>āy-nā</i>	<i>āyna.</i>
<i>hā</i>	<i>hā.</i>	<i>thiūñ<sup>u</sup>ā</i>	<i>thanyā.</i>
<i>bēbahā</i>	<i>bē bahā, bēb<sup>a</sup>hā, bēbahā.</i>	<i>sōdāgarā</i>	<i>sōdāgar<sup>a</sup>, sōdāgarā.</i>
<i>dōhā</i>	<i>doha.</i>	<i>phakīrā</i>	<i>fakīrā.</i>
<i>pātashēhā</i>	<i>pādshahā.</i>	<i>shēhmārā</i>	<i>shah māra.</i>
<i>zatīkhā</i>	<i>zatīkhā, zulīkhā.</i>	<i>shēkhtsā</i>	<i>shaktsa.</i>
<i>bē-wōphā</i>	<i>bēwophā.</i>	<i>darwā</i>	<i>darwā.</i>
<i>srēhā</i>	<i>sreha.</i>	<i>chwā</i>	<i>cha.</i>
<i>ziyāphathā</i>	<i>ziāfat.</i>	<i>yā</i>	<i>ya, yā.</i>
<i>sāthā</i>	<i>sātha, sāta.</i>	<i>chyā</i>	<i>cha, chā, che, ch<sup>y</sup>ā.</i>
<i>hātshā</i>	<i>hā tsā.</i>	<i>kyā</i>	<i>kyā, kyā. Cf. kyāh.</i>
<i>kālā</i>	<i>kāla.</i>	<i>balāyā</i>	<i>balāya.</i>
<i>dalīlā</i>	<i>dalīla, dalīla, dalīlā.</i>	<i>pazyā</i>	<i>pazyā.</i>
<i>bismillā</i>	<i>bismilla.</i>	Words ending in <i>ai</i>	
<i>gut<sup>i</sup>lā</i>	<i>gut<sup>i</sup>lā.</i>	<i>kōhai</i>	<i>kohāy.</i>
<i>lāyilā</i>	<i>lā illāh.</i>	<i>yihai</i>	<i>yi hoi.</i>
<i>z<sup>o</sup>lā</i>	<i>zilla.</i>	<i>tanānai</i>	<i>tanā nai.</i>
<i>mā</i>	<i>ma, mā.</i>	Words ending in <i>au</i>	
<i>hakīmā</i>	<i>hakīma.</i>	<i>bargau</i>	<i>burgau.</i>
<i>samā</i>	<i>samā.</i>	<i>hau</i>	<i>ho.</i>
<i>tsē mā</i>	<i>tsima.</i>	<i>kathau</i>	<i>kathau.</i>
<i>nā</i>	<i>na, nā.</i>	<i>lālau</i>	<i>lālau.</i>
<i>mōdānā</i>	<i>maidānā.</i>	<i>krālau</i>	<i>krālau.</i>
<i>wadanā</i>	<i>vade nā.</i>	<i>talau</i>	<i>talau.</i>
<i>hanā</i>	<i>h<sup>a</sup>nā, hana, hana, hanā, hanā, hna.</i>	<i>mārawātalau</i>	<i>mārawātalau, mārawāt<sup>o</sup>lau.</i>
<i>dōba-hanā</i>	<i>dob<sup>a</sup>hanā.</i>	<i>timau</i>	<i>timau.</i>
<i>khēkh-nā</i>	<i>k<sup>e</sup>eknā.</i>	<i>yimau</i>	<i>yimau. Cf. yimav.</i>
<i>yikh-nā</i>	<i>yikhna.</i>	<i>nau</i>	<i>nau.</i>
<i>ratshi-hanā</i>	<i>ratseh<sup>a</sup>na, ratse h<sup>a</sup>na.</i>	<i>gānau</i>	<i>gānau.</i>
<i>khashēna-hanā</i>	<i>khash<sup>a</sup>nā h<sup>a</sup>nā.</i>	<i>nigīnau</i>	<i>nigīnau.</i>
<i>pāri-hanā</i>	<i>pār<sup>v</sup>ehna.</i>	<i>ās<sup>i</sup> nau</i>	<i>ās<sup>i</sup>nau.</i>
<i>tagēm-nā</i>	<i>tagimna.</i>	<i>rost<sup>v</sup> nau</i>	<i>rust<sup>a</sup>nau.</i>
<i>bani-nā</i>	<i>banina.</i>	<i>tsūrau</i>	<i>tsūrau. Cf. tsūrav.</i>
<i>zāna-nā</i>	<i>zānenā.</i>		
<i>zanānā</i>	<i>zanānā.</i>		

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<i>waziranu</i>	<i>vaziranu, vaziranu.</i>
<i>bātsau</i>	<i>bātsau.</i>
<i>dōyau</i>	<i>doyau.</i>
<i>kōdyau</i>	<i>kā<sup>d</sup>dyau, kādyau.</i>
<i>sandyau</i>	<i>sandyau.</i>
<i>bāran<sup>y</sup>au</i>	<i>bār<sup>n</sup>nyau.</i>
<i>guryau</i>	<i>gur<sup>y</sup>au.</i>

## Words ending in ě

ě	<i>a, i.</i>
<i>sōhib-ě</i>	<i>sāhib<sup>i</sup>.</i>
<i>bacě</i>	<i>bachē.</i>
<i>jēnatacě</i>	<i>janatach.</i>
<i>tsōcě</i>	<i>su cho, suche,</i> <i>tsuche.</i>
<i>zacě</i>	<i>zache.</i>
<i>kōdě</i>	<i>kūd<sup>e</sup>.</i>
	<i>Cf. kōrě.</i>
<i>zadě</i>	<i>zade.</i>
<i>achě</i>	<i>ach.</i>
<i>bōchě</i>	<i>boche.</i>
<i>lachě</i>	<i>lache</i>
<i>tōr<sup>i</sup>ph-ě</i>	<i>tā<sup>i</sup>r<sup>i</sup>ph-i.</i>
<i>tsārihě</i>	<i>tsārihe.</i>
<i>bāshě</i>	<i>bāshe.</i>
<i>khāba-nishě</i>	<i>kāb<sup>n</sup>nish.</i>
<i>nishě</i>	<i>nish, nishi.</i>
<i>pēsh-ě</i>	<i>pēshe.</i>
<i>pōshě</i>	<i>posha, pōsh<sup>a</sup>,</i> <i>pōshe.</i>
<i>tōhě</i>	<i>tohi, toh<sup>i</sup>.</i>
<i>ajě</i>	<i>aja.</i>
<i>bujě</i>	<i>buje.</i>
<i>gējě</i>	<i>g<sup>a</sup>aja.</i>
<i>lējě</i>	<i>l<sup>e</sup>aja.</i>
<i>mājě</i>	<i>māje, māj<sup>i</sup>, māji.</i>
<i>dōda-mājě</i>	<i>dod<sup>a</sup>māj<sup>i</sup>.</i>
<i>wōramājě</i>	<i>vura māj<sup>i</sup>.</i>
<i>wōlinjě</i>	<i>vālinja, vālinje,</i> <i>vālinj<sup>a</sup>.</i>

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<i>kranjě</i>	<i>krañj<sup>e</sup>.</i>
<i>rājě</i>	<i>rāja, rāje.</i>
<i>wāt<sup>a</sup>jě</i>	<i>vātūja.</i>
<i>lōyik-ě</i>	<i>lāy<sup>a</sup>ka.</i>
<i>mě</i>	<i>ma, me, m<sup>e</sup>e,</i> <i>mye.</i>
<i>sak<sup>a</sup>th mě</i>	<i>sakhme.</i>
<i>pyōm mě</i>	<i>pyōm<sup>i</sup>.</i>
<i>kar mě</i>	<i>karme.</i>
<i>kor<sup>u</sup> mě</i>	<i>kurme.</i>
<i>běñě</i>	<i>bañye, beñye.</i>
<i>wōdañě</i>	<i>vud<sup>a</sup>nye,</i> <i>vud<sup>a</sup>ñye,</i> <i>vudañye.</i>
<i>gañě</i>	<i>gan<sup>i</sup>i, gañye.</i>
<i>kañě</i>	<i>kanye, kañye.</i>
<i>ash<sup>a</sup>kañě</i>	<i>ashkanye.</i>
<i>māñě</i>	<i>māne, mā<sup>i</sup>ni,</i> <i>mānye,</i> <i>mā<sup>a</sup>nye.</i>
<i>panañě</i>	<i>panani,</i> <i>panan<sup>e</sup>,</i> <i>paneñye.</i>
<i>bōg<sup>a</sup>rañě</i>	<i>bāg<sup>a</sup>ranye.</i>
<i>wuñě</i>	<i>vuñye.</i>
<i>cyāñě</i>	<i>chān<sup>e</sup>, ch<sup>a</sup>āñye.</i>
<i>zañě</i>	<i>za<sup>n</sup>n<sup>e</sup>, zañye.</i>
<i>dārě</i>	<i>dā<sup>i</sup>ri.</i>
<i>shēhar-ě</i>	<i>shehri.</i>
<i>karě</i>	<i>ka<sup>i</sup>ri.</i>
<i>kōrě</i>	<i>kōd<sup>i</sup>, kūd<sup>i</sup>s,</i> <i>kōd<sup>e</sup>, kōd<sup>i</sup>i,</i> <i>kūd<sup>e</sup>, kōd<sup>y</sup>e,</i> <i>kōr<sup>e</sup>, kōr<sup>i</sup>i.</i> <i>Cf. kōdě.</i>
<i>marě</i>	<i>mari.</i>
<i>miñě-marě</i>	<i>ming<sup>u</sup> mari.</i>
<i>vārě</i>	<i>vāri.</i>
<i>asě</i>	<i>as<sup>i</sup>, asi.</i>
<i>khal<sup>a</sup>t-ě</i>	<i>kal<sup>a</sup>ti.</i>

## KAULA

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tsě	tsa, tsē, ts <sup>u</sup> e, tsye.
āyē	āya, āye, āyi, āyī.
bāyē	bai, bāy <sup>e</sup> , baye.
biyē	bay <sup>i</sup> , bey, beye.
pātashāhbāyē	pādshah bāye.
gūr <sup>i</sup> -bāyē	gūr bāye.
grīst <sup>i</sup> -bāyē	grēst <sup>a</sup> bāye, grēsta bāye.
dayē	daye.
khōdāyē	kudāye.
gayē	gay <sup>e</sup> , gaye, gay <sup>e</sup> .
tagiyē	tag <sup>e</sup> , tag <sup>i</sup> ye.
gatsiyē	gatsiye.
jāyē	jai, jāya, jāy <sup>e</sup> , jāye.
mōyē	moye.
nayē	naye.
niyē	niy, niy <sup>e</sup> , niye.
rōpayē	rupia, rup <sup>i</sup> ya.
rāyē	rai.
barāyē	ba rai.
drāyē	drāye.
grāyē	grāye.
phakīriyē	fakīri.
par <sup>i</sup> yē	pa <sup>i</sup> riye.
hamsāyē	hamsai, ham sāye.
gadōiyiyē	gadoi yiye.
tuwyēyē	tuw <sup>i</sup> y.
kēnzē	kyenzi.
sanzē	sanzi, sanzi.
pātashāha-sanzē	pādshāhasanzi.
pātashēha-sanzē	pādshaha sanzi, pādshahas sanzi.

## Words ending in ē

āgē	age.
pīchē	piche.

## KAULA

## STEIN

wuchihē	vuch <sup>h</sup> he.
wanihē	vanāhe.
karihē	karehe, ka <sup>i</sup> rihe, kari h <sup>e</sup> .
marihē	marih <sup>e</sup> .
mārihē	mārihe, mārihe.
āsihē	āsi he, āsihe.
cēyihē	ch <sup>u</sup> aye h <sup>e</sup> .
diyihē	diyehe.
bālē	bāl <sup>u</sup> ē.
nālē	nāle.
gōpālē	gupāl <sup>u</sup> ē.
panañē	paneñye.
gārē	gār <sup>u</sup> ē.
mārē	mārē.
tārē	tārē.
dukhtar-ē	dukhtarē.
kōng-wārē	kuṅg <sup>u</sup> vār <sup>u</sup> ē.
gayē	gay <sup>e</sup> .

Words ending in <sup>i</sup>

sumb <sup>i</sup>	sumb.
bōd <sup>i</sup>	bud <sup>i</sup> .
hata-bōd <sup>i</sup>	hata bud <sup>i</sup> .
kād <sup>i</sup>	ka <sup>i</sup> r <sup>u</sup> .
kōd <sup>i</sup>	kā <sup>i</sup> d, kā <sup>i</sup> d <sup>i</sup> , kūd <sup>i</sup> .
gānd <sup>i</sup>	gand <sup>i</sup> , gaṇḍi.
hānd <sup>i</sup>	haṇḍ <sup>i</sup> .
sānd <sup>i</sup>	sand <sup>i</sup> , sandi, sand.
sōna-sānd <sup>i</sup>	sunasand <sup>i</sup> , sunasand <sup>i</sup> , sunasandi.
sōnara-sānd <sup>i</sup>	sunarsand <sup>i</sup> .
rūd <sup>i</sup>	rōd <sup>i</sup> .
bōg <sup>i</sup>	bā <sup>i</sup> g <sup>i</sup> .
lāg <sup>i</sup>	lag <sup>i</sup> , lag <sup>i</sup> .
shēch <sup>i</sup>	shech <sup>u</sup> .
wuch <sup>i</sup>	vuch.
dōh <sup>i</sup>	duh <sup>u</sup> .
hih <sup>i</sup>	hi.

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kēh <sup>i</sup>	kāḍ.
hōkh <sup>i</sup>	huk <sup>i</sup> .
wōtamukh <sup>i</sup>	vutamak <sup>i</sup> .
kāsh <sup>i</sup>	kash <sup>o</sup> .
ath <sup>i</sup>	at <sup>i</sup> , at <sup>i</sup> , a <sup>i</sup> t <sup>i</sup> , a <sup>i</sup> t <sup>i</sup> , at <sup>u</sup> , a <sup>i</sup> t <sup>u</sup> .
āth <sup>i</sup>	at <sup>i</sup> .
tōh <sup>i</sup>	toh <sup>i</sup> , tuh, tuh <sup>i</sup> , tuh <sup>u</sup> .
bāth <sup>i</sup>	bēth <sup>u</sup> , b <sup>u</sup> ēth <sup>i</sup> , bā <sup>i</sup> .
cith <sup>i</sup>	chit.
kuth <sup>i</sup>	kut <sup>i</sup> .
pēth <sup>i</sup>	p <sup>u</sup> eth, pyet.
pōth <sup>i</sup>	pā <sup>i</sup> th <sup>i</sup> , pā <sup>i</sup> th <sup>u</sup> , pā <sup>i</sup> th <sup>u</sup> , pā <sup>i</sup> ty, pā <sup>i</sup> t <sup>u</sup> .
tath <sup>i</sup>	tat, tat <sup>i</sup> , ta <sup>i</sup> t <sup>i</sup> , ta <sup>i</sup> t <sup>i</sup> , ta <sup>i</sup> t <sup>u</sup> .
wāth <sup>i</sup>	vat <sup>i</sup> , vot <sup>i</sup> , vat <sup>u</sup> .
zūth <sup>i</sup>	zūt <sup>i</sup> .
wāt <sup>aj</sup> <sup>i</sup>	vātaj.
āk <sup>i</sup>	ak <sup>i</sup> .
harāk <sup>i</sup>	harik.
rātāk <sup>i</sup>	rātik.
thōvik <sup>i</sup>	thāvik.
nyōvik <sup>i</sup>	n <sup>u</sup> āvik.
gāl <sup>i</sup>	ga <sup>i</sup> l <sup>i</sup> .
gul <sup>i</sup>	gul <sup>i</sup> .
hēl <sup>i</sup>	hil.
tahāl <sup>i</sup>	tahāl, tahāl <sup>i</sup> , tahāl <sup>u</sup> .
mōl <sup>i</sup>	ma <sup>i</sup> l.
nōl <sup>i</sup>	nāl, nāl <sup>i</sup> , nāl <sup>u</sup> , nā <sup>i</sup> l <sup>u</sup> .
gōpōl <sup>i</sup>	gupāl <sup>i</sup> .
tāl <sup>i</sup>	ta <sup>i</sup> l <sup>i</sup> .
tul <sup>i</sup>	tu <sup>i</sup> l <sup>u</sup> .
gāt <sup>il</sup> <sup>i</sup>	gātily.
wātāl <sup>i</sup>	vātāl <sup>i</sup> .

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tsāl <sup>i</sup>	tsal <sup>u</sup> .
ām <sup>i</sup>	am <sup>i</sup> , am <sup>i</sup> , a <sup>i</sup> m <sup>i</sup> , a <sup>i</sup> m <sup>i</sup> , am <sup>u</sup> .
ōm <sup>i</sup>	ā <sup>i</sup> m <sup>i</sup> .
kām <sup>i</sup>	kam <sup>i</sup> .
trōm <sup>i</sup>	trām, trām <sup>u</sup> .
tsūrim <sup>i</sup>	tsorim.
tām <sup>i</sup>	ta <sup>i</sup> m <sup>i</sup> .
yēm <sup>i</sup>	yim.
yim <sup>i</sup>	yim, yem <sup>i</sup> .
din <sup>i</sup>	din <sup>i</sup> , din <sup>u</sup> .
bāgān <sup>i</sup>	bāgen <sup>i</sup> .
hūn <sup>i</sup>	hūn, hūnā, hōni.
kān <sup>i</sup>	kan <sup>i</sup> , ka <sup>i</sup> n <sup>i</sup> , ka <sup>i</sup> n <sup>u</sup> .
lōn <sup>i</sup>	lā <sup>i</sup> n.
ḍulān <sup>i</sup>	ḍuleñy.
panān <sup>i</sup>	pan, panen, paneñy.
bārān <sup>i</sup>	bāran.
prōn <sup>i</sup>	prāñy, prān <sup>u</sup> .
āsān <sup>i</sup>	āsan <sup>i</sup> .
tsatān <sup>i</sup>	tsaten <sup>i</sup> .
wān <sup>i</sup>	van <sup>u</sup> .
sōmb <sup>a</sup> rāwān <sup>i</sup>	somb <sup>a</sup> rāva <sup>i</sup> n <sup>i</sup> .
lāyān <sup>i</sup>	lāyin.
myōn <sup>i</sup>	mēn <sup>u</sup> , myē, m <sup>u</sup> ēn.
zān <sup>i</sup>	zan <sup>i</sup> .
dazōn <sup>i</sup>	dazān <sup>i</sup> .
tsāp <sup>i</sup>	tsap <sup>u</sup> .
bār <sup>i</sup>	bar, bari.
mē bār <sup>i</sup>	mebar.
dōr <sup>i</sup>	dār.
gār <sup>i</sup>	gar <sup>i</sup> .
gur <sup>i</sup>	gur, gur <sup>i</sup> .
gūr <sup>i</sup>	gūr.
phir <sup>i</sup>	phū <sup>i</sup> .
hār <sup>i</sup>	hār <sup>i</sup> hār <sup>i</sup> .
shur <sup>i</sup>	shūri.
kōshir <sup>i</sup>	kāshir <sup>i</sup> .
kār <sup>i</sup>	ka <sup>i</sup> r, ka <sup>i</sup> r <sup>i</sup> .

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<i>kūr<sup>i</sup></i>	<i>kūd<sup>i</sup></i> .	<i>pōlādā<sup>v</sup></i>	<i>polādev<sup>v</sup></i> .
<i>mōr<sup>i</sup></i>	<i>mā<sup>r</sup>v<sup>v</sup></i> .	<i>mahaniv<sup>i</sup></i>	<i>mahn̄yiv<sup>v</sup></i> .
<i>apōr<sup>i</sup></i>	<i>apā<sup>r</sup>, apā<sup>r</sup><sup>i</sup>.</i>	<i>kañiv<sup>i</sup></i>	<i>kañyev<sup>i</sup></i> .
<i>tsōpōr<sup>i</sup></i>	<i>so pā<sup>r</sup><sup>i</sup>, tso pā<sup>r</sup><sup>i</sup>.</i>	<i>shēstrāv<sup>i</sup></i>	<i>shastrev<sup>i</sup></i> .
<i>yipōr<sup>i</sup></i>	<i>yipā<sup>r</sup><sup>i</sup></i> .	<i>biy<sup>i</sup></i>	<i>bēy</i> .
<i>tūr<sup>i</sup></i>	<i>tōr<sup>i</sup>, tūr<sup>i</sup></i> .	<i>bōy<sup>i</sup></i>	<i>bāi, bāy</i> .
<i>tsūr<sup>i</sup></i>	<i>tsūr<sup>v</sup></i> .	<i>day<sup>i</sup></i>	<i>divya</i> .
<i>paṭhwōr<sup>i</sup></i>	<i>paṭ<sup>v</sup>vār<sup>i</sup></i> .	<i>ladōy<sup>i</sup></i>	<i>ladāi</i> .
<i>yūr<sup>i</sup></i>	<i>yūr<sup>i</sup>, yūr<sup>v</sup>, yūr<sup>i</sup>,</i> <i>yūry</i> .	<i>gawōy<sup>i</sup></i>	<i>gavāi</i> .
<i>murdamāzōr<sup>i</sup></i>	<i>murde māzā<sup>r</sup>ry</i> .	<i>hā hāz<sup>i</sup></i>	<i>yāhaz<sup>i</sup></i> .
<i>ās<sup>i</sup></i>	<i>as<sup>i</sup>, a<sup>s</sup><sup>i</sup>.</i>	<i>rīnz<sup>i</sup></i>	<i>rānz, rēnz, rīnz</i> .
<i>ōs<sup>i</sup></i>	<i>ās<sup>i</sup>, ās<sup>i</sup>, ās, ās<sup>i</sup></i> .	<i>pāz<sup>i</sup></i>	<i>paz, paz<sup>i</sup></i> .
<i>at<sup>i</sup></i>	<i>at<sup>i</sup>, a<sup>t</sup><sup>i</sup>, at<sup>v</sup></i> .	<i>rūz<sup>i</sup></i>	<i>rōz, rōz<sup>i</sup></i> .
<i>ḍit<sup>i</sup></i>	<i>ḍitti</i> .	Words ending in <i>i</i>	
<i>langūt<sup>i</sup></i>	<i>longūt<sup>h</sup></i> .	<i>i</i>	<i>a, i</i> .
<i>khāt<sup>i</sup></i>	<i>khat<sup>i</sup>, ka<sup>t</sup><sup>v</sup></i> .	<i>zūnadabi</i>	<i>zūn<sup>a</sup> dabi</i> .
<i>kit<sup>i</sup></i>	<i>kit, kit<sup>i</sup></i> .	<i>sōhib-i</i>	<i>sāhibi</i> .
<i>kūt<sup>i</sup></i>	<i>kāt<sup>i</sup></i> .	<i>dādi</i>	<i>dā<sup>i</sup>de</i> .
<i>lōkāt<sup>i</sup></i>	<i>lokat</i> .	<i>vōlād-i</i>	<i>vulādi</i> .
<i>lōt<sup>i</sup></i>	<i>lu<sup>t</sup><sup>i</sup></i> .	<i>mahmōd-i</i>	<i>mahmūd<sup>i</sup></i> .
<i>māt<sup>i</sup></i>	<i>mat<sup>i</sup></i> .	<i>handi</i>	<i>handi, handi</i> .
<i>gānd<sup>i</sup>māt<sup>i</sup></i>	<i>gand<sup>v</sup>maty<sup>i</sup></i> .	<i>dōn-handi</i>	<i>don handi</i> .
<i>gamāt<sup>i</sup></i>	<i>gamat<sup>i</sup>, gamat<sup>v</sup>,</i> <i>gamut<sup>v</sup></i> .	<i>gōḍañicē-handi</i>	<i>gude nyechi</i> <i>hāndi</i> .
<i>lāg<sup>i</sup>māt<sup>i</sup></i>	<i>lag<sup>i</sup>mat<sup>i</sup></i> .	<i>kōndi</i>	<i>kōnda</i> .
<i>lōg<sup>i</sup>māt<sup>i</sup></i>	<i>lāgimāt<sup>v</sup></i> .	<i>sāndi</i>	<i>sāndi, sāndi</i> .
<i>mumāt<sup>i</sup></i>	<i>momut<sup>v</sup></i> .	<i>pādashēha-sāndi</i>	<i>pādshahāsāndi</i> .
<i>ān<sup>i</sup>māt<sup>i</sup></i>	<i>ani mot<sup>i</sup></i> .	<i>mōl<sup>i</sup>-sāndi</i>	<i>mā<sup>t</sup><sup>i</sup>sāndi</i> .
<i>ḍit<sup>i</sup>māt<sup>i</sup></i>	<i>ḍūtmat,</i> <i>ḍūtmaty</i> .	<i>ām<sup>i</sup>-sāndi</i>	<i>amīsāndi</i> .
<i>thōv<sup>i</sup>māt<sup>i</sup></i>	<i>thāymak</i> .	<i>tām<sup>i</sup>-sāndi</i>	<i>tam<sup>i</sup>sāndi</i> .
<i>rāt<sup>i</sup></i>	<i>ra<sup>t</sup><sup>i</sup>, ra<sup>t</sup><sup>v</sup></i> .	<i>wazīra-sāndi</i>	<i>vazīrasāndi</i> .
<i>mōtasūt<sup>i</sup></i>	<i>mut<sup>a</sup>sā<sup>t</sup><sup>h</sup></i> .	<i>sapadi</i>	<i>sapad<sup>i</sup></i> .
<i>tāt<sup>i</sup></i>	<i>tat<sup>i</sup>, tat<sup>i</sup></i> .	<i>vōḍi</i>	<i>vōḍ<sup>v</sup>e, vūḍ<sup>v</sup>e,</i> <i>vōḍye</i> .
<i>yētāt<sup>i</sup></i>	<i>ye ta<sup>t</sup><sup>i</sup></i> .	<i>yād-i</i>	<i>yādi</i> .
<i>wōt<sup>i</sup></i>	<i>vāt<sup>i</sup>, vāt<sup>i</sup>, vāt<sup>i</sup>,</i> <i>vā<sup>t</sup><sup>i</sup>, vā<sup>t</sup><sup>i</sup></i> .	<i>sōnamargi</i>	<i>son<sup>a</sup>marga</i> .
<i>yit<sup>i</sup></i>	<i>yi, yet<sup>i</sup>, ya<sup>t</sup><sup>v</sup>,</i> <i>ye<sup>t</sup>ty</i> .	<i>bēhi</i>	<i>behe</i> .
<i>nēciv<sup>i</sup></i>	<i>nechiv</i> .	<i>bōchi</i>	<i>bo che</i> .
		<i>nēchi</i>	<i>n<sup>v</sup>eche, nyechē</i> .
		<i>phahi</i>	<i>phahi</i> .



KAULA	STEIN
shāh-i	shāhī.
kōh-i	koh <sup>ve</sup> .
hakh-i	ha <sup>k</sup> hi.
rakhi	rakhi, rakh <sup>ve</sup> .
tsakhi	tsakh <sup>i</sup> , tsakh <sup>ve</sup> .
bār <sup>i</sup> shī	barsha.
wālawāshi	vāle vāshe.
at <sup>hi</sup>	a <sup>t</sup> h <sup>i</sup> , a <sup>t</sup> hi, at <sup>i</sup> .
ōthi	āth <sup>i</sup> .
wōthi	vuthi.
gatshi	gatsa, gatse, gatsē, gatsi.
mē gatshi	m <sup>e</sup> egatse.
matshi	matsa, mats <sup>ve</sup> .
ratshi	rats <sup>a</sup> han.
māji	māje, māji, māj, māj <sup>i</sup> ji.
dōda-māji	dod <sup>a</sup> māj.
krāji	krāje.
aki	ak <sup>i</sup> , aki.
bal <sup>i</sup> ki	bal <sup>i</sup> ki.
lōyik-i	lā <sup>i</sup> ki, lāyiki.
dōli	doili.
gali	ga <sup>i</sup> li.
dōkhil-i	dākh <sup>i</sup> li.
kōli	kul <sup>ve</sup> , kulye.
kuli	kul <sup>i</sup> .
mōkali	mokli, mukli.
rumāli	rumāli.
sōli	sulli.
suli	sulā.
tēli	tela, teli, tīl <sup>i</sup> .
rāt <sup>a</sup> li	rāt <sup>a</sup> li.
yēli	yeli, yel <sup>i</sup> .
ami	am <sup>i</sup> , am <sup>i</sup> , am <sup>i</sup> , ami, a <sup>i</sup> m <sup>i</sup> , a <sup>i</sup> mi, a <sup>i</sup> m <sup>i</sup> , a <sup>i</sup> mi, amis.
kami	kami.
hukm-i	huk <sup>a</sup> ma.
salāmi	salāmi.

KAULA	STEIN
nami	nam <sup>i</sup> .
tami	tam <sup>i</sup> , tami, tam <sup>i</sup> , ta <sup>i</sup> mi, ta <sup>i</sup> mi.
patimi	pat <sup>a</sup> mi.
yēmi	yam <sup>i</sup> , ye <sup>i</sup> mi.
yimi	yami, yemi.
trēyimi	treyimi.
bani	banā, bani.
dini	dina.
dīn-i	dīn <sup>i</sup> .
hani	hani.
dachini	dach <sup>i</sup> na.
wuchani	vuch <sup>i</sup> ne.
khēni	khyeni.
khōni	kun <sup>a</sup> .
kani	kane, kan <sup>i</sup> , kani, kan <sup>i</sup> , ka <sup>i</sup> ni, ka <sup>i</sup> n <sup>ve</sup> .
kuni-kani	kun <sup>i</sup> ka <sup>i</sup> n <sup>ve</sup> .
kuni	kuna, kuni, kun <sup>i</sup> .
phōlani	pholen <sup>i</sup> , phuleni, phulen <sup>i</sup> .
tōlani	tōlāni.
mani	mane.
zamīni	zemīni.
anani	anāni.
k <sup>a</sup> nani	kanāni.
panani	panāne, panān <sup>i</sup> , panāni, paneni.
wanani	vaneni.
zanāni	zanāna, zanāna
wōtharani	vutherani.
karani	karna, kar <sup>a</sup> ni, karani, kara <sup>i</sup> ni.
mārani	mārani.
nērani	nā <sup>i</sup> rini.
kāsani	kās <sup>a</sup> ni, khāsani.
wasani	vasani



KAULA	STEIN	KAULA	STEIN
<i>khôtûni</i>	<i>khâtûni,</i> <i>khâtûnî,</i> <i>khâtûni,</i> <i>khâ tûnî,</i> <i>khâtûnî.</i>	<i>lashkari</i>	<i>lashkarq,</i> <i>lashkarî,</i> <i>lashkaîri,</i> <i>khal<sup>a</sup>kan.</i>
<i>sultân-i</i>	<i>sultânî.</i>	<i>lari</i>	<i>lâî<sup>a</sup>.</i>
<i>atsani</i>	<i>atsani.</i>	<i>t<sup>al</sup>ri</i>	<i>tulari.</i>
<i>wâtani</i>	<i>vâtane.</i>	<i>mâch-t<sup>al</sup>ri</i>	<i>mâch-tulari,</i> <i>mâch-tulari,</i> <i>mâsh-tulari.</i>
<i>wani</i>	<i>vane.</i>	<i>mari</i>	<i>marî, mârî.</i>
<i>yini</i>	<i>yini.</i>	<i>miñë-mari</i>	<i>ming<sup>ve</sup> marî.</i>
<i>lâyëni</i>	<i>lâyine.</i>	<i>tôri</i>	<i>tô<sup>a</sup>ri.</i>
<i>myâni</i>	<i>myâni.</i>	<i>litri</i>	<i>lit<sup>a</sup>ri.</i>
<i>zâni</i>	<i>zâna, zâne.</i>	<i>tsûri</i>	<i>tsûri, tsû<sup>a</sup>ri,</i> <i>tsû<sup>a</sup>ri, tsû<sup>a</sup>ri.</i>
<i>zëni</i>	<i>za<sup>a</sup>ni, z<sup>a</sup>ni.</i>	<i>köng-wâri</i>	<i>kung<sup>a</sup>vârî.</i>
<i>rôzani</i>	<i>rôzanî.</i>	<i>nazari</i>	<i>naz<sup>a</sup>ri, naz<sup>a</sup>ri.</i>
<i>bëni</i>	<i>beñye.</i>	<i>âsi</i>	<i>âs<sup>a</sup>, âsi, â<sup>a</sup>s<sup>a</sup>.</i>
<i>kañi</i>	<i>kanye, kañye.</i>	<i>kaîsi</i>	<i>ka<sup>a</sup>sî, kâ<sup>a</sup>si.</i>
<i>mâl<sup>a</sup>kañi</i>	<i>malkānye.</i>	<i>kôsi</i>	<i>kâsi.</i>
<i>panañi</i>	<i>paneñ<sup>ve</sup>,</i> <i>paneñye.</i>	<i>lasi</i>	<i>lasq.</i>
<i>tilavāñi</i>	<i>tilavāñye.</i>	<i>waîsi</i>	<i>vā<sup>a</sup>nsi.</i>
<i>dapi</i>	<i>dapi, dapi.</i>	<i>ti</i>	<i>ti, t<sup>ve</sup>, t<sup>vi</sup>.</i>
<i>thapi</i>	<i>tha<sup>a</sup>pi.</i>	<i>ati</i>	<i>at<sup>a</sup>, at<sup>a</sup>, a<sup>a</sup>ti, at<sup>ve</sup>.</i>
<i>bâri</i>	<i>bârî.</i>	<i>bôti</i>	<i>bot<sup>ve</sup>.</i>
<i>kabari</i>	<i>kab<sup>a</sup>ra.</i>	<i>kâh ti</i>	<i>kahti.</i>
<i>dâri</i>	<i>dârî, dâ<sup>a</sup>ri.</i>	<i>pêth<sup>a</sup> ti</i>	<i>p<sup>ve</sup>eti.</i>
<i>dûri</i>	<i>dûri.</i>	<i>kati</i>	<i>kat<sup>a</sup>, kati, ka<sup>a</sup>ti,</i> <i>ka<sup>a</sup>ti, kat<sup>ve</sup>,</i> <i>kat<sup>vi</sup>, katye.</i>
<i>dadari</i>	<i>dad<sup>a</sup>ri.</i>	<i>lati</i>	<i>lat<sup>a</sup>, latî.</i>
<i>gari</i>	<i>gar<sup>a</sup>, ga<sup>a</sup>ri.</i>	<i>tâl<sup>a</sup> ti</i>	<i>tâ<sup>a</sup>lti.</i>
<i>guri</i>	<i>gur<sup>a</sup>.</i>	<i>mati</i>	<i>mat<sup>a</sup>.</i>
<i>makh<sup>a</sup>r-i</i>	<i>makhri.</i>	<i>më-ti</i>	<i>mat<sup>a</sup>, m<sup>ve</sup>eti.</i>
<i>shëmshëri</i>	<i>shamshê<sup>a</sup>,</i> <i>shamsêri,</i> <i>samshêri.</i>	<i>hëkmat-i</i>	<i>kekamati.</i>
<i>kari</i>	<i>ka<sup>a</sup>re, ka<sup>a</sup>rê,</i> <i>ka<sup>a</sup>ri, ka<sup>a</sup>ri.</i>	<i>drâti</i>	<i>drâtis.</i>
<i>kôri</i>	<i>kôd<sup>ve</sup>, kod<sup>ve</sup>,</i> <i>kôd<sup>ve</sup>,</i> <i>kôd<sup>vi</sup>,</i> <i>kôr<sup>ve</sup>.</i>	<i>hazrat-i</i>	<i>hazrat, hazrat<sup>a</sup>,</i> <i>hazrat<sup>a</sup>î,</i> <i>hazret,</i> <i>hazret<sup>a</sup>,</i> <i>hâzret.</i>
<i>phikiri</i>	<i>phikri.</i>		

KAULA	STEIN
suti	sut <sup>i</sup> .
tati	tat <sup>i</sup> , ta <sup>i</sup> ti, ta <sup>i</sup> y <sup>i</sup> , tat <sup>y</sup> .
ti-ti	titi.
tō-ti	tōt <sup>y</sup> i.
ts <sup>a</sup> -ti	tsati.
wati	vat <sup>i</sup> , va <sup>i</sup> t <sup>i</sup> , va <sup>i</sup> ti, vat <sup>y</sup> e.
wāti	vāt <sup>i</sup> , vā <sup>i</sup> t <sup>i</sup> , vāt <sup>y</sup> e.
yēti	ya <sup>i</sup> t <sup>i</sup> , yet <sup>i</sup> .
yi-ti	yi ti.
yiti	yeti, yit <sup>i</sup> .
hāvi	hāyvi.
shēstravi	shast <sup>r</sup> avi, shūt <sup>r</sup> avi.
bāyi	bāya, bāye.
grīst <sup>i</sup> -bāyi	grēst bāye, grēst <sup>a</sup> bāye.
dōyi	doye.
āgayi	āgaye.
khēyi	kheyē.
lāyi	lāye.
salayi	salaya.
cārpāyi	palangas.
par <sup>i</sup> yi	pa <sup>r</sup> iye.
dwā-yi	dw <sup>a</sup> y <sup>i</sup> .
hawā-yi	havāye.
yīyi	yīye.
zi	ze.
dīzi	dīzi.
bēh <sup>i</sup> zi	bih zi.
khēzi	khyēzi.
tsān <sup>i</sup> zi	tsān <sup>i</sup> zi.
sanzi	sanzi, sanzi.
pātashāha-sanzi	pādshahasanzi.
pātashēha-sanzi	pādshahā sanzi, pādshahā sanzi
ām <sup>i</sup> -sanzi	a <sup>i</sup> misanzi.
sōnara-sanzi	sunar sanzi, sunarsanza.
yāra-sanzi	yārisanzi.

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rōzi	rōzi.
kār <sup>i</sup> zi	ka <sup>r</sup> i <sup>r</sup> zi.
marāz-i	marāj.
wās <sup>i</sup> zi	vaz <sup>i</sup> za.
vizi	vizē.
pöv <sup>i</sup> zi	pā <sup>i</sup> vzi.
kyāzi	kyāzi, kyū ze, kyū zi, kyū <sup>i</sup> z <sup>i</sup> .
ti-kyāzi	ti kyā zi.
aziz-i	aziza, azīza.

## Words ending in ī

wurdī	vurdī.
saragī	sargi, sargī, sargēh.
shōhī	shāhī.
pātashōhī	pādshāhi, pādshāhī, pād <sup>a</sup> shāhī.
jūshī	jōshī.
hab-jūshī	habjōshī.
wōbālī	vu bā <sup>i</sup> lī.
dālī	dā <sup>i</sup> lī.
tasalī	tas <sup>a</sup> lī.
miskinī	miskinī.
wōphādōrī	vuph dā <sup>i</sup> ri, vuphā dā <sup>i</sup> rī, vuphā dāirī.
tamaskhurī	tamis kuri.
phakīrī	fakīrī.
nōkarī	naukrī, nōk <sup>a</sup> rī.
parī	pa <sup>r</sup> i <sup>r</sup> , pa <sup>r</sup> i <sup>r</sup> .
hazūrī	hazūrī.
wazīrī	vazīrī.
vēsī	vesī.
tī	tih.
baltī	balti.
masnavī	masnavī.
gaznavī	gaznavī.
pōravī	pāravī.

## KAULA STEIN

<i>yī</i>	<i>yi.</i>
<i>judōyī</i>	<i>zhudāi.</i>
<i>wōphōyī</i>	<i>vuphāi.</i>
<i>bē-wōphōyī</i>	<i>bēvophāi.</i>
<i>bēwōphōyī</i>	<i>bē vuphāi.</i>
<i>gum-rōyī</i>	<i>gum<sup>a</sup>rā yiy.</i>

Word ending in *ō*  
*kě-hō* *k<sup>a</sup>aho, kyaho.*

Words ending in *ō*

<i>ō</i>	<i>o.</i>
<i>sōhībō</i>	<i>sāhībō.</i>
<i>hō</i>	<i>hō.</i>
<i>khōs<sup>i</sup> hō</i>	<i>khāsihō.</i>
<i>ākhō</i>	<i>ākhu.</i>
<i>tsākhō</i>	<i>tsākhu.</i>
<i>kathō</i>	<i>kathu.</i>
<i>phakīrō</i>	<i>fakīrō.</i>
<i>vazīrō</i>	<i>vaziro.</i>
<i>hatō</i>	<i>hatō.</i>
<i>jāwō</i>	<i>jāo.</i>
<i>khōdāyō</i>	<i>kodāyu.</i>
<i>khyō</i>	<i>kh<sup>a</sup>au.</i>
<i>atsayō</i>	<i>atsayo.</i>
<i>arz ō</i>	<i>arzo.</i>

Words ending in *ō*

<i>lagahō</i>	<i>lagaha.</i>
<i>chalahō</i>	<i>chalaha.</i>
<i>dimahō</i>	<i>dim<sup>a</sup> ha.</i>
<i>yimahō</i>	<i>yimaha.</i>
<i>yith tshinahō</i>	<i>yetsana ha.</i>
<i>karahō</i>	<i>kare ha, kara<sup>a</sup>ha.</i>
<i>bāwahō</i>	<i>bāva ha.</i>
<i>hāwahō</i>	<i>hāv<sup>a</sup> ha.</i>

Words ending in *u*

<i>amōb<sup>u</sup></i>	<i>amōb.</i>
<i>sumb<sup>u</sup></i>	<i>sumb.</i>
<i>rētas sumb<sup>u</sup></i>	<i>ritasumb.</i>

## KAULA STEIN

<i>bođ<sup>u</sup></i>	<i>bud.</i>
<i>dođ<sup>u</sup></i>	<i>duđ.</i>
<i>dōđ<sup>u</sup></i>	<i>dād, dōđ.</i>
<i>shođ<sup>u</sup></i>	<i>shod.</i>
<i>thođ<sup>u</sup></i>	<i>thud.</i>
<i>kođ<sup>u</sup></i>	<i>kur.</i>
<i>mođ<sup>u</sup></i>	<i>mud.</i>
<i>mūd<sup>u</sup></i>	<i>mōd, mūd.</i>
<i>gōnd<sup>u</sup></i>	<i>gund.</i>
<i>hond<sup>u</sup></i>	<i>hund.</i>
<i>pātashōhī-hond<sup>u</sup></i>	<i>pādshāhīhund.</i>
<i>kathi-hond<sup>u</sup></i>	<i>kat<sup>i</sup>ehund.</i>
<i>mājē-hond<sup>u</sup></i>	<i>māje hund.</i>
<i>lālan-hond<sup>u</sup></i>	<i>lālan hund.</i>
<i>tihond<sup>u</sup></i>	<i>tihund.</i>
<i>tuhond<sup>u</sup></i>	<i>tuhund.</i>
<i>konđ<sup>u</sup></i>	<i>kund.</i>
<i>sonđ<sup>u</sup></i>	<i>sund.</i>
<i>asonđ<sup>u</sup></i>	<i>am<sup>i</sup> sund.</i>
<i>sōhiba-sonđ<sup>u</sup></i>	<i>sāhib<sup>a</sup>sund.</i>
<i>pātashāha-sonđ<sup>u</sup></i>	<i>pādshāh<sup>a</sup>sund.</i>
<i>pātashēha-sonđ<sup>u</sup></i>	<i>pādshaha sund,</i> <i>pādshahasund.</i>
<i>shēnāka-sonđ<sup>u</sup></i>	<i>shinākasund.</i>
<i>mōl<sup>i</sup>-sonđ<sup>u</sup></i>	<i>mā<sup>i</sup>l<sup>i</sup>sund.</i>
<i>ām<sup>i</sup>-sonđ<sup>u</sup></i>	<i>am<sup>i</sup>sund,</i> <i>am<sup>i</sup>mi sund.</i>
<i>gōlāma-sonđ<sup>u</sup></i>	<i>gulāmasund.</i>
<i>sōdāgāra-sonđ<sup>u</sup></i>	<i>saudāgārasund.</i>
<i>phakīra-sonđ<sup>u</sup></i>	<i>fakīrasund.</i>
<i>sōnara-sonđ<sup>u</sup></i>	<i>sunarasund.</i>
<i>yāra-sonđ<sup>u</sup></i>	<i>yārasund.</i>
<i>khōdāyē-sonđ<sup>u</sup></i>	<i>khudāyesund.</i>
<i>sapod<sup>u</sup></i>	<i>sapud.</i>
<i>rūd<sup>u</sup></i>	<i>rūd.</i>
<i>syod<sup>u</sup></i>	<i>syud, s<sup>u</sup>ud.</i>
<i>log<sup>u</sup></i>	<i>log, lug.</i>
<i>lōg<sup>u</sup></i>	<i>lōg.</i>
<i>shōng<sup>u</sup></i>	<i>shung.</i>
<i>tog<sup>u</sup></i>	<i>tug.</i>

KAULA	STEIN	KAULA	STEIN
wuch <sup>u</sup>	vuch.	kól <sup>u</sup>	kól.
lyukh <sup>u</sup>	lvükh.	mól <sup>u</sup>	mól, mör.
rosh <sup>u</sup>	rush.	buñul <sup>u</sup>	buñyül.
buth <sup>u</sup>	but.	tul <sup>u</sup>	tul.
khoth <sup>u</sup>	khut.	tsol <sup>u</sup>	tsul.
thôth <sup>u</sup>	tôt. Cf. tōth <sup>u</sup> .	yěñwól <sup>u</sup>	yeñyi vâl, yeñyivól, yeñy <sup>i</sup> vól.
kuih <sup>u</sup>	kut.		
moth <sup>u</sup>	mut.		
tôth <sup>u</sup>	tôt. Cf. thôth <sup>u</sup> .	zól <sup>u</sup>	zól.
woth <sup>u</sup>	vut, vuth.	kyom <sup>u</sup>	kyum.
wôth <sup>u</sup>	vol <sup>i</sup> , vut, voth, vuth.	trëyum <sup>u</sup>	treyimi.
yuth <sup>u</sup>	yüth.	pöntsyum <sup>u</sup>	pänts <sup>y</sup> üm.
byüth <sup>u</sup>	byüt, byüt, byöth, byöth, byüth.	kadun <sup>u</sup>	kadun.
dyüth <sup>u</sup>	dyüt, dyut, dyüth <sup>u</sup> , vuch.	ladun <sup>u</sup>	ladun.
kyuth <sup>u</sup>	kyut.	mangun <sup>u</sup>	mangun.
myüth <sup>u</sup>	myüt.	hün <sup>u</sup>	hün.
zyuth <sup>u</sup>	zyut.	dëshun <sup>u</sup>	dëshun.
gots <sup>u</sup>	gôts, guts.	tsion <sup>u</sup>	tsun.
hyuh <sup>u</sup>	hyu, hyu.	gatsun <sup>u</sup>	gatsun.
khäbuk <sup>u</sup>	käbuk.	ash <sup>e</sup> kun <sup>u</sup>	ashkun, askun.
bäbuk <sup>u</sup>	bäbuk <sup>u</sup> .	galun <sup>u</sup>	galun.
döbuk <sup>u</sup>	döbuk.	tulun <sup>u</sup>	tulun.
watharanuk <sup>u</sup>	vat <sup>a</sup> ranuk.	anun <sup>u</sup>	anun.
nayistānuk <sup>u</sup>	nayis tānuk.	khanun <sup>u</sup>	khanun.
wanuk <sup>u</sup>	vanuk.	panun <sup>u</sup>	panen, panun.
jēnatuk <sup>u</sup>	jan <sup>a</sup> tuk, jan <sup>a</sup> tukh.	dapun <sup>u</sup>	dopun.
amyuk <sup>u</sup>	am <sup>i</sup> kuy, am <sup>y</sup> uk, amyuk, a <sup>i</sup> m <sup>y</sup> uk.	sčmb <sup>a</sup> run <sup>u</sup>	somb <sup>a</sup> run.
kamyuk <sup>u</sup>	kam <sup>y</sup> ük.	sapharun <sup>u</sup>	safarun.
gōdanyuk <sup>u</sup>	gudeñyuk.	watharun <sup>u</sup>	vat <sup>a</sup> run.
hatsyuk <sup>u</sup>	hats <sup>y</sup> uk.	karun <sup>u</sup>	karun.
ól <sup>u</sup>	äl.	mārun <sup>u</sup>	mārun.
phol <sup>u</sup>	phul.	sōn <sup>u</sup>	sōn.
phöl <sup>u</sup>	phul.	sčn <sup>u</sup>	sun.
shēhul <sup>u</sup>	shuhul.	āsun <sup>u</sup>	āsun.
		khasun <sup>u</sup>	khasun.
		bikarmājētun <sup>u</sup>	vikarmājētun.
		tsatun <sup>u</sup>	tsatun.
		wātun <sup>u</sup>	vātun.
		atsun <sup>u</sup>	atsun.
		won <sup>u</sup>	vun.
		nērawun <sup>u</sup>	nēravun.

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<i>trāwun<sup>u</sup></i>	<i>trāvun.</i>
<i>kāsawun<sup>u</sup></i>	<i>kās<sup>u</sup>vun.</i>
<i>yun<sup>u</sup></i>	<i>h<sup>u</sup>ün, yün.</i>
<i>byon<sup>u</sup></i>	<i>b<sup>u</sup>ün, b<sup>i</sup>yun.</i>
<i>cyon<sup>u</sup></i>	<i>chun, ch<sup>u</sup>un.</i>
<i>cyôn<sup>u</sup></i>	<i>chôn, chôn<sup>u</sup>, chôny, ch<sup>u</sup>ôn.</i>
<i>dyun<sup>u</sup></i>	<i>dyun.</i>
<i>hyon<sup>u</sup></i>	<i>h<sup>u</sup>un.</i>
<i>khyon<sup>u</sup></i>	<i>khyun.</i>
<i>myôn<sup>u</sup></i>	<i>myân, myôn.</i>
<i>zyun<sup>u</sup></i>	<i>zün, z<sup>u</sup>ün, zyün.</i>
<i>zon<sup>u</sup></i>	<i>zun.</i>
<i>bōzun<sup>u</sup></i>	<i>bōzun.</i>
<i>sōzun<sup>u</sup></i>	<i>sōzun.</i>
<i>gusōñ<sup>u</sup></i>	<i>gosōny.</i>
<i>dop<sup>u</sup></i>	<i>dop, dop<sup>u</sup>, dup, dup<sup>a</sup>.</i>
<i>bōr<sup>u</sup></i>	<i>bōr.</i>
<i>mōdur<sup>u</sup></i>	<i>mūdūr.</i>
<i>gur<sup>u</sup></i>	<i>gur.</i>
<i>gūr<sup>u</sup></i>	<i>gūr.</i>
<i>phor<sup>u</sup></i>	<i>phurtas.</i>
<i>kor<sup>u</sup></i>	<i>kuḍ, kar, kur, kur<sup>i</sup>.</i>
<i>mor<sup>u</sup></i>	<i>mud.</i>
<i>mōr<sup>u</sup></i>	<i>mōḍ, mōr.</i>
<i>pūr<sup>u</sup></i>	<i>pūr.</i>
<i>tsōpōr<sup>u</sup></i>	<i>tsopōr.</i>
<i>khōwur<sup>u</sup></i>	<i>khāvur.</i>
<i>hyor<sup>u</sup></i>	<i>h<sup>u</sup>ur, hyür.</i>
<i>phyūr<sup>u</sup></i>	<i>p<sup>u</sup>ūr.</i>
<i>ōs<sup>u</sup></i>	<i>ās, ās, ās<sup>u</sup>, ōs.</i>
<i>bus<sup>u</sup></i>	<i>bus.</i>
<i>ot<sup>u</sup></i>	<i>at<sup>i</sup>, ot, ut, aṭh, uth.</i>
<i>hot<sup>u</sup></i>	<i>hut.</i>
<i>hoṭ<sup>u</sup></i>	<i>hot.</i>
<i>khot<sup>u</sup></i>	<i>khot<sup>u</sup>, khut, khut, khuth, kut.</i>

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<i>khōṭ<sup>u</sup></i>	<i>khut.</i>
<i>koṭ<sup>u</sup></i>	<i>kot.</i>
<i>koṭ<sup>u</sup></i>	<i>khuth.</i>
<i>kūt<sup>u</sup></i>	<i>kūt.</i>
<i>loṭ<sup>u</sup></i>	<i>lot.</i>
<i>āmōt<sup>u</sup></i>	<i>āmut.</i>
<i>rūd<sup>u</sup>mot<sup>u</sup></i>	<i>rōḍ<sup>a</sup>mut, rūd<sup>a</sup>mut.</i>
<i>gamōt<sup>u</sup></i>	<i>gommūt, gōmus, gomūt.</i>
<i>gōmōt<sup>u</sup></i>	<i>gamūt, gomūt.</i>
<i>lōg<sup>u</sup>mot<sup>u</sup></i>	<i>lāg<sup>u</sup> mut.</i>
<i>dyūṭh<sup>u</sup>mot<sup>u</sup></i>	<i>dyūtmut.</i>
<i>lyukh<sup>u</sup>mot<sup>u</sup></i>	<i>l<sup>u</sup>ūkhmut, lyūkhmut.</i>
<i>gōl<sup>u</sup>mot<sup>u</sup></i>	<i>gālmūt.</i>
<i>mumōt<sup>u</sup></i>	<i>momūt.</i>
<i>on<sup>u</sup>mot<sup>u</sup></i>	<i>on muth.</i>
<i>pēmōt<sup>u</sup></i>	<i>p<sup>u</sup>ūmut, pyamūt, pyūmut.</i>
<i>kor<sup>u</sup>mot<sup>u</sup></i>	<i>kurmut.</i>
<i>ōs<sup>u</sup>mot<sup>u</sup></i>	<i>āsmūt.</i>
<i>roṭ<sup>u</sup>mot<sup>u</sup></i>	<i>rutmut.</i>
<i>rōt<sup>u</sup>mot<sup>u</sup></i>	<i>rol<sup>a</sup>mut.</i>
<i>wōt<sup>u</sup>mot<sup>u</sup></i>	<i>voṭ<sup>u</sup>mut, vōt<sup>u</sup>muth.</i>
<i>dyut<sup>u</sup>mot<sup>u</sup></i>	<i>dyutmut, dyut<sup>a</sup>mut, dyūt<sup>a</sup>mut.</i>
<i>thow<sup>u</sup>mot<sup>u</sup></i>	<i>thāṇ mut.</i>
<i>thōw<sup>u</sup>mot<sup>u</sup></i>	<i>thāṇmut, thāṇmut.</i>
<i>lādyōmōt<sup>u</sup></i>	<i>lād<sup>u</sup>ōmut.</i>
<i>nyūmōt<sup>u</sup></i>	<i>nyumūt.</i>
<i>noṭ<sup>u</sup></i>	<i>nut.</i>
<i>poṭ<sup>u</sup></i>	<i>phot, phut, put, puth.</i>
<i>roṭ<sup>u</sup></i>	<i>rōt, rut.</i>
<i>drōt<sup>u</sup></i>	<i>drōt.</i>
<i>troṭ<sup>u</sup></i>	<i>trut.</i>
<i>host<sup>u</sup></i>	<i>host, host<sup>u</sup>.</i>

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<i>gryūst<sup>u</sup></i>	<i>grost.</i>
<i>toi<sup>u</sup></i>	<i>thuth, toi, tut.</i>
<i>tsot<sup>u</sup></i>	<i>tsōt.</i>
<i>wōt<sup>u</sup></i>	<i>vāt, vōt, vōt<sup>i</sup>, vōt, voth.</i>
<i>yūt<sup>u</sup></i>	<i>yūt.</i>
<i>dyut<sup>u</sup></i>	<i>d<sup>u</sup>ut, dyut, dyuth.</i>
<i>kyut<sup>u</sup></i>	<i>kh<sup>u</sup>ut, khyuth, k<sup>u</sup>ut, kyut, kyuth.</i>
<i>tshyot<sup>u</sup></i>	<i>tsut, ts<sup>u</sup>ut, ts<sup>u</sup>ut.</i>
<i>tyūt<sup>u</sup></i>	<i>tyūt.</i>
<i>hots<sup>u</sup></i>	<i>hots, huts.</i>
<i>bōw<sup>u</sup></i>	<i>bōu.</i>
<i>thōw<sup>u</sup></i>	<i>thāu.</i>
<i>lōw<sup>u</sup></i>	<i>lāu.</i>
<i>mōkalōw<sup>u</sup></i>	<i>moklau.</i>
<i>nōw<sup>u</sup></i>	<i>nāu, nōu.</i>
<i>parzanōw<sup>u</sup></i>	<i>parza nāu, parza nāu.</i>
<i>sōmb<sup>a</sup>rōw<sup>u</sup></i>	<i>somb<sup>a</sup>rau, somb<sup>a</sup>rau.</i>
<i>tsamruw<sup>u</sup></i>	<i>tsam ru, tsam<sup>a</sup>ru.</i>
<i>trōw<sup>u</sup></i>	<i>trōv.</i>
<i>shēstruw<sup>u</sup></i>	<i>shast<sup>a</sup>ro.</i>
<i>nēcyrw<sup>u</sup></i>	<i>n<sup>e</sup>echu.</i>
<i>mahanyrw<sup>u</sup></i>	<i>mahn<sup>y</sup>u.</i>
<i>bōy<sup>u</sup></i>	<i>boy, bōy.</i>
<i>būz<sup>u</sup></i>	<i>bōz.</i>
<i>poz<sup>u</sup></i>	<i>puz.</i>
<i>apoz<sup>u</sup></i>	<i>apuz.</i>

Words ending in <sup>u</sup>

<i>dōhūc<sup>u</sup></i>	<i>dohuch.</i>
<i>nayistānūc<sup>u</sup></i>	<i>nayis tān nāch.</i>
<i>azic<sup>u</sup></i>	<i>azich.</i>
<i>bud<sup>u</sup></i>	<i>bud.</i>
<i>thūd<sup>u</sup></i>	<i>tađ, tor.</i>
	<i>Cf. thūr<sup>u</sup>.</i>
<i>kūd<sup>u</sup></i>	<i>kūd. See also kūr<sup>u</sup>.</i>

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<i>kründ<sup>u</sup></i>	<i>k<sup>a</sup>rand.</i>
<i>tsünd<sup>u</sup></i>	<i>tsund.</i>
<i>wuch<sup>u</sup></i>	<i>vuch.</i>
<i>bōlbōsh<sup>u</sup></i>	<i>bōlbāsh.</i>
<i>hish<sup>u</sup></i>	<i>hish.</i>
<i>zēth<sup>u</sup></i>	<i>zūth.</i>
<i>wōtsh<sup>u</sup></i>	<i>vuts.</i>
<i>wūtsh<sup>u</sup></i>	<i>vuts.</i>
<i>dōmbij<sup>u</sup></i>	<i>dumbij.</i>
<i>dūij<sup>u</sup></i>	<i>daje.</i>
<i>shēh<sup>u</sup>j<sup>u</sup></i>	<i>shahij.</i>
<i>liūj<sup>u</sup></i>	<i>laj.</i>
<i>mang liūj<sup>u</sup></i>	<i>mang<sup>a</sup>laj.</i>
<i>mōj<sup>u</sup></i>	<i>māj, mōj.</i>
<i>dōda-mōj<sup>u</sup></i>	<i>dod<sup>a</sup>māj.</i>
<i>wōramōj<sup>u</sup></i>	<i>vur māj, vur<sup>a</sup>mōj.</i>
<i>wōlinj<sup>u</sup></i>	<i>vālinje.</i>
<i>tuj<sup>u</sup></i>	<i>tuj.</i>
<i>gāi<sup>u</sup>j<sup>u</sup></i>	<i>gātij.</i>
<i>tsūj<sup>u</sup></i>	<i>tsaj, tsaj<sup>j</sup>y.</i>
<i>wōj<sup>u</sup></i>	<i>vāj, vāj, vāj<sup>v</sup>.</i>
<i>kōm<sup>u</sup></i>	<i>kām, kāma, kōm.</i>
<i>trōm<sup>u</sup></i>	<i>trōm.</i>
<i>satim<sup>u</sup></i>	<i>satim<sup>v</sup>.</i>
<i>pōntsim<sup>u</sup></i>	<i>pāntsim, pāntsim<sup>u</sup>um.</i>
<i>trēyim<sup>u</sup></i>	<i>triyim.</i>
<i>dōn<sup>u</sup></i>	<i>dān.</i>
<i>zabōñ<sup>u</sup></i>	<i>zabāñy.</i>
<i>dīñ<sup>u</sup></i>	<i>dīñy.</i>
<i>chōñ<sup>u</sup></i>	<i>chān<sup>v</sup>.</i>
<i>kūñ<sup>u</sup></i>	<i>kan.</i>
<i>wālūñ<sup>u</sup></i>	<i>vālāñy.</i>
<i>nūñ<sup>u</sup></i>	<i>nañy.</i>
<i>anūñ<sup>u</sup></i>	<i>anan<sup>v</sup>, aneñy.</i>
<i>tshunūñ<sup>u</sup></i>	<i>tsaneñy.</i>
<i>panūñ<sup>u</sup></i>	<i>panen, panen<sup>i</sup>, panen<sup>v</sup>, paneñy, paniñy.</i>

KAULA	STEIN	KAULA	STEIN
<i>karün<sup>ü</sup></i>	<i>karin<sup>v</sup>, kareñy,</i> <i>kariny.</i>	<i>āmüts<sup>ü</sup></i>	<i>āmuts.</i>
<i>sön<sup>ü</sup></i>	<i>sāñ<sup>v</sup>, sã<sup>i</sup>ñy.</i>	<i>gamüts<sup>ü</sup></i>	<i>gamuts.</i>
<i>wasün<sup>ü</sup></i>	<i>vasan<sup>i</sup>.</i>	<i>tsüj<sup>ü</sup>müts<sup>ü</sup></i>	<i>tsajmats,</i> <i>tsajamats.</i>
<i>bikarmājētün<sup>ü</sup></i>	<i>vikarmājiteñy.</i>	<i>hēkmüts<sup>ü</sup></i>	<i>hekamats.</i>
<i>mōtün<sup>ü</sup></i>	<i>mōteny.</i>	<i>mumüts<sup>ü</sup></i>	<i>momuts.</i>
<i>bacāwün<sup>ü</sup></i>	<i>bachāvinny.</i>	<i>tshuñ<sup>ü</sup>müts<sup>ü</sup></i>	<i>tsuñye muts.</i>
<i>pakawün<sup>ü</sup></i>	<i>pak<sup>v</sup>vañy.</i>	<i>wün<sup>ü</sup>müts<sup>ü</sup></i>	<i>vun<sup>v</sup>muts.</i>
<i>mōkalāwün<sup>ü</sup></i>	<i>mokalāvañy.</i>	<i>pēmüts<sup>ü</sup></i>	<i>p<sup>v</sup>imats.</i>
<i>yin<sup>ü</sup></i>	<i>yiny.</i>	<i>kür<sup>ü</sup>müts<sup>ü</sup></i>	<i>karmuts,</i> <i>kurmuts.</i>
<i>cyön<sup>ü</sup></i>	<i>ch<sup>i</sup>ān, ch<sup>v</sup>ān<sup>i</sup>,</i> <i>ch<sup>v</sup>ān<sup>v</sup>.</i>	<i>parzanöv<sup>ü</sup>müts<sup>ü</sup></i>	<i>parza nāu muts.</i>
<i>chyön<sup>ü</sup></i>	<i>chāny.</i>	<i>tröv<sup>ü</sup>müts<sup>ü</sup></i>	<i>trau muts.</i>
<i>myön<sup>ü</sup></i>	<i>myē, mēñy, m<sup>v</sup>ēn,</i> <i>myēn, m<sup>v</sup>ēñy.</i>	<i>röts<sup>ü</sup></i>	<i>rāts.</i>
<i>zün<sup>ü</sup></i>	<i>zany, za<sup>i</sup>n<sup>v</sup>.</i>	<i>wöts<sup>ü</sup></i>	<i>vāts, vāts.</i>
<i>ör<sup>ü</sup></i>	<i>ār.</i>	<i>yüts<sup>ü</sup></i>	<i>yits<sup>ü</sup>.</i>
<i>thür<sup>ü</sup></i>	<i>tar, tür.</i> <i>Cf. thüd<sup>ü</sup>.</i>	<i>göv<sup>ü</sup></i>	<i>gau, gau, gāu.</i>
<i>ath<sup>ü</sup>r<sup>ü</sup></i>	<i>atar.</i>	<i>shēstriuv<sup>ü</sup></i>	<i>shast<sup>i</sup>rō.</i>
<i>kür<sup>ü</sup></i>	<i>kūd, kūr, khūd.</i> <i>See also kūd<sup>ü</sup>.</i>	<i>büz<sup>ü</sup></i>	<i>bōz.</i>
<i>kür<sup>ü</sup></i>	<i>kar, ka<sup>i</sup>r<sup>i</sup>.</i>	<i>hünz<sup>ü</sup></i>	<i>hanz, hunz.</i>
<i>phikir<sup>ü</sup></i>	<i>fik<sup>r</sup>, phikir.</i>	<i>gurēn-hünz<sup>ü</sup></i>	<i>gur<sup>v</sup>en-hanz.</i>
<i>tal<sup>ü</sup>r<sup>ü</sup></i>	<i>tular.</i>	<i>yihünz<sup>ü</sup></i>	<i>yihās.</i>
<i>māch-tal<sup>ü</sup>r<sup>ü</sup></i>	<i>māch tular.</i>	<i>sünz<sup>ü</sup></i>	<i>san̄z, sunz,</i> <i>san̄züy, sünz.</i>
<i>mür<sup>ü</sup></i>	<i>mar.</i>	<i>khāwanda-sünz<sup>ü</sup></i>	<i>kāvandāsanz.</i>
<i>miñč-mür<sup>ü</sup></i>	<i>ming<sup>e</sup> mar.</i>	<i>pātashāha-sünz<sup>ü</sup></i>	<i>pādshāh sanz,</i> <i>pādshāhasanz.</i>
<i>nür<sup>ü</sup></i>	<i>nur.</i>	<i>pātashēha-sünz<sup>ü</sup></i>	<i>pādshahāsanz,</i> <i>pādshahāsanz.</i>
<i>tür<sup>ü</sup></i>	<i>tar.</i>	<i>rājē-sünz<sup>ü</sup></i>	<i>rājāsanz,</i> <i>rājāsanz.</i>
<i>tsür<sup>ü</sup></i>	<i>tsür.</i>	<i>möl<sup>i</sup>-sünz<sup>ü</sup></i>	<i>mā<sup>i</sup>l<sup>i</sup>-sanz,</i> <i>mā<sup>i</sup>lisanz,</i> <i>mā<sup>i</sup>lisanz.</i>
<i>zür<sup>ü</sup></i>	<i>zēr, z<sup>v</sup>ēr.</i>	<i>ām<sup>i</sup>-sünz<sup>ü</sup></i>	<i>amisanz,</i> <i>amisanz.</i>
<i>ös<sup>ü</sup></i>	<i>ās.</i>	<i>gölāma-sünz<sup>ü</sup></i>	<i>gulāmasanz.</i>
<i>phüt<sup>ü</sup></i>	<i>phut.</i>	<i>tām<sup>i</sup>-sünz<sup>ü</sup></i>	<i>ta<sup>i</sup>misanzüy.</i>
<i>rüt<sup>ü</sup></i>	<i>rat.</i>	<i>sōna-sünz<sup>ü</sup></i>	<i>sunāsanz.</i>
<i>böts<sup>ü</sup></i>	<i>bāts, bāts.</i>	<i>phakīra-sünz<sup>ü</sup></i>	<i>fakīrasanz,</i> <i>fakīrasanz.</i>
<i>dits<sup>ü</sup></i>	<i>dits.</i>		
<i>khüts<sup>ü</sup></i>	<i>khats, kats.</i>		
<i>kits<sup>ü</sup></i>	<i>kits.</i>		
<i>köts<sup>ü</sup></i>	<i>kāts.</i>		
<i>adälüts<sup>ü</sup></i>	<i>adälāt.</i>		

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sōnara-sünz <sup>ü</sup>	sunar sanz, sunarsanz.
wörüz <sup>ü</sup>	vurudz.
wuz <sup>ü</sup>	daj.
nāyēz <sup>ü</sup>	nāyiz.

Words ending in u  
 gatshu gatsu.  
 nu nu.

Word ending in ū  
 saniyāsū san'yās<sup>a</sup>.

Words ending in b

āb	āb.
sabab	sabab.
dab	dab.
dōb	dob.
gōb	gāb.
khāb	kāb, kāv.
khūb	khūb.
sōhib	sāhib.
wahab	vahab.
par wahab	parvahab.
mōjub	mōjub.
phamb	phamb, pamb.
sōb	sāb.
tab	tap.
kitāb	kitāb.
jēwāb	jāvāb.
savāb	savāb.

Word ending in c  
 khar<sup>c</sup> kharj.

Words ending in d or ḍ	
had	had <sup>a</sup> .
khōḍ	khōḍ.
kōḍ	kād, kād, kād, kād <sup>d</sup> .
kākad	kākad, kakad.
lad	lad.

KAULA	STEIN
jēl <sup>a</sup> d	jal <sup>a</sup> d.
mad	mad <sup>a</sup> .
hamud	hamud.
ahmad	ahmad.
mahmad	mahamad, muhammad.
nād	nād.
and	and.
band	band.
gand	gand.
shānd	shānd.
yārkanḍ	yārkanḍ.
pasand	pasand, pasand
khāwand	khāvand, kāvand.
dard	dard.
murād	murād.
vir <sup>d</sup>	vir <sup>d</sup> .
rasad	rasat.
wustād	ustād, vustad, vustād.
vad	vad.
yād	yād.
nōyid	nāyid.
phār <sup>a</sup> yād	pharyād, pheryād.
zad	zad.
zid	zid.
muhimzad	mohim zad.

Words ending in g

bāg	bāg.
bāḡ	bāḡg.
lāg	lāg.
mōv lāg	maulāk.
nāg	nāg.
palang	palang, palang, palaḡg.
mang	mang.
prang	prang.
wutsha-prang	vut <sup>a</sup> prang.



## KAULA STEIN

zang zang.  
drāg drāg.  
yēg yeg.

Words ending in *h*

āh ah.  
bēh be.  
bōh bo, bu.  
marhabāh marhaba.  
subuh subu.  
hēch hech.  
wuch vuch.  
dah da.  
dōh do, doh.  
dūh dū.  
judāh zhudā.  
aj<sup>a</sup>dāh azhda.  
sadāh sadau.  
vustādāh vustādā.  
alvidāh al vida.  
yēdāh yerā.  
gāh ga, gā, gah.  
āgāh āga.  
bēgāh begā.  
pagāh pag<sup>a</sup>, pagā.  
hargāh har ga, har gā,  
hargā.  
shōra-gāh shōra ga,  
shōragā.  
hēh h<sup>e</sup>.  
shūbihēh shuybehe,  
shūybihe.  
chēh sha, che, chu.  
chih che, chi, chu,  
ch<sup>a</sup>.  
chih chī.  
chuh che, chu, chuh.  
pātashēhāh pādshāh.  
khēh k<sup>e</sup>.  
akhāh akha.  
dādkhāh dād kha.

## KAULA STEIN

shēh she.  
shēhan-shāh shāhanshāh.  
pātashāh pādshah,  
pādshāh,  
pād<sup>a</sup>shāh.  
pātashēh pādshah,  
pādshāh,  
pād<sup>a</sup>shāh.  
kuth<sup>a</sup>āh kutha.  
rāthāh rātha.  
sāthāh sātha.  
sēthāh setā, setā, sethā,  
sethā.  
kēntshāh kh<sup>e</sup>, kh<sup>e</sup> tsa,  
khyē, khyē tsa,  
khyētsa, kēn<sup>a</sup>tsa,  
kēn<sup>a</sup>tsā, kēsā,  
k<sup>e</sup>entsa, k<sup>e</sup>ētsa,  
k<sup>e</sup>ētsā, k<sup>e</sup>ētsa,  
k<sup>e</sup>ētsā, kyē tsa,  
kyētsa.  
jāh ja, jā.  
akh ak, akh.  
ākḥ āk.  
kāh ka.  
kāh kah.  
kēh khyē, k<sup>e</sup>, k<sup>e</sup>,  
kyā, kyē.  
kīh kih.  
bēkh b<sup>e</sup>ek, byēk.  
labakh labak.  
sabakh sabak.  
dikḥ dik.  
kādikḥ ka<sup>a</sup>dik, karik,  
ka<sup>a</sup>rik.  
kūd<sup>a</sup>kh kaduk.  
koḍukḥ kūrūk.  
bandūkh bāndūk.  
sapadakh sapadaḥ.  
yīd<sup>a</sup>kāh īdgāh.  
nazdikh nazdik.

KAULA	STEIN
<i>gōkh</i>	<i>gāk.</i>
<i>lagakh</i>	<i>lagak.</i>
<i>lagēkh</i>	<i>lagik.</i>
<i>chēkh</i>	<i>chak, chek.</i>
<i>chikh</i>	<i>chuk.</i>
<i>chukh</i>	<i>chuk, chuka.</i>
<i>wuchakh</i>	<i>vuchak.</i>
<i>wuchikh</i>	<i>vuchuk.</i>
<i>wuchukh</i>	<i>vuchuk, vucuk.</i>
<i>wuch<sup>u</sup>kh</i>	<i>vuchuk.</i>
<i>wuch<sup>i</sup>hakh</i>	<i>vuch hak.</i>
<i>katikō chukh</i>	<i>kati kōchuk.</i>
<i>khēkh</i>	<i>kyek.</i>
<i>samokhukh</i>	<i>sam<sup>a</sup> kukh.</i>
<i>dimahakh</i>	<i>dim<sup>a</sup> hak.</i>
<i>phakh</i>	<i>phak.</i>
<i>dop<sup>u</sup>hakh</i>	<i>dop hak, dophak.</i>
<i>karahakh</i>	<i>kar<sup>a</sup> hak.</i>
<i>kor<sup>u</sup>hakh</i>	<i>kur hak.</i>
<i>karuhukh</i>	<i>kar<sup>u</sup> huk.</i>
<i>shēkh</i>	<i>shak, shōk.</i>
<i>qsh<sup>u</sup>kh</i>	<i>qshik.</i>
<i>pōshākh</i>	<i>poshāk.</i>
<i>mūth<sup>u</sup>kh</i>	<i>motuk.</i>
<i>won<sup>u</sup>thakh</i>	<i>vunthak.</i>
<i>gatshakh</i>	<i>gatsak.</i>
<i>dāp<sup>i</sup>zihēkh</i>	<i>dabza hek,</i> <i>dabzi hek.</i>
<i>likh</i>	<i>lekh.</i>
<i>lōkh</i>	<i>lōk.</i>
<i>tasa<sup>i</sup> kēh</i>	<i>tastika.</i>
<i>tulukh</i>	<i>tuluk.</i>
<i>wōlikh</i>	<i>vālik.</i>
<i>zōlukh</i>	<i>zāluk, zāluk.</i>
<i>makh</i>	<i>mak.</i>
<i>dit<sup>i</sup>makh</i>	<i>dit<sup>i</sup>mak.</i>
<i>dapyāmakh</i>	<i>dap<sup>a</sup>āmak.</i>
<i>ankāh</i>	<i>anka, ankā.</i>
<i>ānikh</i>	<i>anik, ānik.</i>
<i>anukh</i>	<i>anuk.</i>
<i>onukh</i>	<i>anuk, unuk.</i>

KAULA	STEIN
<i>chunakh</i>	<i>chu nak.</i>
<i>tshunukh</i>	<i>tsunuk.</i>
<i>shēnākh</i>	<i>shināk.</i>
<i>dop<sup>u</sup>nakh</i>	<i>dop<sup>u</sup> nak,</i> <i>dop<sup>u</sup>nak,</i> <i>dopu nak,</i> <i>dopunak.</i>
<i>kār<sup>i</sup>nakh</i>	<i>kā<sup>i</sup>rinak.</i>
<i>kor<sup>u</sup>nakh</i>	<i>kurnak.</i>
<i>māranakh</i>	<i>mārenak.</i>
<i>rūt<sup>u</sup>nakh</i>	<i>rut<sup>u</sup>nak.</i>
<i>dyut<sup>u</sup>nakh</i>	<i>dyut<sup>u</sup>nak,</i> <i>dyutanak,</i> <i>dyūt<sup>u</sup>nak.</i>
<i>tsōnukh</i>	<i>tsānuk.</i>
<i>hōw<sup>u</sup>nakh</i>	<i>hāy nak.</i>
<i>thōw<sup>u</sup>nakh</i>	<i>thāvnak.</i>
<i>zānakh</i>	<i>zānak.</i>
<i>ūn<sup>u</sup>kh</i>	<i>añyik.</i>
<i>kaññēkh</i>	<i>kanyek.</i>
<i>waññenakh</i>	<i>vañnye nak.</i>
<i>pākh</i>	<i>pāk.</i>
<i>dopukh</i>	<i>dopuk.</i>
<i>rakh</i>	<i>rakh.</i>
<i>būr<sup>u</sup>kh</i>	<i>bar<sup>a</sup>k, barāk.</i>
<i>mōbārakh</i>	<i>mubāarak.</i>
<i>drākh</i>	<i>drāk.</i>
<i>shrākh</i>	<i>shrāk.</i>
<i>shērīkh</i>	<i>sherik.</i>
<i>krēkh</i>	<i>krāk, krēk,</i> <i>krēkh.</i>
<i>karakh</i>	<i>karak.</i>
<i>karēkh</i>	<i>kā<sup>i</sup>rik, ka<sup>i</sup>rikh.</i>
<i>kārikh</i>	<i>kārik.</i>
<i>korukh</i>	<i>kāruk, koruk,</i> <i>kuruk.</i>
<i>kūr<sup>u</sup>kh</i>	<i>karuk.</i>
<i>porukh</i>	<i>paduk.</i>
<i>phut<sup>o</sup>ruk</i>	<i>phut<sup>o</sup>ruk.</i>
<i>āsakh</i>	<i>āsak.</i>
<i>ōsukh</i>	<i>āsuk, ōsuk.</i>

KAULA	STEIN
<i>khasakh</i>	<i>khasak.</i>
<i>mushtākh</i>	<i>mushtāk.</i>
<i>vātakh</i>	<i>vātak.</i>
<i>dyutukh</i>	<i>d<sup>y</sup>ūthuk,</i> <i>d<sup>y</sup>utuk,</i> <i>d<sup>y</sup>ūtuk,</i> <i>dyutuk.</i>
<i>hyotukh</i>	<i>h<sup>y</sup>ūtuk.</i>
<i>dits<sup>u</sup>kh</i>	<i>ditsuk.</i>
<i>thōvikh</i>	<i>thāvik.</i>
<i>thōv<sup>u</sup>kh</i>	<i>thāvuk.</i>
<i>milūv<sup>u</sup>kh</i>	<i>mil<sup>u</sup>vuk.</i>
<i>trōvukh</i>	<i>trāvuk.</i>
<i>yēkh</i>	<i>yek.</i>
<i>āyēkh</i>	<i>āyak.</i>
<i>byākh</i>	<i>b<sup>y</sup>ēk, byāk.</i>
<i>byēkh</i>	<i>b<sup>y</sup>ēk.</i>
<i>bacyōkh</i>	<i>bachōk.</i>
<i>lōyikh</i>	<i>lāyak.</i>
<i>lōyukh</i>	<i>lāyuk.</i>
<i>nyūkh</i>	<i>nyūk.</i>
<i>anyūkh</i>	<i>anyūk.</i>
<i>niyēkh</i>	<i>niyak.</i>
<i>pēyēkh</i>	<i>p<sup>y</sup>eyak.</i>
<i>h<sup>a</sup>rēyēkh</i>	<i>h<sup>a</sup>rēyek.</i>
<i>karyūkh</i>	<i>karūk.</i>
<i>mōryūkh</i>	<i>mār<sup>y</sup>ūk,</i> <i>mā<sup>r</sup>ryūk.</i>
<i>bōzakh</i>	<i>bōzak.</i>
<i>dizikh</i>	<i>diz<sup>y</sup>ek.</i>
<i>lazakh</i>	<i>lazak.</i>
<i>nīzikh</i>	<i>n<sup>y</sup>azik, n<sup>y</sup>ēzik,</i> <i>n<sup>y</sup>ēzik, nazdik,</i> <i>nēzik.</i>
<i>dāp<sup>z</sup>ēkh</i>	<i>dābzik.</i>
<i>sapūz<sup>u</sup>kh</i>	<i>sap<sup>u</sup>zak.</i>
<i>alāh</i>	<i>alla, allāh.</i>
<i>bulbulāh</i>	<i>bulbula.</i>
<i>luh-luh</i>	<i>lolo, lōlō.</i>
<i>kālāh</i>	<i>kāla.</i>
<i>salāh</i>	<i>salā.</i>

KAULA	STEIN
<i>sōlāh</i>	<i>sālā.</i>
<i>zālāh</i>	<i>zālā, zālū.</i>
<i>shēmāh</i>	<i>shamā, shamā.</i>
<i>kōm<sup>u</sup>āh</i>	<i>kāma.</i>
<i>tamāh</i>	<i>tamā.</i>
<i>maṭi māh</i>	<i>maṭ<sup>i</sup>ma.</i>
<i>wumāh</i>	<i>vuma.</i>
<i>nōh</i>	<i>nu.</i>
<i>bīnāh</i>	<i>bīnā.</i>
<i>dānāh</i>	<i>dānā.</i>
<i>gōnāh</i>	<i>guna .</i>
<i>wuchunāh</i>	<i>vuchuna.</i>
<i>zanānāh</i>	<i>zanānā.</i>
<i>vig<sup>i</sup>nāh</i>	<i>vig<sup>n</sup>ya.</i>
<i>daph</i>	<i>dap.</i>
<i>thaph</i>	<i>tap, thap, thaph.</i>
<i>shāph</i>	<i>shāp.</i>
<i>kuluph</i>	<i>kulup.</i>
<i>sar<sup>a</sup>ph</i>	<i>sarp.</i>
<i>yinsāph</i>	<i>insāf, yin sāf.</i>
<i>yūsūph</i>	<i>yūsūf, yūsuf.</i>
<i>tāph</i>	<i>tāp.</i>
<i>rāh</i>	<i>ra.</i>
<i>brōh</i>	<i>brō.</i>
<i>brūh</i>	<i>broh.</i>
<i>khabarāh</i>	<i>kabara.</i>
<i>brūh-brūh</i>	<i>bro-bro.</i>
<i>shēharāh</i>	<i>shehra.</i>
<i>phakīrāh</i>	<i>fakīra.</i>
<i>phikirāh</i>	<i>fik<sup>a</sup>ra.</i>
<i>trēh</i>	<i>tre.</i>
<i>trih</i>	<i>tre.</i>
<i>vyūr<sup>a</sup>h</i>	<i>yūra.</i>
<i>nazarāh</i>	<i>nazar.</i>
<i>sōh</i>	<i>sā, su.</i>
<i>suh</i>	<i>so, su.</i>
<i>gāsh</i>	<i>gāsh.</i>
<i>hōsh</i>	<i>hōsh.</i>
<i>khash</i>	<i>kash, pash.</i>
<i>khōsh</i>	<i>khush, <u>khush</u>.</i>
<i>phāsh</i>	<i>phāsh.</i>

KAULA	STEIN	KAULA	STEIN
yih suh	yisu.	rahath	rahat.
nāsh	nāsh.	mārahath	mār <sup>h</sup> hat.
nish	nish.	ḍishith	ḍeshit.
öl <sup>i</sup> -nāsh	āl <sup>i</sup> -nāsh.	mashith	mashit.
manōsh	manōsh.	mathith	matit.
mē-nish	m <sup>e</sup> enish.	wōthith	vuthit, vutit.
pēsh	pēsh.	dyūthuth	dyūthut.
pharōsh	pharōsh.	kath	kat, kath.
trēsh	trās, trēsh.	kēth	k <sup>u</sup> et, kyet, kh <sup>u</sup> qth, khyath.
wōsh	vōsh.		
gwāsh	ghāsh, gāsh.	akith	a <sup>i</sup> kith.
ta wōsh	tavōsh.	kōtāh	kōta.
yīsāh	īsā.	nōktāh	nukhta.
bakh <sup>a</sup> cōyish	bakcōyish, bakhshāyish.	sak <sup>a</sup> th	sak.
ath	at, at <sup>i</sup> , at, at <sup>i</sup> , a <sup>i</sup> t <sup>i</sup> , ath.	pōlith	pā <sup>i</sup> lith.
ōth	āth.	tulith	tulit.
tih	ti.	wōlith	vālith.
bōj <sup>i</sup> -bath	bāj <sup>u</sup> vat.	zōlith	zālith.
dith	dīt.	math	mat.
kadith	ka <sup>i</sup> rit, ka <sup>i</sup> rit, ka <sup>i</sup> rith.	yimāmath	yimāmat.
gandith	gandit.	tāmath	tāmat.
wōridāth	va <sup>r</sup> <sup>u</sup> dāth.	yāmath	yāmat.
gath	gat.	khazmath	kismat.
lōgith	lāgit.	khizmath	khismat.
shōngith	shungit.	nūth	n <sup>u</sup> it.
hath	hat, hat.	anith	anit.
hēth	het, hit, hitsan, h <sup>u</sup> et, h <sup>u</sup> eth, h <sup>u</sup> eth.	bōnth	bōnt.
bihith	behit, bihit, bihith.	amānath	amānat.
khath	khath.	brōnth	brōnt.
tākhkith	tākhīt, tākīt.	wanith	vanit.
daskhath	daskath.	zīnith	z <sup>u</sup> ēnith.
maṣlahath	maṣla hat, maṣlahat.	wūn <sup>u</sup> th	vañyit.
nahith	nahit.	path	pat, path.
ziyāphath	ziāfat.	pēth	p <sup>u</sup> et, p <sup>u</sup> et, pyet, pyet, p <sup>u</sup> eth, p <sup>u</sup> eth.
		bāpath	bāpat.
		hāpath	hāpat.
		hāputh	hāput.
		papith	papit.

KAULA	STEIN	KAULA	STEIN
<i>rāth</i>	<i>rāt, rāth.</i>	<i>wasith</i>	<i>vasit.</i>
<i>rēth</i>	<i>rit, r<sup>e</sup>eth.</i>	<i>sōy<sup>i</sup>sth</i>	<i>sāyist.</i>
<i>rath</i>	<i>rat.</i>	<i>tath</i>	<i>tat, tath, tat<sup>v</sup>.</i>
<i>barith</i>	<i>barit.</i>	<i>khatith</i>	<i>ka<sup>t</sup>ith.</i>
<i>sōmb<sup>a</sup>rith</i>	<i>sumbrit.</i>	<i>ratith</i>	<i>ratit, ratit.</i>
<i>khōrāth</i>	<i>khārāt.</i>	<i>mōkh ratith</i>	<i>mokratit.</i>
<i>phirith</i>	<i>phirit.</i>	<i>tsatith</i>	<i>tsa<sup>t</sup>ith.</i>
<i>phirith</i>	<i>phērit, phirit,</i> <i>phērith,</i> <i>phe<sup>r</sup>ith.</i>	<i>wōtith</i>	<i>vāt<sup>i</sup>t, vā<sup>t</sup>ith.</i>
<i>shirith</i>	<i>shērit.</i>	<i>dabōvith</i>	<i>dabāvit.</i>
<i>watharith</i>	<i>vata<sup>r</sup>ith.</i>	<i>wath</i>	<i>vat, vath.</i>
<i>karēth</i>	<i>ka<sup>r</sup>it.</i>	<i>wāth</i>	<i>vāt.</i>
<i>karith</i>	<i>karit, karit,</i> <i>ka<sup>r</sup>it, ka<sup>r</sup>it,</i> <i>ka<sup>r</sup>ith, ka<sup>r</sup>ith.</i>	<i>wōth</i>	<i>vut.</i>
<i>koruth</i>	<i>karut, kurut.</i>	<i>wōth</i>	<i>vut, vut.</i>
<i>marith</i>	<i>marit.</i>	<i>hōwuth</i>	<i>hāvut.</i>
<i>mārath</i>	<i>mārat.</i>	<i>thāwath</i>	<i>thāvat.</i>
<i>mōrith</i>	<i>mā<sup>r</sup>it.</i>	<i>thōvuth</i>	<i>thāvut.</i>
<i>nērith</i>	<i>nērit, nē<sup>r</sup>ith.</i>	<i>wōkavith</i>	<i>vok<sup>a</sup>vit.</i>
<i>prath</i>	<i>prat.</i>	<i>sōmb<sup>a</sup>rōwuth</i>	<i>sōmb<sup>a</sup>rāvuth.</i>
<i>pōrith</i>	<i>pā<sup>r</sup>it.</i>	<i>trōvith</i>	<i>trāvit, trā<sup>v</sup>it,</i> <i>trā<sup>v</sup>ith,</i> <i>trā<sup>v</sup>ith.</i>
<i>pūrith</i>	<i>pā<sup>r</sup>it.</i>	<i>tsāv ath</i>	<i>tsāvat.</i>
<i>sōrith</i>	<i>sā<sup>r</sup>it.</i>	<i>yēth</i>	<i>yat.</i>
<i>sūrath</i>	<i>sūrat.</i>	<i>yith</i>	<i>yat, yat, yet,</i> <i>yath.</i>
<i>khōbsūrath</i>	<i>khāb surat,</i> <i>khōbsurat,</i> <i>khōb sūrat,</i> <i>khōbsūrat,</i> <i>khōb-sūrath.</i>	<i>tarbyēth</i>	<i>tarā byat.</i>
<i>mutsarith</i>	<i>mut<sup>s</sup>rit.</i>	<i>mashiyēth</i>	<i>mashiyat.</i>
<i>dōh ta rāth</i>	<i>dokht<sup>a</sup>rāt.</i>	<i>zuryāth</i>	<i>zur yāt.</i>
<i>sath</i>	<i>sat, sath.</i>	<i>nasīyēth</i>	<i>nasīyat.</i>
<i>sāth</i>	<i>sāth.</i>	<i>nās<sup>i</sup>yēth</i>	<i>na<sup>s</sup>s<sup>i</sup>yat,</i> <i>na<sup>s</sup>sīyat.</i>
<i>rukhsath</i>	<i>rukhsat,</i> <i>rukhsath.</i>	<i>was yith</i>	<i>vasyat, vasyat.</i>
<i>kōsith</i>	<i>khāsit, khā<sup>s</sup>sith.</i>	<i>zāth</i>	<i>zāth.</i>
<i>lāl sath</i>	<i>lāl<sup>s</sup>at.</i>	<i>būzith</i>	<i>bōzit.</i>
<i>phursath</i>	<i>fursath.</i>	<i>būzuth</i>	<i>bōzuth.</i>
<i>wasth</i>	<i>vast.</i>	<i>munazāth</i>	<i>mun<sup>a</sup> zāt.</i>
		<i>dēva-zāth</i>	<i>dyav<sup>a</sup>zāth.</i>
		<i>ts<sup>a</sup>h</i>	<i>su, tsa, tsā, tsi,</i> <i>tsu.</i>
		<i>atsh</i>	<i>ats.</i>
		<i>gats<sup>h</sup></i>	<i>gats, gats<sup>i</sup>.</i>

## KAULA      STEIN

<i>shōts<sup>h</sup></i>	<i>shūts.</i>
<i>shēkh<sup>h</sup>sā<sup>h</sup></i>	<i>sakh<sup>h</sup>tsa.</i>
<i>kēntsā<sup>h</sup></i>	<i>k<sup>h</sup>ētsa.</i>
<i>tsōrat<sup>h</sup></i>	<i>tsōrastā.</i>
<i>vi<sup>h</sup></i>	<i>v<sup>h</sup>e.</i>
<i>wō<sup>h</sup></i>	<i>voh.</i>
<i>dawā<sup>h</sup></i>	<i>dava, davā.</i>
<i>dāvā<sup>h</sup></i>	<i>dāvā.</i>
<i>hawā<sup>h</sup></i>	<i>havā.</i>
<i>bēnawā<sup>h</sup></i>	<i>bē navā.</i>
<i>siwā<sup>h</sup></i>	<i>siva.</i>
<i>photuwā<sup>h</sup></i>	<i>photu va.</i>
<i>nēcyuvā<sup>h</sup></i>	<i>nichuva.</i>
<i>yih</i>	<i>ye, yi, yim, yiy.</i>
<i>yuh</i>	<i>yi.</i>
<i>yū<sup>h</sup></i>	<i>yi, yū.</i>
<i>tōb<sup>h</sup>yā<sup>h</sup></i>	<i>tā<sup>h</sup>bya.</i>
<i>khyuh</i>	<i>khyau.</i>
<i>āth<sup>h</sup> kyā<sup>h</sup></i>	<i>at<sup>h</sup>kyā.</i>
<i>kyā<sup>h</sup></i>	<i>k<sup>h</sup>a, kya, kyā,</i> <i>kyah. Cf. kyā.</i>
<i>ās<sup>h</sup> kyā<sup>h</sup></i>	<i>as<sup>h</sup>kyā.</i>
<i>wārayā<sup>h</sup></i>	<i>vārya, vāryā.</i>
<i>kōtyā<sup>h</sup></i>	<i>kāi t<sup>h</sup>a, kā<sup>h</sup>t<sup>h</sup>a,</i> <i>kā<sup>h</sup>tya.</i>
<i>āyē yih</i>	<i>āyīye.</i>
<i>z<sup>h</sup></i>	<i>za, ze, z<sup>h</sup>i.</i>
<i>zā<sup>h</sup></i>	<i>za.</i>
<i>hānzā<sup>h</sup></i>	<i>hānzā.</i>
Words ending in <i>j</i>	
<i>bāj</i>	<i>bāj<sup>a</sup>, bājā.</i>
<i>khar<sup>a</sup>j</i>	<i>kharj, khar<sup>a</sup>j.</i>
<i>māhrāj</i>	<i>mahrāj.</i>
Words ending in <i>l</i>	
<i>bulbul</i>	<i>bulbul.</i>
<i>dil</i>	<i>dil.</i>
<i>badal</i>	<i>badal.</i>
<i>gāl</i>	<i>gāl.</i>
<i>hāl</i>	<i>hāl.</i>
<i>bōd<sup>h</sup>hāl</i>	<i>bānd<sup>h</sup>hāl.</i>

## KAULA      STEIN

<i>phal</i>	<i>phal.</i>
<i>tsā<sup>h</sup>ahāl</i>	<i>tsat<sup>a</sup>hāl, tsāt<sup>a</sup>hāl.</i>
<i>jēl</i>	<i>jal.</i>
<i>kāl</i>	<i>kāl.</i>
<i>shēkal</i>	<i>shakāl.</i>
<i>lāl</i>	<i>lāl, lāl<sup>a</sup>, lul.</i>
<i>atāl</i>	<i>atāl.</i>
<i>datāl</i>	<i>datāl.</i>
<i>zatāl</i>	<i>zatāl.</i>
<i>māl</i>	<i>māl, māl<sup>a</sup>.</i>
<i>mōl</i>	<i>mul.</i>
<i>lālmāl</i>	<i>lāl māl.</i>
<i>nāl</i>	<i>nāl.</i>
<i>pal</i>	<i>pal.</i>
<i>as<sup>a</sup>l</i>	<i>asl, asāl.</i>
<i>tal</i>	<i>tal, thāl.</i>
<i>chēh tal</i>	<i>chetāl.</i>
<i>putāl</i>	<i>putāl.</i>
<i>wātāl</i>	<i>vātāl.</i>
<i>mārawātāl</i>	<i>mārawātāl.</i>
<i>tsāwul</i>	<i>tsāwul.</i>
<i>sawāl</i>	<i>sawāl.</i>
<i>ku<sup>a</sup>wāl</i>	<i>ku<sup>a</sup>vāl, ku<sup>a</sup>vāl.</i>
<i>pyāwāl</i>	<i>pyāwāl.</i>
<i>azāl</i>	<i>azāl, azāl.</i>

Words ending in *m*

<i>ām</i>	<i>ām.</i>
<i>dim</i>	<i>dim.</i>
<i>ādam</i>	<i>ādam.</i>
<i>kadam</i>	<i>kadam, kadam.</i>
<i>mukadam</i>	<i>mukadam.</i>
<i>sapodum</i>	<i>sapānum.</i>
<i>yīdam</i>	<i>īdam.</i>
<i>gōm</i>	<i>gōm.</i>
<i>mangum</i>	<i>mangum.</i>
<i>chēm</i>	<i>chām, chem.</i>
<i>chīm</i>	<i>chīm, chum.</i>
	<i>ch<sup>h</sup>um, chyum</i>
<i>chum</i>	<i>chum, chum<sup>a</sup>,</i> <i>chum<sup>a</sup>.</i>

KAULA	STEIN
<i>larē chim</i>	<i>larichim.</i>
<i>lōhlari chim</i>	<i>lō larichim.</i>
<i>wuchēm</i>	<i>vuchun.</i>
<i>wuchim</i>	<i>vuchun</i>
<i>gōham</i>	<i>gōham.</i>
<i>lagaham</i>	<i>lag<sup>h</sup>ham.</i>
<i>tagihēm</i>	<i>tag<sup>h</sup>eham.</i>
<i>pātashēham</i>	<i>pādshaham,</i> <i>pādshaham,</i> <i>pādshahan.</i>
<i>khām</i>	<i>khām, kām.</i>
<i>muhim</i>	<i>mohim, muhim,</i> <i>muh<sup>y</sup>im.</i>
<i>dop<sup>h</sup>ham</i>	<i>dop ham.</i>
<i>yibrāhim</i>	<i>ibrāhim.</i>
<i>mōr<sup>h</sup>ham</i>	<i>mōrham.</i>
<i>khaskēm</i>	<i>khaskim.</i>
<i>dyūthum</i>	<i>dyūthum.</i>
<i>kūr<sup>h</sup>tham</i>	<i>k<sup>r</sup> tam.</i>
<i>tsē kūr<sup>h</sup>tham</i>	<i>tsik<sup>r</sup> tam.</i>
<i>gatsēm</i>	<i>gats<sup>y</sup>em.</i>
<i>kam</i>	<i>kam.</i>
<i>hakīm</i>	<i>hakīm.</i>
<i>hukum</i>	<i>hukam, hukm,</i> <i>hukum.</i>
<i>mahkam</i>	<i>mah kam,</i> <i>mahkam.</i>
<i>lākam</i>	<i>lākam.</i>
<i>aslāmalaikum</i>	<i>aslā malaikum.</i>
<i>wālaikum</i>	<i>vālai kum.</i>
<i>ālam</i>	<i>ālam.</i>
<i>gōlām</i>	<i>gulām.</i>
<i>halam</i>	<i>halam.</i>
<i>salām</i>	<i>salām, saḷāma.</i>
<i>zulm</i>	<i>zulm.</i>
<i>nam</i>	<i>nam.</i>
<i>nōm</i>	<i>nom.</i>
<i>lod<sup>h</sup>nam</i>	<i>lud<sup>h</sup>nam,</i> <i>lud<sup>h</sup>nam,</i> <i>ludnam.</i>
<i>gatshanam</i>	<i>gatse nam.</i>

KAULA	STEIN
<i>wālanam</i>	<i>vāle nam.</i>
<i>tsōñ<sup>h</sup>nam</i>	<i>tsāny nam.</i>
<i>dapanam</i>	<i>dapanam.</i>
<i>dop<sup>h</sup>nam</i>	<i>dopu nam.</i>
<i>dōr<sup>h</sup>nam</i>	<i>dā<sup>r</sup>i nam.</i>
<i>harēnam</i>	<i>ka<sup>r</sup>i nam.</i>
<i>karinam</i>	<i>karnam.</i>
<i>kor<sup>h</sup>nam</i>	<i>kur nam,</i> <i>kur<sup>h</sup> nam.</i>
<i>tōr<sup>h</sup>nam</i>	<i>tā<sup>r</sup>i nam.</i>
<i>tsāt<sup>h</sup>nam</i>	<i>tsēt<sup>h</sup>nam.</i>
<i>wanum</i>	<i>vanum.</i>
<i>hāwanam</i>	<i>hāv<sup>h</sup>nam.</i>
<i>hōw<sup>h</sup>nam</i>	<i>haunam.</i>
<i>thōw<sup>h</sup>nam</i>	<i>thāy<sup>h</sup>nam.</i>
<i>trōw<sup>h</sup>nam</i>	<i>traunam,</i> <i>trāunam,</i> <i>trāy<sup>h</sup>nam.</i>
<i>lōy<sup>h</sup>nam</i>	<i>lāy<sup>h</sup>nam.</i>
<i>añām</i>	<i>añyām.</i>
<i>arām</i>	<i>arām.</i>
<i>bar<sup>h</sup>m</i>	<i>baram.</i>
<i>garam</i>	<i>garm.</i>
<i>mah<sup>h</sup>ram</i>	<i>maḥ<sup>h</sup>ram.</i>
<i>karēm</i>	<i>kairim.</i>
<i>kārim</i>	<i>karim, ka<sup>r</sup>im</i>
<i>kūr<sup>h</sup>m</i>	<i>karim.</i>
<i>yikrām</i>	<i>ikrām.</i>
<i>narm</i>	<i>naram.</i>
<i>kasam</i>	<i>kasim, khasam,</i> <i>kasam.</i>
<i>kas<sup>h</sup>m</i>	<i>kas<sup>h</sup>m.</i>
<i>āsīm</i>	<i>āsīm.</i>
<i>ōsum</i>	<i>āsum.</i>
<i>tam</i>	<i>tam.</i>
<i>tim</i>	<i>tim, tim<sup>t</sup>, tim<sup>y</sup>.</i>
<i>tum</i>	<i>tum.</i>
<i>ditam</i>	<i>ditam.</i>
<i>ditim</i>	<i>ditim.</i>
<i>bēhtam</i>	<i>beh tam.</i>
<i>wuch<sup>t</sup>tōm</i>	<i>wuch tōm.</i>

KAULA	STEIN
<i>khētam</i>	<i>k'e tam.</i>
<i>hārtam</i>	<i>hārtam.</i>
<i>thārtam</i>	<i>thārtam, thāv tam.</i>
<i>yitam</i>	<i>yitam.</i>
<i>bōrtam</i>	<i>bōz tam.</i>
<i>thārvum</i>	<i>thārvum, tāvum.</i>
<i>dop<sup>u</sup>vam</i>	<i>dopūm.</i>
<i>vāwim</i>	<i>vavim.</i>
<i>yim</i>	<i>yim.</i>
<i>āyām</i>	<i>āyām.</i>
<i>āyēm</i>	<i>āyem.</i>
<i>dīyūm</i>	<i>dīyūm.</i>
<i>gayēm</i>	<i>gayem.</i>
<i>thājyām</i>	<i>tsān<sup>v</sup> jān.</i>
<i>anyūm</i>	<i>añyūm.</i>
<i>banyōm</i>	<i>ban<sup>v</sup>ām.</i>
<i>wanyūm</i>	<i>van<sup>v</sup>ūm.</i>
<i>pyōm</i>	<i>pyōm.</i>
<i>pēyēm</i>	<i>peyem.</i>
<i>dap<sup>y</sup>ām</i>	<i>dap<sup>v</sup>ām.</i>
<i>dap<sup>z</sup>ēm</i>	<i>dap<sup>z</sup>im.</i>

Words ending in *n*

<i>an</i>	<i>an.</i>
<i>bōn</i>	<i>bun.</i>
<i>bāban</i>	<i>bāban.</i>
<i>shūbān</i>	<i>shōbān, shūbān.</i>
<i>sōhiban</i>	<i>sāhiban.</i>
<i>lobun</i>	<i>lobun.</i>
<i>sōban</i>	<i>sāban.</i>
<i>biyābān</i>	<i>biyā bān.</i>
<i>zabān</i>	<i>zabān.</i>
<i>kālacēn</i>	<i>kāl<sup>l</sup>chen.</i>
<i>racēn</i>	<i>rachen.</i>
<i>dōn</i>	<i>don.</i>
<i>dādēn</i>	<i>dāden.</i>
<i>gaḍān</i>	<i>garān.</i>
<i>goḍun</i>	<i>guḍun.</i>
<i>tsādān</i>	<i>tsārān.</i>

Cf. *tsārān*.

KAULA	STEIN
<i>kaḍan</i>	<i>karan.</i>
<i>kaḍān</i>	<i>kaḍān karān.</i>
<i>kaḍōn</i>	<i>korōn<sup>v</sup>.</i>
<i>kaḍun</i>	<i>karun.</i>
<i>koḍun</i>	<i>koḍun, kuḍun, korun, kurun.</i>
<i>kūḍ<sup>n</sup></i>	<i>kaḍin, kaḍun.</i>
<i>loḍun</i>	<i>loḍun, liḍun.</i>
<i>mōḍān</i>	<i>mādān, ma<sup>i</sup>dān, maidān.</i>
<i>gānḍin</i>	<i>gandin.</i>
<i>gonḍun</i>	<i>gundun.</i>
<i>sandēn</i>	<i>sandin, sandyan.</i>
<i>pātashēha-sandēn</i>	<i>pādshahas sandyān.</i>
<i>tasandēn</i>	<i>tasanden.</i>
<i>gardan</i>	<i>gardan.</i>
<i>vadān</i>	<i>vadān.</i>
<i>nōyidan</i>	<i>nāyidan, nā<sup>i</sup>ydan.</i>
<i>zādan</i>	<i>zādan.</i>
<i>pātashākhzādan</i>	<i>pādshāh zādan, pādshākhzādan.</i>
<i>lagān</i>	<i>lagān.</i>
<i>lōgun</i>	<i>lāgun, lōgun.</i>
<i>nāgan</i>	<i>nāgan.</i>
<i>nigīn</i>	<i>nigīn.</i>
<i>mangān</i>	<i>mangān.</i>
<i>pargan</i>	<i>pargan.</i>
<i>martsawāgan</i>	<i>martsevāngan.</i>
<i>zāgān</i>	<i>zāgān.</i>
<i>han</i>	<i>han, han, hen.</i>
<i>bahan</i>	<i>bahan.</i>
<i>bēhān</i>	<i>bihān.</i>
<i>subhān</i>	<i>subhān.</i>
<i>sub<sup>a</sup>han</i>	<i>suban.</i>
<i>chān</i>	<i>chān, ch<sup>v</sup>ān.</i>
<i>achēn</i>	<i>achan.</i>
<i>lich<sup>n</sup></i>	<i>lichin.</i>
<i>wuchān</i>	<i>vuchān.</i>



KAULA	STEIN	KAULA	STEIN
<i>wuchin</i>	<i>vuchän.</i>	<i>pöthin</i>	<i>päthin, pätin.</i>
<i>wuch<sup>ün</sup></i>	<i>vuchan, vuchin,</i> <i>vucun.</i>	<i>kär<sup>t</sup>than</i>	<i>ka<sup>r</sup>rtan.</i>
<i>wuchun</i>	<i>vuch<sup>ün</sup>, vuchun,</i> <i>vucun, vucun<sup>o</sup>.</i>	<i>ös<sup>t</sup>than</i>	<i>östan.</i>
<i>wuchahan</i>	<i>vucehan.</i>	<i>tskun</i>	<i>tsün.</i>
<i>shëhan</i>	<i>shahan.</i>	<i>gatshan</i>	<i>gatsan.</i>
<i>pätashahan</i>	<i>pädshahan.</i>	<i>gatshän</i>	<i>gatsän, gatsun.</i>
<i>pätashëhan</i>	<i>päd<sup>t</sup>shahan,</i> <i>pädshahan,</i> <i>pädshahan,</i> <i>pädshahan.</i>	<i>pryutshun</i>	<i>prütsun.</i>
		<i>dawahan</i>	<i>davahan.</i>
		<i>mökaläwahun</i>	<i>muk<sup>o</sup>läwa hun.</i>
		<i>jän</i>	<i>jän.</i>
		<i>dujän</i>	<i>dujän.</i>
		<i>räjën</i>	<i>räjän.</i>
<i>ratshi-han</i>	<i>ratsq han.</i>	<i>tuj<sup>ün</sup></i>	<i>tuh jin, tujen,</i> <i>tujy<sup>e</sup>n.</i>
<i>khän</i>	<i>khän.</i>	<i>kan</i>	<i>kan.</i>
<i>khën</i>	<i>khyen.</i>	<i>kun</i>	<i>köna, kun.</i>
<i>ökhum</i>	<i>äkhun, äkhun.</i>	<i>ö-kun</i>	<i>ökun.</i>
<i>köd-khän</i>	<i>käd khän.</i>	<i>path-kun</i>	<i>pat<sup>o</sup> kun,</i> <i>patkun.</i>
<i>likhan</i>	<i>likhan.</i>	<i>lēkan</i>	<i>lekan, l<sup>e</sup>ekan.</i>
<i>likhän</i>	<i>lekhän.</i>	<i>lōkan</i>	<i>lōkan.</i>
<i>mahalakhän</i>	<i>mahala kän,</i> <i>mah<sup>o</sup>lakhän.</i>	<i>mulkan</i>	<i>mulken.</i>
<i>lyukhun</i>	<i>likhun.</i>	<i>makän</i>	<i>makän.</i>
<i>musla-han</i>	<i>musl<sup>o</sup>han.</i>	<i>lä-makän</i>	<i>lä makän.</i>
<i>k<sup>a</sup>nahan</i>	<i>kan<sup>o</sup>han.</i>	<i>shënäkan</i>	<i>shinäkan.</i>
<i>pinhän</i>	<i>pin häm.</i>	<i>pakän</i>	<i>pakän.</i>
<i>pahän</i>	<i>pahan, pahan.</i>	<i>pakun</i>	<i>pakun.</i>
<i>taraphan</i>	<i>tarfan.</i>	<i>märakan</i>	<i>mär<sup>o</sup>kan.</i>
<i>yüsüphan</i>	<i>yusüfan.</i>	<i>miskin</i>	<i>miskin.</i>
<i>kär<sup>t</sup>-han</i>	<i>ka<sup>r</sup>d<sup>t</sup>hen.</i>	<i>cälän</i>	<i>chälän</i> <i>chäläng.</i>
<i>nära-han</i>	<i>när<sup>o</sup>han.</i>	<i>ningälän</i>	<i>ning<sup>o</sup>län.</i>
<i>shën</i>	<i>shen.</i>	<i>hëlen</i>	<i>helen.</i>
<i>dëshän</i>	<i>dëshän.</i>	<i>cholun</i>	<i>cholun, chulun.</i>
<i>nishin</i>	<i>nishan, nishin,</i> <i>nisan.</i>	<i>phölän</i>	<i>phölän.</i>
<i>nishin</i>	<i>nishin.</i>	<i>shölän</i>	<i>shölän.</i>
<i>hamnishin</i>	<i>ham nishin.</i>	<i>mökalan</i>	<i>muklan.</i>
<i>athan</i>	<i>athan.</i>	<i>lälan</i>	<i>lälan.</i>
<i>bata-han</i>	<i>battahan.</i>	<i>malan</i>	<i>malan.</i>
<i>tsheh han</i>	<i>tsethan.</i>	<i>krälan</i>	<i>krälan.</i>
<i>kathan</i>	<i>kathen.</i>	<i>tsrälän</i>	<i>tsrälän.</i>

KAULA	STEIN
tulān	tulān.
tulin	tulin.
tulun	tulun.
putalēn	putalin.
wāṭalan	vāt <sup>o</sup> lan, vāt <sup>o</sup> lan.
mārawāṭalan	mār <sup>o</sup> vāṭalan, mār <sup>o</sup> vāṭelan, mār <sup>o</sup> vāt <sup>o</sup> lan, māre vāt <sup>o</sup> lan, māre vāt <sup>o</sup> lan, mārevāt <sup>o</sup> lan, mārevāṭalan.
tsalān	tsalān.
walān	valān.
wālān	vālān.
wālun	vālun.
wolun	vulun.
kut <sup>o</sup> wālan	kotvālan, kutvālen.
mukadaman	mukā daman.
gāman	gāman.
shāman	shāmān.
lamān	lamān.
gōlāman	gulāman, gulāmān.
nōman	nomān.
armān	armān.
asmān	asmān.
sāmān	sāmān.
timan	timan, timān.
yiman	yiman, yimān.
sulaymān	sulaimān.
mizmān	mēz <sup>o</sup> mān.
nīn	nīñy.
anān	anān.
anōn	anōn.
anun	anun, anun.
onun	anun.
banān	banān.
d <sup>o</sup> nān	dōnān.
khānan	kānan.

KAULA	STEIN
kōd-khānan	kādkhānen.
nishānan	nishinan, nishīnan.
hamnishānan	ham nishinan, ham nishīnan.
tshanān	ts <sup>o</sup> nān.
tshunūn	tsunūn.
k <sup>o</sup> nān	kānan.
k <sup>o</sup> nān	kānān.
asmānan	as <sup>o</sup> mānan.
lōnān	lōnān.
nanān	nanān.
pananēn	panenen, paneneñy, panen <sup>o</sup> en.
tiy nanān	tinānan.
zanānan	zanānan, zanānan.
panin	pan <sup>o</sup> en.
shētānan	shētānan.
wanan	vanan, vanān, vanān.
wanān	vanān.
wanun	vanun.
wonun	vunūn.
cyānēn	chān <sup>o</sup> en, ch <sup>o</sup> āñyēn.
myānēn	myānen.
zūnan	zānan.
zanēn	zanen, zan <sup>o</sup> en.
zēnan	z <sup>o</sup> ēnan.
zēnān	zēnān.
ūñ <sup>o</sup> n	añyēn, anyin.
tshuñ <sup>o</sup> n	tsin <sup>o</sup> an, tsin <sup>o</sup> yēn.
zāñēn	zanyen.
pān	pān.
dapān	dapān, dapān, dopān.
dapun	dapun.
dopun	dopun.
borun	borun, burun.

KAULA	STEIN
sömb <sup>a</sup> rān	sumb <sup>a</sup> rān.
dūran	dūran.
gudarun	gud <sup>a</sup> run.
töyiphdāran	tā <sup>i</sup> fadāran.
kārdāran	kārdāran.
garan	garan.
bög <sup>a</sup> rēn	bāg <sup>a</sup> ren.
södāgarān	södāgaran, södāgarān.
āhan-gārān	ahengārān.
harān	harān.
khōran	kurān.
phērān	phērān.
thaharān	tah <sup>a</sup> rān.
uōtharān	vutharān, vutharān <sup>u</sup> .
tsārān	tsārān.
	Cf. tsādūn.
mējēran	mējāran.
karān	karān.
karēn	ka <sup>a</sup> rin, ka <sup>a</sup> rin.
kārin	karin, ka <sup>a</sup> rin.
karun	karun.
korun	karun, korun, kurun.
kūr <sup>u</sup> n	karān, karun, kariin, karān, karun, ka <sup>a</sup> rin, ka <sup>a</sup> rin, korun.
phakīran	fakīran, fakīrān.
lārān	lādān, lārān.
marān	marān.
mōrun	mārun, mōrun.
naran	narān.
nērān	nerān, nērān.
nērun	nērūn.
paran	paran.
parān	paḍān, parān.
pīran	pīran.
porun	paḍun.

KAULA	STEIN
pör <sup>u</sup> n	pīran.
pūrun	pōrun, purun.
prārān	prārān.
srān	srān.
sārān	sārān.
misaran	misren.
trēn	tren.
tārān	tārān.
katarān	kat <sup>a</sup> rān.
pētarun	pitarun.
mutsarēn	mut <sup>a</sup> rin.
mutsorun	mut <sup>a</sup> run.
jānāvāran	janavāran.
yāran	yāran.
yīran	yiran.
yīrān	īrān.
guzarān	guzrān.
wazīran	vazīran, vazīran.
sān	sān.
āsūn	āsūn.
khāsān	khāsān.
kōsun	khāsūn, khōsun.
yīnsān	insān, yinsān.
pōsan	pāsān, pāsān.
ōs <sup>u</sup> san	āsān.
wasān	vasān.
tān	tān.
ditin	dithin, dit <sup>a</sup> nas.
hatan	hatan.
pōkhtan	pukhtan.
shētān	shētān.
bikarmājētan	vikarmājitan.
latan	latan.
pōtēn	pōt <sup>u</sup> en.
hāpatan	hāpatan.
rētan	ritan.
rotun	rotun, rutun.
baritēn	bart <sup>u</sup> en.
satan	satan, satan.
sötin	sātin, sātin, sāitin.

KAULA	STEIN	KAULA	STEIN
<i>mastan</i>	<i>mast.</i>	<i>banôwun</i>	<i>banâvun.</i>
<i>grêstên</i>	<i>grêst<sup>en</sup>.</i>	<i>manganôwun</i>	<i>man<sup>ge</sup> nâvun.</i>
<i>nayistân</i>	<i>nayis tân, nayis tân<sup>o</sup>.</i>	<i>ḍakhanâwân</i>	<i>ḍakhe nâvân.</i>
<i>tôtan</i>	<i>tôtan, tôtan.</i>	<i>pakanâwân</i>	<i>pak<sup>o</sup>nâvân.</i>
<i>wâtân</i>	<i>vâtân.</i>	<i>khananôwun</i>	<i>khanenâvun.</i>
<i>thâv<sup>u</sup>tan</i>	<i>thâv<sup>u</sup>tan.</i>	<i>tshananôvin</i>	<i>tsan<sup>an</sup>âvin.</i>
<i>dyutun</i>	<i>d<sup>u</sup>ütun, d<sup>u</sup>utun, d<sup>u</sup>ütun, dyutun, dyütun.</i>	<i>garanâwân</i>	<i>gara nâvân.</i>
<i>hyotun</i>	<i>h<sup>u</sup>ütun, hyütun.</i>	<i>karanôwun</i>	<i>karanâvun.</i>
<i>tsôn</i>	<i>tsun, tsuan.</i>	<i>karanôv<sup>u</sup>n</i>	<i>kar naviñj.</i>
<i>bâtsan</i>	<i>bâtsan, bâtsan, bâtsen.</i>	<i>wâtanâv<sup>u</sup>an</i>	<i>vât<sup>o</sup>nâvan.</i>
<i>dits<sup>u</sup>n</i>	<i>ditsan, ditsan, ditsun.</i>	<i>wâtanôw<sup>u</sup>n</i>	<i>vâtanâvun.</i>
<i>hêtsan</i>	<i>hitsan.</i>	<i>wâna-wân</i>	<i>vân<sup>o</sup>vân.</i>
<i>hêts<sup>u</sup>n</i>	<i>hitsan, hitsan, hîtsun, h<sup>u</sup>eten.</i>	<i>parzanâwân</i>	<i>parzenâvân.</i>
<i>shêkhtsan</i>	<i>shakhtsan.</i>	<i>parzanôwun</i>	<i>parze nâ v<sup>u</sup>n, parze nâ<sup>u</sup> v<sup>u</sup>n.</i>
<i>pântsan</i>	<i>pân<sup>ts</sup>en.</i>	<i>pâwun</i>	<i>pâvun.</i>
<i>wan</i>	<i>van.</i>	<i>pêwân</i>	<i>p<sup>u</sup>evân, p<sup>u</sup>ivân.</i>
<i>wân</i>	<i>vân.</i>	<i>riwân</i>	<i>ri<sup>u</sup>vân.</i>
<i>bôwun</i>	<i>bâvun.</i>	<i>trâwân</i>	<i>trâvân.</i>
<i>cêwân</i>	<i>ch<sup>u</sup>avân.</i>	<i>trôwun</i>	<i>trâvun, trâvun, trâvun.</i>
<i>nêcivên</i>	<i>nech<sup>o</sup>vin, nechevin.</i>	<i>trôv<sup>u</sup>n</i>	<i>trâvun.</i>
<i>wôranêcivên</i>	<i>vura n<sup>o</sup>ech<sup>o</sup> vin.</i>	<i>nôtuwân</i>	<i>nôt<sup>u</sup>vân.</i>
<i>divân</i>	<i>divân.</i>	<i>vartâwân</i>	<i>vartâvân.</i>
<i>gôv<sup>u</sup>n</i>	<i>gâvun.</i>	<i>yivân</i>	<i>yivân.</i>
<i>bâgwân</i>	<i>bâgvân.</i>	<i>bâyên</i>	<i>bâyen.</i>
<i>hêvân</i>	<i>hêvân.</i>	<i>biyên</i>	<i>beyen.</i>
<i>hôvun</i>	<i>hâvun, hôvun.</i>	<i>cêyên</i>	<i>chayen.</i>
<i>châwân</i>	<i>châvân.</i>	<i>khôḍâyên</i>	<i>khudây<sup>en</sup>.</i>
<i>châwun</i>	<i>châvun.</i>	<i>pâtashôh<sup>u</sup>yên</i>	<i>pâtshahiyân.</i>
<i>khêwân</i>	<i>khyavân, khyevân, k<sup>u</sup>avân.</i>	<i>khyôn</i>	<i>khyân, kyôn.</i>
<i>thâwân</i>	<i>thâvân.</i>	<i>tujyân</i>	<i>tu jân.</i>
<i>thôvun</i>	<i>thâvun.</i>	<i>lâyân</i>	<i>lâyân.</i>
<i>lalavân</i>	<i>lalavân.</i>	<i>lôyin</i>	<i>lâyin.</i>
		<i>lôy<sup>u</sup>n</i>	<i>lâyin.</i>
		<i>lôyun</i>	<i>lâyun, lâyun.</i>
		<i>khâlyûn</i>	<i>khâ<sup>u</sup>lyûn.</i>
		<i>vâlyûn</i>	<i>vâlyûn.</i>

KAULA	STEIN
<i>nyūn</i>	<i>nyūn.</i>
<i>niyūn</i>	<i>nīyūn.</i>
<i>pēyin</i>	<i>p<sup>y</sup>iyen.</i>
<i>mōryūn</i>	<i>mā<sup>r</sup>ryūn.</i>
<i>phut<sup>a</sup>ryūn</i>	<i>phut<sup>a</sup> r<sup>y</sup>ūn.</i>
<i>zan</i>	<i>zan.</i>
<i>zān</i>	<i>zān.</i>
<i>zīn</i>	<i>zīn.</i>
<i>bōzan</i>	<i>bōzan.</i>
<i>bōzān</i>	<i>bozān, bōzān.</i>
<i>bōzun</i>	<i>bōzun.</i>
<i>būzun</i>	<i>bōzun.</i>
<i>dazān</i>	<i>dazān.</i>
<i>tirandāzan</i>	<i>tīran dāzan.</i>
<i>lazan</i>	<i>lazan.</i>
<i>lüz<sup>u</sup>n</i>	<i>lazun.</i>
<i>nāzan</i>	<i>nāzan.</i>
<i>rōzan</i>	<i>rōzan.</i>
<i>rōzān</i>	<i>rōzān.</i>
<i>sūzun</i>	<i>sōzun.</i>
<i>thōv<sup>i</sup>zēn</i>	<i>thā<sup>i</sup>vzin.</i>
Words ending in <i>ñ</i>	
<i>āñ</i>	<i>āñy.</i>
<i>gōdañ</i>	<i>guḍa<sup>a</sup>ñy, guḍeny, gudeñy.</i>
<i>kangañ</i>	<i>kangañ<sup>y</sup>.</i>
<i>kañ</i>	<i>kañ<sup>i</sup>.</i>
<i>kiñ</i>	<i>kañ<sup>i</sup>.</i>
<i>kākañ</i>	<i>kākin<sup>y</sup>.</i>
<i>tāñ</i>	<i>tāñy<sup>a</sup>, tāñy.</i>
<i>kus-tāñ</i>	<i>kustāny.</i>
<i>ot<sup>a</sup>-tāñ</i>	<i>ottāñy, ot<sup>a</sup>tāñy.</i>
<i>yot<sup>a</sup>-tāñ</i>	<i>yuttāñy.</i>
<i>yut<sup>a</sup>-tāñ</i>	<i>yutāñy.</i>
<i>yotāñ</i>	<i>yū tāñy.</i>
<i>yutāñ</i>	<i>yutāñy.</i>
<i>wōñ</i>	<i>vu, vuny.</i>
<i>wuñ</i>	<i>vo, vu, vū, vun, vony, vun<sup>y</sup>, vuny, voñy, vuñy.</i>

KAULA	STEIN
<i>pānawōñ</i>	<i>pane vā<sup>i</sup>n<sup>i</sup>, pāne vān<sup>y</sup>, pāne vāñy, pānevāñy, pane vāny.</i>
<i>pānawūñ</i>	<i>pānevāñy.</i>
<i>katawañ</i>	<i>kata vany.</i>
<i>yāñ</i>	<i>yāñy.</i>
Words ending in <i>r</i>	
<i>ār</i>	<i>ār.</i>
<i>bar</i>	<i>bar.</i>
<i>bār</i>	<i>bār.</i>
<i>gabar</i>	<i>gab<sup>a</sup>r, gabar.</i>
<i>khabar</i>	<i>kabar, khab<sup>a</sup>r, khabar, khabar.</i>
<i>bē-khabar</i>	<i>bē khabar.</i>
<i>ayālbar</i>	<i>ayāl bār.</i>
<i>nēbar</i>	<i>nebar, nebar.</i>
<i>barābar</i>	<i>barābar.</i>
<i>darbār</i>	<i>darbār.</i>
<i>sōbīr</i>	<i>sābīr.</i>
<i>tōbīr</i>	<i>tā<sup>i</sup>bīr.</i>
<i>zabar</i>	<i>zabar, zab<sup>a</sup>r, zabar.</i>
<i>dar</i>	<i>dar, dar.</i>
<i>dūr</i>	<i>dūr.</i>
<i>bēdār</i>	<i>bedār, bēdār.</i>
<i>ḍīdār</i>	<i>ḍīdār.</i>
<i>bah<sup>a</sup>dūr</i>	<i>bah<sup>a</sup>dūr, bah<sup>a</sup>dūr.</i>
<i>andar</i>	<i>andar.</i>
<i>bēbi andar</i>	<i>bebīnd<sup>a</sup>r,</i>
<i>nēnd<sup>a</sup>r</i>	<i>nīndār.</i>
<i>gar</i>	<i>gar.</i>
<i>gār</i>	<i>gār.</i>
<i>gōr</i>	<i>gār, gā<sup>i</sup>ri.</i>
<i>agar</i>	<i>agar.</i>
<i>āgur</i>	<i>āgur.</i>
<i>parwardigār</i>	<i>parvardigār.</i>
<i>sōdāgar</i>	<i>saudāgar.</i>

KAULA	STEIN
sōdāgār	saudāgar, saudāgār, sōdāgār, sodāgar.
lāgar	lāgar.
nān-gār	nān gār.
yēngar	yingar.
zargar	zargar.
bōz'gār	bāzi gār.
har	har.
bahār	bahār.
shēhar	shahar.
mashkhūr	maushūr.
khar	khar, kar.
khōr	khur.
khōr	kār.
mōhar	mohar, mohur.
pahar	pahar, pahar.
kuphār	kuphār.
saphar	safar.
wōphūr	vāphūr.
shēmshēr	shamshēr.
nēth <sup>a</sup> r	nēth <sup>a</sup> r, n <sup>a</sup> ētar.
pathar	pathar, putar, patar.
zahar	zahar, zehar.
mējēr	mējār.
kar	kar, kar.
kār	kār.
kōr	kōr.
bakār	bakār.
phakār	fakār.
lashkar	lashkar.
pēshkār	pēshkār.
kukar	kukar.
nakār	nakār.
nōkar	naukar, nāūkar.
lār	lār.
mār	mār.
amār	amār.
bēmār	bimār, bīmār.

KAULA	STEIN
khumār	kumār.
shēhmār	shahmār, shahmār.
shumār	shumār.
bē-shumār	bē shumār, bēshumār.
kashmūr	kashmūr.
nār	nār.
nēr	nēr.
sōnar	sunar.
zārapār	zār <sup>a</sup> pār, zār <sup>a</sup> pār.
wōpar	vupar.
sar	sar.
asar	asar.
sār	sār.
sēr	sēr.
sūr	sūr.
sūr	sūr.
sangsār	sang sār.
takhsūr	takhsūr.
kusūr	kosūr.
misar	misar.
samsār	samsār.
tōr	tōr <sup>a</sup> .
abtar	ābtar.
khōtir	khātir.
tsēr	tsēr.
tsōr	tsōr.
tsūr	tsūr.
vīr	vīr.
bāvar	bāvar.
wumēdwār	vumēdwār.
jānāwār	jān <sup>a</sup> vār, jānavār.
savār	savār.
baktāwār	bakhtāwār.
zōrāwār	zōrāvār.
yār	yār, yār <sup>a</sup> .
yōr	yōr.
dyār	dyār.

KAULA	STEIN	KAULA	STEIN
<i>hushyār</i>	<i>hushār.</i>	<i>palangas</i>	<i>palangas,</i> <i>palangas,</i> <i>palangas.</i>
<i>tayār</i>	<i>taiyār.</i>	<i>tēgas</i>	<i>t<sup>v</sup>ēgas.</i>
<i>zār</i>	<i>zār.</i>	<i>togus</i>	<i>togus.</i>
<i>zōr</i>	<i>zōr.</i>	<i>hēs</i>	<i>has.</i>
<i>bāzar</i>	<i>bāzar.</i>	<i>sub<sup>a</sup>has</i>	<i>subhas.</i>
<i>nazar</i>	<i>naz<sup>r</sup>, nazar,</i> <i>nazar.</i>	<i>chēs</i>	<i>chas, ches.</i>
<i>mōnzur</i>	<i>mānzūr.</i>	<i>chis</i>	<i>chas, chis, chus.</i>
<i>wazūr</i>	<i>vazūr.</i>	<i>chus</i>	<i>chus.</i>
Words ending in s		<i>yih chus</i>	<i>yichus.</i>
<i>ās</i>	<i>ās, ās.</i>	<i>yim chis</i>	<i>yimchis.</i>
<i>ābas</i>	<i>ābas.</i>	<i>wōñ chus</i>	<i>vuchus.</i>
<i>dōbas</i>	<i>dobas.</i>	<i>khōra chēs</i>	<i>khurachas.</i>
<i>khābas</i>	<i>kābus.</i>	<i>wuchus</i>	<i>vuchus.</i>
<i>sōbas</i>	<i>sābas.</i>	<i>dōhas</i>	<i>dohas.</i>
<i>dis</i>	<i>dis.</i>	<i>aj<sup>o</sup>dāhas</i>	<i>azhdahas.</i>
<i>baḍis</i>	<i>baḍis.</i>	<i>sōdāhas</i>	<i>sōdahas,</i> <i>sōdahas.</i>
<i>dōdis</i>	<i>dā<sup>i</sup>dis.</i>	<i>mangahas</i>	<i>manga has.</i>
<i>khōdas</i>	<i>khūdas.</i>	<i>hihis</i>	<i>hihis.</i>
<i>kōdis</i>	<i>kā<sup>i</sup>dis.</i>	<i>lyukh<sup>u</sup>has</i>	<i>l<sup>u</sup>ukhas.</i>
<i>kākadas</i>	<i>kākadas.</i>	<i>pātashāhas</i>	<i>pādshahas,</i> <i>pādshāhas.</i>
<i>maḍis</i>	<i>modis.</i>	<i>pātashēhas</i>	<i>pādshahas,</i> <i>pādshahas,</i> <i>pādshāhas,</i> <i>pādshahas,</i> <i>pādshahis,</i> <i>pād<sup>i</sup>shāhas.</i>
<i>andas</i>	<i>andas.</i>	<i>khas</i>	<i>khas.</i>
<i>cēndas</i>	<i>chandas.</i>	<i>murkhas</i>	<i>murkhas.</i>
<i>handis</i>	<i>handis.</i>	<i>lyukhus</i>	<i>l<sup>u</sup>ukhas.</i>
<i>sandis</i>	<i>sandis, sandis.</i>	<i>on<sup>u</sup>has</i>	<i>anhas.</i>
<i>pātashēha-sandis</i>	<i>pādshah<sup>o</sup>sandis.</i>	<i>tsun<sup>u</sup>has</i>	<i>tsun has.</i>
<i>khāvandas</i>	<i>khāv<sup>o</sup>ndas,</i> <i>khāvandas,</i> <i>kāvandas,</i> <i>kāvandas,</i> <i>kāvandas.</i>	<i>añēhas</i>	<i>añye has.</i>
<i>zādas</i>	<i>zādas, zādas.</i>	<i>dop<sup>u</sup>has</i>	<i>dop has, dophas,</i> <i>duphas,</i> <i>dop<sup>u</sup>has.</i>
<i>shāhzādas</i>	<i>shahzādas.</i>	<i>yūsūphas</i>	<i>yūsūfas, yūsufas.</i>
<i>pātashāhzādas</i>	<i>pādshāh zādas.</i>	<i>kor<sup>u</sup>has</i>	<i>kurhas, kur has.</i>
<i>gōs</i>	<i>gās, gōs.</i>		
<i>gōs</i>	<i>gās, gās, gās.</i>		
<i>āgas</i>	<i>agās.</i>		
<i>bāgas</i>	<i>bāgas, bāgas.</i>		
<i>nāgas</i>	<i>nāgas, nāgas.</i>		

KAULA	STEIN
phut <sup>o</sup> r <sup>u</sup> has	phut <sup>o</sup> r <sup>u</sup> has.
tamāshēs	tamāshas.
manōshēs	manoshas.
athas	athas, atas.
bathis	ba <sup>t</sup> this.
kuthis	kuthis, kutis, kutis.
ūn <sup>u</sup> thas	añy <sup>t</sup> has.
kor <sup>u</sup> thas	kur <sup>u</sup> thas.
mōr <sup>u</sup> thas	mōr <sup>u</sup> thas.
wōthus	vothus, vuthus, votus.
byūthus	b <sup>y</sup> uthus.
zithis	z <sup>y</sup> ithis.
di <sup>t</sup> s <sup>u</sup> has	di <sup>t</sup> s <sup>u</sup> has.
gats <sup>h</sup> ēs	gats <sup>u</sup> s, gats <sup>e</sup> s, gats <sup>u</sup> es, gatsyes.
wōtsh <sup>u</sup> s	vuts <sup>u</sup> s, vutsus.
wūtsh <sup>u</sup> s	vats <sup>u</sup> s.
trōw <sup>u</sup> has	trā <sup>y</sup> has, trāvhas.
lōy <sup>u</sup> has	lōy <sup>u</sup> has.
nyūhas	nyū <sup>u</sup> has.
dun <sup>y</sup> āhas	dun <sup>y</sup> has, du <sup>n</sup> has.
wārayāhas	vāryah <sup>u</sup> s.
liij <sup>u</sup> s	lajis.
rājēs	rājas, rājas.
kās	kās.
kus	kus.
akis	akis, akis.
kōmbakas	khum <sup>b</sup> a khas.
sabakas	sabakas, sabakas.
dākas	dākas.
pōshākas	poshākas, pushākas.
malikas	mal <sup>i</sup> kas.
shēnākas	shinākas.
carkas	char kas, charkas.
shēharakis	sheharakis.

KAULA	STEIN
tōkis	tā <sup>i</sup> kis, tā <sup>i</sup> kis.
yitikis	yeti kis.
dōzakas	dōzakas.
ōlis	ālis.
yiblis	yib <sup>u</sup> lis.
dilas	dilas.
khalas	kalas.
khalās	khalās.
lālas	lālas.
mōlis	mā <sup>i</sup> lis, mā <sup>i</sup> lyis.
nālas	nālas.
palas	palas.
pyālas	pyālas.
sālas	sālas.
sōlas	sālas, sālās.
muslas	mis <sup>u</sup> las.
paharawōlis	pah <sup>u</sup> ra vālis.
zālas	zālas, zālās.
mas	mas.
amis	amis, amis, amis suy, a <sup>i</sup> mis, a <sup>i</sup> mis.
ādamas	ād <sup>u</sup> mas.
pēmōs	p <sup>u</sup> imōs.
shikamas	shikmas.
gōlāmas	gulāmas.
halamas	hal <sup>u</sup> mas, hal <sup>u</sup> mas, halamas.
nēmis	namis, n <sup>u</sup> emis.
arāmas	arūmas.
tsūrimis	tsūrimis.
tamis	tam <sup>i</sup> suy, tamis, ta <sup>i</sup> mis.
satimis	satyamis.
yimis	yamis, yemis.
dōyimis	duyamis.
lōy <sup>u</sup> mas	lāy <sup>u</sup> mas.
trēyimis	treymis.
badanas	badanas, badanas.



KAULA	STEIN	KAULA	STEIN
kād <sup>i</sup> nas	kar <sup>i</sup> inas.		kurnas,
kođ <sup>u</sup> nas	kuranas.		kür <sup>a</sup> nas.
möđānas	maidānas,	kür <sup>u</sup> nas	kar nas, kar <sup>a</sup> nas,
	maidānas,		kar <sup>a</sup> nas,
	mā <sup>i</sup> dānas.		kar <sup>a</sup> nas,
nādānas	nā dānas.		kar <sup>a</sup> nas,
gond <sup>u</sup> nas	gund <sup>a</sup> nas.		karnas,
gānas	gānas, gānas.		kur <sup>a</sup> nas,
hūnis	hūnis.		kür <sup>a</sup> nas.
sub <sup>a</sup> hanas	subahanas.	māranas	māranas.
chānas	ch <sup>u</sup> ānas.	srānas	srānas.
khānas	khānas, kānas.	āsanas	ās <sup>a</sup> nas, ās <sup>i</sup> nas.
lyukh <sup>u</sup> nas	l <sup>u</sup> ükh <sup>a</sup> nas,	ós <sup>u</sup> nas	ās nas.
	l <sup>u</sup> ükhunas.	kós <sup>u</sup> nas	khās <sup>a</sup> nas.
göj <sup>u</sup> nas	gāj <sup>a</sup> nas.	bōtanis	buttanis.
khöj <sup>u</sup> nas	khāj <sup>i</sup> nas.	dit <sup>i</sup> nas	ditinas.
kanas	kanas.	nayistānas	nayis tānas.
khól <sup>u</sup> nas	kōlnas.	tsatanas	tsatanas.
tul <sup>i</sup> nas	tulinas.	dyut <sup>u</sup> nas	dyüth <sup>u</sup> nas,
tul <sup>u</sup> nas	tul <sup>u</sup> nas.		d <sup>u</sup> üt <sup>u</sup> nas,
dāmānas	dāmānas.		dyut <sup>a</sup> nas,
tshun <sup>u</sup> nas	tsun <sup>a</sup> nas,		dyutanas,
	tsununas,		dyutan <sup>a</sup> nas,
	tsunun <sup>a</sup> s.		dyut <sup>u</sup> nas,
pananis	panan <sup>a</sup> s,		dyüt <sup>u</sup> nas.
	pananis,	ditsūnas	ditsanas.
	panenis.	hētsanas	hitsanas.
won <sup>u</sup> nas	vununas.	hēts <sup>u</sup> nas	hitsanas.
pānas	pānai, pānas,	wanas	vanas.
	pānas, pānes.	wonus	vonus.
dop <sup>u</sup> nas	dop <sup>u</sup> nas,	thāv <sup>i</sup> nas	thā <sup>u</sup> nas.
	dop <sup>u</sup> nas,	thow <sup>u</sup> nas	thōunas.
	dop <sup>u</sup> nas,	thōw <sup>u</sup> nas	thāunas,
	dopunas,		thā <sup>u</sup> nas.
	dopun <sup>a</sup> s.	thiuv <sup>u</sup> nas	thāunas,
trop <sup>u</sup> nas	trop <sup>u</sup> nas,		thā <sup>u</sup> nas.
	trup <sup>a</sup> nas.	mökalōw <sup>u</sup> nas	muk <sup>a</sup> lā <sup>u</sup> nas.
karēnas	ka <sup>i</sup> rinas.	cyōnis	ch <sup>u</sup> ānis.
kār <sup>i</sup> nas	karinas.	lāyānas	lāyānas.
kor <sup>u</sup> nas	kur <sup>a</sup> nas,	lōy <sup>u</sup> nas	lāy <sup>a</sup> nas.
	kuranas,	lōy <sup>u</sup> nas	lā <sup>i</sup> yinas.

KAULA	STEIN	KAULA	STEIN
myōnis	mē'nis, m <sup>y</sup> ē'nis, m <sup>y</sup> ē'nis.	shēhmāras	shah māras, shahmāras.
zinis	zinas, zinis.	nāras	nāras.
būz <sup>u</sup> nas	bōzus.	sōnaras	sunaras.
gōrzānas	gārzānas.	sīras	sīras, sīras.
lüz <sup>u</sup> nas	laz <sup>u</sup> nas, lazaņas.	sūras	sūras.
sapañēs	sap <sup>u</sup> ñyes.	samsāras	samsāras.
dapas	dapas.	apsaras	afsaras.
dapus	dapus.	yāras	yāras, yāras.
dopus	dopus, dopusa.	phyūrus	ph <sup>y</sup> ūrus. p <sup>y</sup> ūrus.
drās	drās.	vazīras	vazīras, vazīras.
dēras	dēras, dēras.	ōsus	ās, āsus.
garas	garas.	ōsis	āsis.
guris	guris.	ōs <sup>u</sup> s	ashis, āsus.
sōdāgaras	saudāgāras.	dāsas	dāsas.
sōdāgaras	saudāgāras, sōdāgāras.	kōsus	khōsus.
grīst <sup>i</sup> -garas	grēst garas, grēsta garas.	saniyāsas	sanyāsas.
shēharas	shahras, shah <sup>a</sup> ras, shaharas, sheh <sup>a</sup> ras, sheharas.	tas	tas.
kharas	kharas.	hatas	hathas, hatas.
khōris	khāris.	hātis	hātis.
sapharas	saf <sup>a</sup> ras, safaras.	khātis	kātis.
mējēras	mējāras, mējeras.	matīs	mātīs.
karas	karas.	mumatis	mōm <sup>a</sup> tīs.
karis	ka <sup>r</sup> is.	natis	nātīs.
karōs	karōs.	jēnatas	jan <sup>a</sup> tas, jan <sup>a</sup> tas, janatas.
karus	karus.	hāpatas	hāpatas.
korus	kurus.	rātas	rātas, rātās.
kūr <sup>u</sup> s	karis.	rētas	ritas.
phakīras	fakīras, fakīras, fakīras.	kār <sup>t</sup> tōs	kār <sup>i</sup> tōs.
shikāras	shikāras.	trātīs	trātīs.
lōris	lāris.	tōtas	tōtas, tōtās.
maris	māris.	khot <sup>u</sup> tas	khutas.
		nata tas	natatas.
		tsātas	tsātās.
		wōtūs	vōtūs.
		dyutūs	dyutūs.
		hyotūs	h <sup>y</sup> ūtūs.
		dīs <sup>u</sup> s	dīthas.

KAULA	STEIN
<i>naph̄tsas</i>	<i>naph̄tsas.</i>
<i>wōts<sup>ū</sup>s</i>	<i>vātsus, vātsus.</i>
<i>tsās</i>	<i>p<sup>v</sup>ez.</i>
<i>shēkh̄tsas</i>	<i>shakh̄tsas.</i>
<i>rātsas</i>	<i>rātsas.</i>
<i>vēs</i>	<i>vis.</i>
<i>nēcivis</i>	<i>n<sup>v</sup>ech<sup>v</sup>vis.</i>
<i>hōwus</i>	<i>hāwus.</i>
<i>thāwus</i>	<i>thāwus.</i>
<i>parzanōwus</i>	<i>parzanāwus.</i>
<i>wōr<sup>v</sup>is</i>	<i>vār<sup>v</sup>is.</i>
<i>yēs</i>	<i>yas.</i>
<i>yus</i>	<i>yis, yus, yūs.</i>
<i>āyēs</i>	<i>āyas, āyes.</i>
<i>biyis</i>	<i>beyes, beyis,</i> <i>biyas.</i>
<i>bōyis</i>	<i>bāyis.</i>
<i>budyōs</i>	<i>bud<sup>t</sup> ās.</i>
<i>khōdāyēs</i>	<i>khudāyas.</i>
<i>gayēs</i>	<i>gayas.</i>
<i>lāyus</i>	<i>lāyus.</i>
<i>saniyās</i>	<i>sannyās,</i> <i>sanyās, sanyās.</i>
<i>pyōs</i>	<i>p<sup>v</sup>ōs, pyās, pyōs.</i>
<i>pēyēs</i>	<i>p<sup>v</sup>eyes.</i>
<i>rōpayēs</i>	<i>rupias, rupias.</i>
<i>drāyēs</i>	<i>drāyas.</i>
<i>lādyēyēs</i>	<i>lādēyes.</i>
<i>tsajyēyēs</i>	<i>tsajēs.</i>
<i>suy yēs</i>	<i>suyyas.</i>
<i>suy yus</i>	<i>suyyus.</i>
<i>gānd<sup>t</sup>zēs</i>	<i>gand<sup>t</sup> zyes.</i>
<i>māng<sup>t</sup>zēs</i>	<i>mā<sup>t</sup>n<sup>v</sup>g<sup>t</sup>zas.</i>
<i>māzas</i>	<i>māzas.</i>
<i>pōzas</i>	<i>pāzas.</i>
<i>wuz<sup>ū</sup>s</i>	<i>dajis.</i>

Words ending in *t* or *t*

<i>mast</i>	<i>mast.</i>
<i>rapat</i>	<i>rapat.</i>
<i>phōrsat</i>	<i>fōrsat.</i>

Word ending in *t*

KAULA	STEIN
<i>pānts</i>	<i>pānts, pānz.</i>

Words ending in *v*

<i>āv</i>	<i>āv, āv.</i>
<i>dēv</i>	<i>d̄yau.</i>
<i>gav</i>	<i>gau, gau, gāu,</i> <i>gāu.</i>
<i>sār<sup>t</sup>gav</i>	<i>sar<sup>t</sup>gau.</i>
<i>hav</i>	<i>hau.</i>
<i>hāv</i>	<i>hāu.</i>
<i>bēhiv</i>	<i>bihu.</i>
<i>khēv</i>	<i>kh̄yau.</i>
<i>thāv</i>	<i>thāu.</i>
<i>gatshav</i>	<i>gatsau.</i>
<i>gatshiv</i>	<i>gats<sup>v</sup>u, gatsyu.</i>
<i>jāv</i>	<i>jāo.</i>
<i>malakav</i>	<i>mal<sup>t</sup>karu.</i>
<i>pakiv</i>	<i>pakyu.</i>
<i>ālav</i>	<i>ālau.</i>
<i>pōlāv</i>	<i>pōlāu, pulāu.</i>
<i>tsaliv</i>	<i>tsalau, tsal<sup>v</sup>u,</i> <i>tsal<sup>v</sup>u.</i>
<i>wālav</i>	<i>vālau.</i>
<i>dīlav</i>	<i>dīmau.</i>
<i>nīlav</i>	<i>n<sup>v</sup>emau.</i>
<i>nōlav</i>	<i>nomau.</i>
<i>karēlav</i>	<i>karīmau.</i>
<i>tīlav</i>	<i>tīmau, yīmau.</i>
<i>yīlav</i>	<i>yīmau.</i>
	<i>Cf. yīmau.</i>
<i>yimōv</i>	<i>yīmau.</i>
<i>nāv</i>	<i>nāu, nāv.</i>
<i>nēv</i>	<i>nyu.</i>
<i>baniv</i>	<i>bañyau.</i>
<i>āsh<sup>t</sup>nāv</i>	<i>āshnāu,</i> <i>āsh<sup>t</sup>nāv,</i> <i>ās<sup>t</sup> nāv.</i>
<i>asmānav</i>	<i>asmānau.</i>
<i>zamīnav</i>	<i>zemīnau.</i>
<i>waniv</i>	<i>vanyu, vañyu.</i>

KAULA	STEIN
zaněv	za'nyau.
zānav	zānav.
pěv	pyau.
bārav	bārau.
drāv	drāu.
gudariv	gud <sup>r</sup> ryau.
khabardārav	kabar dārau, kabardārau, khabar dārau, khābardārau.
kārav	kārau.
shērav	shērau.
tsārav	tsārau.
krāv	krāu.
karav	karau.
kariv	ka <sup>r</sup> ryau.
phakīrav	fakīrau.
nērav	nērau.
nīriv	nēru, nēr <sup>v</sup> ū, nēryū, nē <sup>r</sup> ryu.
pīrav	pīrau.
trāv	trāu.
tsōrav	tsōrau, tsōrau.
tsūrav	tsūrau. Cf. tsūrau.
vasiv	vas <sup>v</sup> u, vasyu.
tāv	thāu.
vuch <sup>t</sup> av	vuch tuv.
vān <sup>t</sup> av	van <sup>t</sup> tō, van <sup>t</sup> tōv.
satav	satau.
tsāv	tsāu, tsāv.
vātsāv	vātsau.
thāv <sup>t</sup> av	tāvtav.
trōv <sup>t</sup> av	trāv <sup>t</sup> toh.
būz <sup>t</sup> av	bōz tuv.
rūz <sup>t</sup> av	rōz <sup>t</sup> tuv.
thōviv	thā <sup>t</sup> vvyu.
navav	navau.
phaharavāv	pahre vāv.
diyiv	diyu, dīyu.
dōyav	doyau.

KAULA	STEIN
lādyāv	lā <sup>t</sup> dyau.
gayāv	gayau.
khyāv	khyau.
khēyēv	kheyau.
tuījāv	tu jāu.
taħalyāv	taħalyau.
mōkalyāv	muk <sup>o</sup> lyau.
namyōv	nam <sup>o</sup> au.
nyūv	nyū.
banyāv	banyāu.
banyōv	banāu.
pyāv	pyau.
daipyāv	dapiyau.
mōdaryiv	mud <sup>r</sup> ryau.
h <sup>r</sup> ryōv	h <sup>r</sup> ryau.
lāryāv	lā <sup>t</sup> ryau.
prāryāv	prā <sup>t</sup> ryau.
trōvyuv	trāvvyu.
zuv	zu.
bāzav	bāzau.
nazarbāzav	naz <sup>r</sup> bāzau, nazar bāzau.

## Words ending in y

ay	ai.
āy	āi, āy.
ay	ai, ai.
ōy	āy, āy.
bāy	bai, bāi, bāy.
bōy	buy.
grist <sup>t</sup> -bāy	grēst bāy, grēst <sup>o</sup> bāy.
dōy	duy.
buday	budai.
ah <sup>o</sup> day	ah <sup>o</sup> dai.
khōdāy	khudā, khudai.
dōd <sup>t</sup> laday	dā <sup>t</sup> d <sup>o</sup> ladai.
zinday	zindai.
vāday	vādai.
jyāday	zhāday.
pyāday	pyāday.

KAULA	STEIN
gay	gai, goi.
dagāy	dagāi, dagāye, dagāy.
mangay	mangai.
tagiy	tagi, tagi.
hay	hai.
hāy	hāy.
chēy	chai, che, chi, chay, chāy, chiy.
chiy	chi, chiy, chiüy.
chuy	chi, chī, chu, chi <sup>v</sup> , chiy, cüy.
hargāh-ay	harga hay.
khēy	kh <sup>v</sup> aiy.
tim-hay	tim hai, tim hay.
ān <sup>i</sup> hay	an <sup>v</sup> hai.
kor <sup>u</sup> hay	kur hai.
kür <sup>u</sup> hay	karhai.
warihy	va <sup>i</sup> ri.
mot <sup>u</sup> hay	muthai.
tithay	tithai.
tithiy	tith <sup>i</sup> .
wöthiy	vu <sup>i</sup> thī.
yithay	ithai.
yuthuy	h <sup>v</sup> üthuy, yüthuy.
tyuthuy	tüthuy, tüthuy, t <sup>v</sup> uthuy, tyutuy.
gatshiy	gatse, gatsi <sup>v</sup> , gatsiy.
wütsh <sup>u</sup> y	vatsāyās.
manganö <sup>v</sup> hay	manga nā <sup>v</sup> hai.
yihōy	yahoi.
yihuy	yohoi, yi hāy, yohāy, yühoi.
yōhay	yohoi.
yuhay	yohoi.
yuhuy	yühay.

KAULA	STEIN
jāy	jāi, jāy.
mājiy	mā <sup>i</sup> ji, mā <sup>i</sup> jiy.
rāy	rāj.
kuy	k <sup>v</sup> ēy, kyēy.
okuy	akoy.
ük <sup>u</sup> y	akay.
hargāh-kuy	har <sup>u</sup> gāk <sup>v</sup> ēy.
gōḍaṇukuy	guḍ nyukuy.
tamyukuy	tam <sup>i</sup> kuy.
lāy	lāy.
balāy	balai.
balay	balai.
sōdurabalay	sudar balai.
jēlōy	yala vai.
kōlay	kulai.
mōkāluy	moklai.
salay	salai.
hawāla-y	havāla <sup>v</sup> .
may	mai.
amiy	ami.
āmuy	am <sup>i</sup> .
dimay	dimai.
dimōy	dimoi.
log <sup>u</sup> m <sup>u</sup> y	log <sup>u</sup> mai.
hēmay	himai.
ladaham-ay	lade hamai.
khēmay	k <sup>v</sup> emai, k <sup>v</sup> emāy.
dyūth <sup>u</sup> may	dyōt mai.
dālomuy	dāle muy.
wān <sup>i</sup> may	van <sup>u</sup> mai.
won <sup>u</sup> may	vinmai.
bōg <sup>u</sup> rēmay	bāge rēmai.
tamiy	tam <sup>i</sup> , tamī, ta <sup>i</sup> m <sup>i</sup> , ta <sup>i</sup> mi.
tāmiy	tam <sup>i</sup> .
timay	timai.
timay	timai.
yimay	yimai.
yimōy	yimōy.
gay <sup>5</sup> may	gar mā.

KAULA	STEIN
nay	nai, nāi, nay, nāye.
nīy	nīy.
bō-nay	bunai.
yith-nay	yit <sup>a</sup> nai.
gatshanay	gats <sup>a</sup> nai.
kunuy	kunuy.
pakanay	pakenai.
vālanay	vāle nai.
timan <sup>ū</sup> y	tim <sup>a</sup> nai, timanai.
yiman <sup>ū</sup> y	yim <sup>a</sup> nuy, yimanuy.
ananay	ananai.
kananay	kananuy.
nonuy	nonuy.
panunuy	panenuy, panunuy.
zalānay	zanānai.
zanānay	zanānai.
pānay	pānai.
dapanay	dap <sup>a</sup> nai.
dop <sup>u</sup> nay	dop <sup>u</sup> nai.
kor <sup>u</sup> nay	kur nay <sup>i</sup> .
sa nay	sanai.
sōnuy	sōnuy.
kāsunuy	kās <sup>a</sup> nuy.
zāsunuy	zās <sup>a</sup> nuy.
dyutun <sup>ū</sup> y	dyutanay.
wanay	vanai, vanāi.
wanīy	vanē.
hōw <sup>u</sup> nay	haūnai, hāunai.
wālawunuy	vāle vunuy.
trōw <sup>u</sup> nay	trāy nai, trāunai.
wātarvunuy	vāt <sup>a</sup> vunuy.
atsarvunuy	ats <sup>a</sup> vunuy.
yīnay	yīnai.
byonuy	b <sup>u</sup> īnuy.
cyōnuy	chōnuy.
myōnuy	myō nuy.

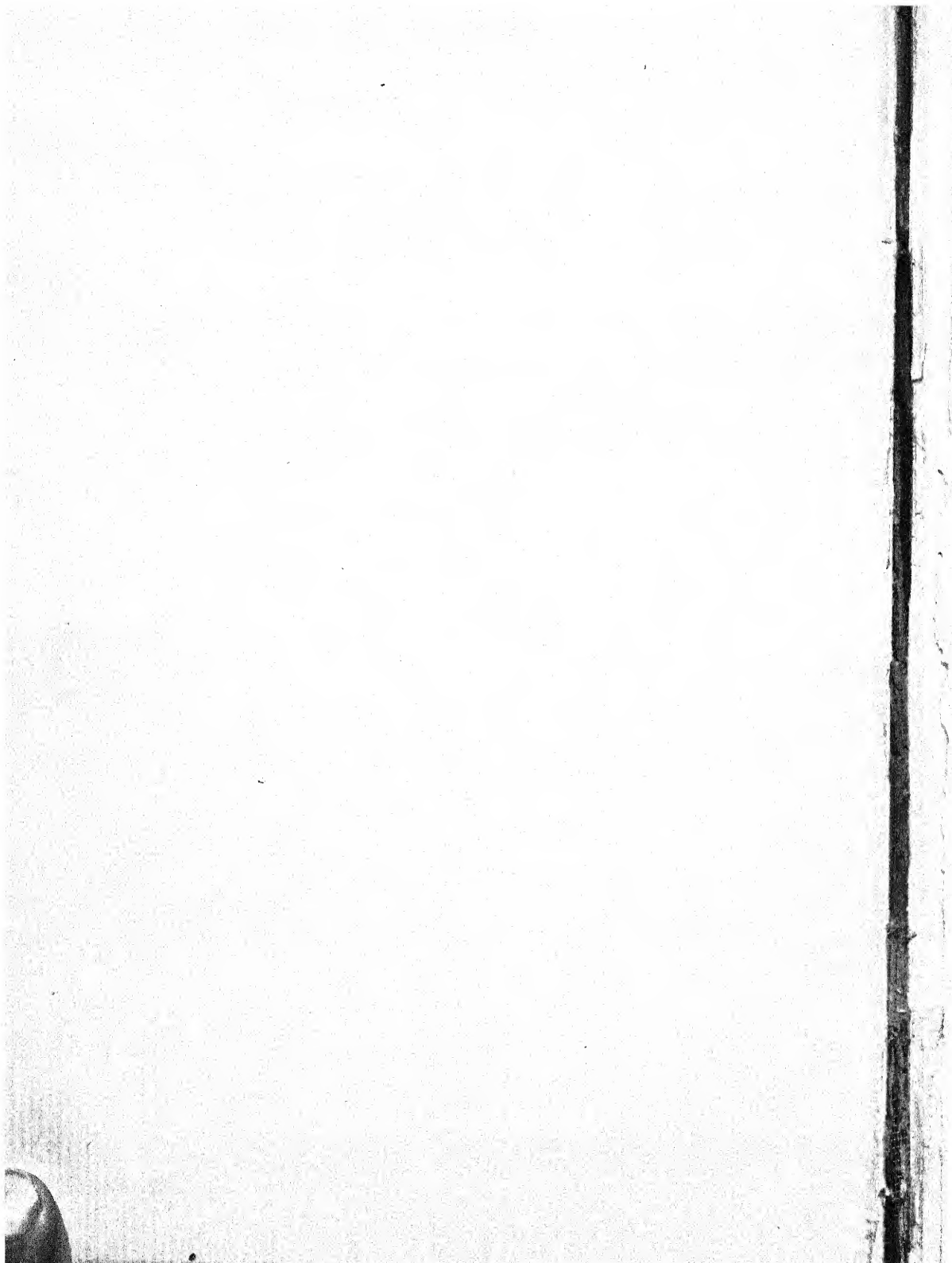
KAULA	STEIN
añēy	añyai.
gōḍañīy	guden <sup>u</sup> i, gudeñy, gudeñyi, gudeñyi.
kuñ <sup>ū</sup> y	ku <sup>u</sup> nuy.
otāñy	atāñy.
wuñ <sup>ū</sup> y	run <sup>u</sup> ai.
myōñ <sup>ū</sup> y	myeññiy.
pay	pai.
pāy	pāy.
dapay	dapai, dapāi.
dapiy	dā <sup>i</sup> p <sup>i</sup> y.
dopuy	dopuy.
rāy	rāy.
baray	bare <sup>v</sup> .
drāy	drāy, drāy.
driy	driy.
bēbi andar <sup>ū</sup> y	bebīndā <sup>i</sup> r <sup>i</sup> .
grāy	grāy.
karay	karai, kare <sup>v</sup> .
koruy	kuruy.
kōriy	kūḍ <sup>v</sup> i.
maray	marai.
tšē mārīy	tsimā <sup>i</sup> r <sup>i</sup> .
susarāray	sus <sup>a</sup> rārai.
sōruy	sārūy, sārūy, sō <sup>i</sup> ri, soirā.
sōriy	sā <sup>i</sup> rē, sā <sup>i</sup> r <sup>i</sup> .
mutsaray	mut <sup>a</sup> rūi.
say	sāi, say, sūy, sai.
sōy	sai.
suy	su, suy.
āsīy	āsi.
ōs <sup>ū</sup> y	ās suy.
gōsay	gōsai.
khasīy	khasī.
chēsay	che sai, chesai.
chusay	chusai.
kusuy	kusuy.
musāy	musāi.

KAULA	STEIN
<i>amis<sup>u</sup>y</i>	<i>am<sup>i</sup> suy, ami süy,</i> <i>am<sup>i</sup> say,</i> <i>am<sup>i</sup> süy,</i> <i>ami suy,</i> <i>a<sup>i</sup>mi suy.</i>
<i>tamis<sup>u</sup>y</i>	<i>tam<sup>i</sup> süy,</i> <i>tam<sup>i</sup>süy.</i>
<i>pānas<sup>u</sup>y</i>	<i>pāne suy.</i>
<i>was<sup>u</sup>y</i>	<i>vas<sup>u</sup>y.</i>
<i>tay</i>	<i>tai, tai, täy.</i>
<i>tiy</i>	<i>ti, ti, t<sup>e</sup>ey.</i>
<i>at<sup>i</sup>y</i>	<i>at<sup>i</sup>, atih.</i>
<i>ät<sup>i</sup>y</i>	<i>at<sup>i</sup>.</i>
<i>otuy</i>	<i>atuy, otuy.</i>
<i>ditay</i>	<i>dithai.</i>
<i>hatay</i>	<i>hatai.</i>
<i>möktay</i>	<i>mukht<sup>u</sup>.</i>
<i>patay</i>	<i>patai.</i>
<i>sätay</i>	<i>sāthai.</i>
<i>söt<sup>y</sup></i>	<i>sāit, sā<sup>i</sup>th, sā<sup>i</sup>th,</i> <i>sā<sup>i</sup>th<sup>i</sup>, sā<sup>i</sup>th<sup>u</sup>,</i> <i>sā<sup>i</sup>th<sup>u</sup>.</i>
<i>söt<sup>i</sup>y</i>	<i>sā<sup>i</sup>th<sup>i</sup>, sā<sup>i</sup>thi,</i> <i>sā<sup>i</sup>th<sup>i</sup>.</i>
<i>tatiy</i>	<i>tat<sup>i</sup>.</i>
<i>ataty</i>	<i>atāt<sup>u</sup>.</i>
<i>yitay</i>	<i>yi tai.</i>
<i>yutuy</i>	<i>yütuy.</i>
<i>ts<sup>a</sup>y</i>	<i>tsüy.</i>
<i>tsäy</i>	<i>tsāi.</i>
<i>hāway</i>	<i>hāvai.</i>
<i>chiway</i>	<i>chu vai, chu voi.</i>
<i>thāway</i>	<i>thāvai.</i>
<i>yimav<sup>u</sup>y</i>	<i>yim<sup>a</sup> vuy.</i>

KAULA	STEIN
<i>dōnaway</i>	<i>don<sup>a</sup> vai, don<sup>u</sup>vai,</i> <i>donovai,</i> <i>dunuvai.</i>
<i>trēnaway</i>	<i>trin<sup>a</sup> vai.</i>
<i>trāvuy</i>	<i>trāviy.</i>
<i>trōwuy</i>	<i>trāwuy.</i>
<i>yiy</i>	<i>yi, yih, y<sup>i</sup>, yey, yiy.</i>
<i>yīy</i>	<i>yiy.</i>
<i>diyiy</i>	<i>diyiy.</i>
<i>chēyēy</i>	<i>chūyai.</i>
<i>wanayēy</i>	<i>vanā yey.</i>
<i>sakharyēy</i>	<i>sakhr<sup>u</sup>ai.</i>
<i>kūr<sup>i</sup>yēy</i>	<i>kūdyē.</i>
<i>vis<sup>i</sup>yiy</i>	<i>visyāi.</i>
<i>yiyiy</i>	<i>yeyiy, yiyiy, p<sup>e</sup>eyiy.</i>
<i>pozuy</i>	<i>puzuy.</i>

## Words ending in z

<i>az</i>	<i>az.</i>
<i>bōz</i>	<i>bōz.</i>
<i>bandūkbāz</i>	<i>bandūk bāz.</i>
<i>cīz</i>	<i>chīz.</i>
<i>tīrandāz</i>	<i>tīran dāz.</i>
<i>kākaz</i>	<i>kākad.</i>
<i>māz</i>	<i>māz.</i>
<i>kunz</i>	<i>kunz.</i>
<i>manz</i>	<i>manz.</i>
<i>shranz</i>	<i>shrānz.</i>
<i>pōz</i>	<i>pāz.</i>
<i>raz</i>	<i>raz.</i>
<i>wāz</i>	<i>vāz.</i>
<i>ōzīz</i>	<i>āzīz.</i>





## ADDENDA ET CORRIGENDA

## PAGE

xxix, last line of text. For "Wahāb", read "Wahb".

110, l. 11. Read **gör-zānas**.

151, l. 15. Read **dukhtar-ě-khāsa**.

271, l. 17. For **thôwun**, read **thöv<sup>n</sup>**.

308, l. 25. Read *grēstēn*.

313, l. 5. For "viii, 4, 10, 1", read "viii, 4, 10", and in line 10, for "v, 4.", read "v, 4; viii, 11".

449, col. b, l. 19. For *kā<sup>i</sup> tva*, read *kā<sup>i</sup> tva*.

450, col. b, l. 6. For *khētam*, read *khētam*.

466, col. b, l. 17 from foot. For *shākh*, read *shākha*.